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Friends' Intelligencer

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A PSALM OF COURAGE

THE universe is a mirror which reflects men's souls. To the soul which feels no enduring worth in itself, all life seems void of meaning and without purpose. But to the soul which is strong and exalted, the world glows with a radiance of heroism and high destiny.

Things in themselves are as unhewn blocks of marble. All meanings which they come to hold, all expression of the human sentiments, all fulfillment or violation of the standards of human taste, are imparted to them by the hand of a human sculptor. One man marvels at the glory of a star. Another fails even to notice it. The star is the same; the difference lies in the minds of the men. A new soul is a new universe.

This law should uphold us in our periods of doubt and mistrust. For we know that the life which for us has lost its splendor, is at the same moment filled with beauty for our neighbor and was so for ourselves but a day ago. It is not life which has faded; it is the fire of our own vision. And if we but hope and remember, the flame shall be kindled again and all things regain their lustre.

Assured that for the strong soul life *can* be charged with beauty and far-reaching joy, we are left to determine for ourselves how far it shall be so for us. The world will be as pure as our own thoughts; humanity as brave as our own actions. The more perfectly we order our lives in unity and simplicity, the more of unity and simplicity we shall perceive in things about us.

Let us, therefore, resolve to live with the strength of adventurers, transfiguring body and mind with exalted visions; lending our souls to the championship of all truth and all beauty, yielding our purposes neither to privation nor danger nor ridicule.

Then shall the tread of heroes resound again over the earth and we shall imagine we live in a dream or a romance. The thunder shall seem but an echo of our own declarations. The waves as they beat shall strike with us for new goals and the flying clouds shall scatter the news of our victories.

WALTER H. ABELL.

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Dare We Trust Them With It?

BY ELBERT RUSSEL.

THERE are parents who wish to keep their children's toys on a shelf out of reach, for fear the playthings might get damaged if the children play with them all by themselves. And there are, so we are told, uncles and aunts who insist on always playing with the little folks' toys for fear the darlings will break their legs, or burn their fingers, or hurt somebody, if they are allowed to coast on their own sleds or set off their own fireworks or drive their own cars.

This is a parable for us elderly folks who like to manage young people's organizations for them; careful to keep committees, by-laws, meetings, membership, and perhaps offices under lock and key except when we are showing how they are made or manipulating them for the edification and delight of the "dear young things"; sure they will play Humpty Dumpty with the whole outfit, if we let them have it all to themselves, to say nothing of mashing mental fingers and singeing spiritual eyebrows! Will we ever be able to realize that these babes of yesterday have really grown into strong, self-reliant manhood and womanhood, needing only a little responsibility and experience to make them pillars and leaders in the Society of Friends?

In his vision of Christ's progress, the author of Revelation symbolizes Him as the first of the Apocalyptic horsemen, going forth on a white horse, conquering and to conquer by the word of his mouth. And in his train is a rider on a pale horse whose name is "Death." Those whom the word cannot convince and win, death must remove. It is a sad prerequisite of progress. When we of one generation get the world arranged to suit our ideas and convenience, we like to keep it so. We embalm Truth as we see it in our creeds, set the forms of worship according to our taste and experience, organize the work so we can manipulate it easily, and then we would keep it unchanged for ever, if only we could live forever. We guard it jealously from the bungling, curious, adventurous, change-demanding new generations that come growing up. They are so reluctant to pronounce our shibboleths, to fight in our armor, to walk in the ancient paths, to respect our heirlooms or to worship our idols; and we, in turn, refuse to commit the ark to their hands.

Nevertheless, sooner or later, willy-nilly, we have to do it. The rider on the pale horse is there for that. He finds an exclusive hand holding on too long and joins the ancient game: "Take it off or I'll knock it off."

What is the skeleton of history but the story of a succession of new generations succeeding to the dominion of the world, and remaking it to their liking, for better or for worse: usually for better. Civilization has never gone to smash yet at the hands of a young generation, although it has been transferred to thousands of them. Humanity suffers more from stagnation than from change. The Great War was an old men's war, and the peace treaty expresses their shivering fear of a new and younger world. The old China and new Russia are the obvious examples of what happens where progress is denied its regular and rightful place and where youth is refused a partnership in the social order.

Nothing is quite so sobering to youth as responsibility. Put upon a heedless boy or girl a serious task, and under the responsibility he becomes at once a conservative—a stickler for precedent and a slave of custom. He walks cautiously in custom's grooves and dragoons his fellows into conformity. Woe betide the youngster who violates a rule or breaks a precedent, or the collegian who does "the thing that is not done"! Because of this we may admit the new generation to an early co-partnership with us trustfully and ungrudgingly, allowing responsibility to fall to them gradually as they grow competent through our help and their own experience. It is only dangerous if we allow them to grow up unseasoned by responsibility and then let the fabric we have wrought slip from our aging grasp into their unpracticed hands.

But this is not merely a word of soothing assurance, that nothing really fatal will happen, if we let the young folks have a large share in the affairs of life. Once masters of the game, they usually do try, and try successfully, to improve the rules and practice of the game. In this lies the hope of progress. We see it in the inexperience of youth, in the adventure of youth, and in its idealism.

First, the inexperience of youth. Experience, heretically enough, is not an unmixed good, nor is inexperience all to the bad. Experience brings other things beside knowledge, wisdom, and skill. It may bring paralyzing fear, discouragement at repeated failure, or an undivine contentment with things as they ought not to be. Inexperience, to be sure, may mean ignorance and consequent loss, waste, and failure. But if youth makes mistakes through inexperience, it at least makes them trying. And it learns success from its failures. The supreme mistake of age is often the mistake of giving up trying. Through its very ignorance of the suffering and the obstacles ahead, youth often dares and accomplishes the seemingly impossible. It takes risks because it does not know how great they are, and wins. It knows no better than to look in unlikely places for what it wants, and, looking, oftimes finds.

One morning at breakfast, so an old story runs, a certain farmer's sons reported that the horses were missing from the barn lot. He sent them out to search for them, and after a time they reported that they had looked in all likely places but could not find them.

"Go look in the unlikely places then," he told them. One of them climbed up on the roof of the barn and began to look under the shingles, as the most unlikely place he could think of. And while doing so, he espied the horses hidden behind a woods close by.

There are times when we grow afraid of the recklessness, the iconoclasm, the brutal carelessness of youth's heretical and revolutionary progress. But it is at least progress; and aside from that, it is incomparably better than the calculated frightfulness of an old order's orthodox tyrannies and inquisitions. If we must choose between the horns of such a dilemma (and we shall not, if we admit the new generation to a generous partnership), better the brief reign of the

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Revolution's guillotine than the lingering death of the Bourbon Bastile.

And then the adventure of youth—is there anything more hopeful than that? Children begin at once to explore afresh the unexplored or abandoned regions; to pry open nailed-up gates; to mine in abandoned "diggings"; to travel unused paths; to try what their elders have labeled "blind alleys." They search again for the pot of gold at the rainbow's end; and here and there find new treasures of truth and health, joy and love. They refuse to believe that "all virtue is the past's." They break through established conventions and artificial caste divisions in the democracy of adventurous youth. And then Pyramis and Thisbe experience a thrill of happiness through social walls. Romeo and Juliet find immortal love, where their elders thought only undying hate could be. The millionaire's daughter elopes with the chauffeur, and is at worst, less unhappy than she would have been with the pedigreed dotard whom caste and family pride had picked for her mate. Beowulf destroys the dragon that took unchallenged toll of former generations. Jonathan and his armor-bearer rout their Philistine overlords, and David accepts Goliath's challenge, while the Sauls, who had cried "Impious" and "Impossible," follow only to strip the slain and share the glory of adventurous achievements.

What is there of worth in our cherished freedom, knowledge, religion, democracy,—in our civilization, that has not been chiefly secured for us by madcap youthful adventurers, whose daring, faith, and very folly made them the explorers, inventors, innovators, and pioneers, by whose sweat and blood the great heritaage of truth was secured and taught us?

And, thirdly, the idealism of youth is a wisdom of faith, an occult sense of the vaster promise of life, fed from the inner springs of the Spirit of God. It directs the feet of youth where, too often, age takes counsel only of difficulties and its own sad experience. The new generation takes the spectacles from Wisdom's eyes and makes her look young again. In its idealism, the new generation sees a city of God afar and dauntlessly sets out to reach it. It will not believe its dreams of a diviner world to be mere mirages in a desert of evil, and sets to work to build them into steel and stone, and to weave them into the web of human society. It recarves the face of our creeds to show the lineaments of Truth clearer and fairer.

We elders learn to put up with the misfits and ills of our institutions, with the pains and tortures of oppressive social structures. We pad the places where the harness galls, and poultice the wounds received in the house of our friends. But among the youths can always be found those who challenge the divine right of autocracy or privilege to rob and oppress; who nerve themselves to remove injustice rather than to endure it; to replace the galling yoke with one that is easy.

Most of them may fail or fall in their knight-errantry, but in each generation a few succeed in laying one more autocracy low or rearing another temple in the city of God. What a debt we owe this dauntless idealism of the young who refuse to accept the world's wrongs as inevitable and eternal, who dare believe that Truth, Goodness, and Crucified Love are omnipotent! Call the roll of the reformers, prophets, and martyrs to whom we owe most that we prize of comfort, beauty, truth, freedom, and brotherhood,—and it is the roll of men and women under thirty, or of men and women, who in later life have not been disobedient to a youthful vision. Fox had his great experience at 23 and began gathering in the "Children of the Light" at 28. Parnell was a preacher at 16, a martyr at 20. Penn was in prison for his faith at 23. Barclay had completed his *Apology* at 28. If God had not trusted these youths and their colleagues with the great Truth they published, there would have been no Society of Friends. In later years, all of us accomplish little that is worth while, but to make some dream of our youth come true, or to cherish its love, or to follow to an acclaimed success a path first ventured by childish feet.

Our Lord and Leader was but a youth, done to death at thirty. The graybeards trembled lest the inexperienced dreamer wreck their world. "If we let him thus alone," they said, "all men will believe on him; and the Romans will come and take away both our place and nation." If only they had trusted the young idealist, his divine truth and love had saved Jerusalem. But despite his yearning tears, their foolish prudence sent him to the cross and their Holy City to its doom.

This article was begun with the question, "Dare we trust them with it?" The really vital question is, "Dare we not trust them with it?" Dare we attempt to straighten out the tangles, pacify the spirit, heal the wounds, and rebuild the wreckage caused by an old men's war and an old men's timorous peace, without the co-operation of these "dear young things";—without their clear vision, unspoiled faith, fresh vigor, and above all, that mystic wisdom of progress which is hidden from the wise and prudent and revealed in the idealism of youth?

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The Race

"We had a race at recess to-day,
I raced with one of the boys,
The course was long
And he was strong,
And oh, the shouting and noise!
I thought it was play
As we started away,
I was happy and light on my feet,
But he was strong
And the course was long,
And it ended in my defeat.

"And when we went home and the others told
How I had raced with a boy,
The world turned empty of every joy,
The color rose to my burning cheek,
I longed to cry, and I could not speak,
And I knew the folks would scold.

"But Grandfather drew me up close, instead,
He patted my drooping, uncrowned head,
And what do you think were the words he said?
'I do not call it defeat,
I do not see in it a bit of disgrace,
I am glad she held on to the end of the race.
Don't you know, he would not have run so strong,
Nor ever have held to the course so long,
If he had not had her to beat?'"

ELEANOR SCOTT SHARPLES.

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If you ever begin to find that philanthropic work is getting easy for you, you may be sure you are not doing it well. Social betterment is always against lines of resistance.—*Social Progress.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FIRST MONTH 1, 1921

Religious Liberty

THE past autumn has witnessed many celebrations of the three hundredth anniversary of the arrival of the Pilgrims. It has been pointed out that their search for religious liberty finally resulted in liberty of civil government. This could not be otherwise, for liberty is indeed one and indivisible. It is difficult to have it in one corner of our activities if we do not have it in all. The converse is also true. If liberty is killed in one field, say that of civic or intellectual or spiritual life, the whole suffers, just as the human body suffers when gangrene invades one part. Soon all parts are affected.

The study of history shows how easily society may break up. How often, oh, how often, has there been the snuffing out of all things social, religious and educational,—of all that really seems worth while. For example, every teacher of history has been asked again and again why Rome fell. Mr. Wells in his new book, "The Outline of History," has given an answer that is more than suggestive. He says:

> "The clue to all its failures lies in the absence of any free mental activity and any organization for the increase, development, and application of knowledge. It respected wealth and it despised science. It gave government to the rich, and imagined that wise men could be bought and bargained for in the slave markets when they were needed. It was, therefore, a colossally ignorant and unimaginative empire. It foresaw nothing.
>
> "It had no strategic foresight, because it was blankly ignorant of geography and ethnology. It knew nothing of the conditions of Russia, Central Asia, and the East. . . .
>
> ". . . the Romans, two hundred years after Cæsar's time, were still marching about, the same drilled and clanking cohorts they had always been. . . . .
>
> "The incapacity of the Roman imperialism for novelty in methods of transport again is amazing. It was patent that their power and unity depended upon the swift movement of troops and supplies from one part of the empire to another. The republic made magnificent roads; the empire never improved upon them. Four hundred years before the Antonines, Hero of Alexandria had made the first steam-engines. Beautiful records of such beginnings of science were among the neglected treasures of the rich men's libraries throughout the imperial domains. They were seed lying on stony ground. The armies and couriers of Marcus Aurelius drudged along the roads exactly as the armies of Scipio Africanus had done three centuries before them. . ."

To us in America this is particularly interesting because we are still in the edge of the valley of the Shadow of Death. If we stop to think about it we shall realize that the period through which we have passed has been a shadow of the death of liberty, if indeed it has not been something more substantial than a shadow,—there is the conscript army, the espionage acts, the controlled press, the censorship that kept us in darkness about the facts. These things are the death of liberty and the essence of war. Our citizenship and our church membership has an obligation upon it, an obligation to become concerned and intelligent workers for liberty. The work of the Pilgrim Fathers and of the Penn Colonists is not over. May we be worthy descendants of our staunch Pilgrim Fathers.

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WHAT IS THE ANSWER?

THE following paragraph is taken from a commentary on the All Friends' Conference which appeared in a recent issue of *The Homiletic Review*:

"The first 'All Friends' Conference held in London recently has once more suggested the difficult question as to why the Society of Friends, with its modern outlook, its advanced social convictions, and its freedom from the dead hand of ecclesiastical traditions, should have failed to win any considerable number of adherents. The majority of the conference delegates, who came from all parts of the world, were young men and women, full of life and vigor, and not a few of them revolutionaries in both spiritual and social doctrine; yet Quakerism is leaving the masses for whose welfare its testimony has done so much almost entirely untouched."

A Truce of God in Ireland

AT a meeting of the Executive Committee of the Society of Friends, held to-day, December 3, 1920, the following statement was adopted:—

"We desire to support most earnestly the suggestion made in the House of Commons, and by religious leaders both in England and in Ireland for a Truce of God during which all parties may come together. In such an atmosphere alone, with its cessation of crime and violence, can a just and lasting settlement be reached, and we unite in the prayers of all who are working to bring this about." EDWARD S. REYNOLDS, *Clerk.*

The Future of Swarthmore College

IV.

BY EDITH M. WINDER, '01.

It is the expressed opinion of some of the leaders of our Society that if the Friends of the early settlements in this country had established a University to correspond to the Harvards and Yales of other denominations, there would have been no division of the Society in 1827. An intelligent tolerance would have superseded differences of opinion.

However this may be, it behooves us to make the best possible use of the institutions of higher education that we now have, in the cultivation of an intelligent spiritual leadership for the future. How shall we do this? What are the elements necessary in the college life and work that will produce such a leadership out of the boys and girls of the present? On the surface they may seem to us indifferent to higher ideals as expressed in daily life. On the other hand, we know that their experiences in the last few years have given them, in some respects, larger vision of the demands made upon them than the boys and girls of the recent past, who are now passing from youth into middle life.

The first essential of the college spirit of the future, would seem to be a full conviction on the part of the members of the administrative and teaching staff of the college, that scholarship and service must go hand in hand; that scholarship without service is superficial and autocratic. Furthermore, the ideal must be present, that nothing short of the full powers of the individual shall be invested in his service to his generation and future generations. The guidance of the Inward Light is always into the paths of a wholehearted response to the world's needs. The Head of every department, whether it be English, or Foreign Language, Engineering or Science, Philosophy or Education, must have the leadership of men and women of the near future in his mind's eye, as he points the way to truth. This involves thoroughness in the understanding of the subject in hand, directness in the presentation, patient care in the propagation of ideas lest the wheat of personality be torn up with the tares.

If there is anything that the last few tragic years has taught us, it is the divinity of personality. However earthen the vessel, the treasure is of God.

A decade ago, it might not have made so much difference if this spiritual leadership in our Friends' colleges was not altogether a Quaker ideal; but now the call is for more *Friends,* men and women to carry the message of brotherhood and the equality of all men and women in the guidance of God, throughout the world; to stem the tide of anarchy with a reasonable justice between class and class, inspired by a vital love for men. We cannot afford to let our young people mark time in the mere gaining of knowledge which will fit them for earning their living merely. They must at the same time be growing in purity of thought, sincerity of speech and directness of action. They are God's anointed messengers to the ignorant and the weak.

Let us see to it that our college life is simple and attractive to the boys and girls who are brought up in homes where plain living and high thinking have prevailed, where the storms of disappointment and the winds of unkindness are met with confidence and love, where self is of less account than others.

It is neither necessary nor desirable that every member of the Faculty should be a Friend in membership, but it is essential to the largest service that those who guide the policy of the college, should have come to a thorough understanding and practice of the principle of the Light of Christ in the soul of man, as it is manifested in the application of faith in the goodness of God's way with men and the capacity of love to overcome evil, to the every day problem of harmonious relations between all men. This is setting a high standard, but nothing short of the highest will do in the preparation of a people who are to bring the world to the feet of Christ.

"The world sits at the feet of Christ,
Unknowing, blind and unconsoled;
It yet may touch his garment's hem,
And feel the heavenly alchemy
Transmute its very dust to gold."

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The Forming of the Formless

Trismegistus, a forgotten seer, once had a vision of creation, and these are the veritable and majestic words in which he tells it. He first saw "a pleasing gladsome light but interminated: afterwards appeared a horrible sad Darknesse and this moved downwards from the Eye of the Light, as if a cloud should come from the Sunne. This darknesse was condensed into a certain water; but not without a mournful inexpressible voice or sound, as the vapours of the elements are resolved by Thunder. After this the holy Word came out of the light and did get on the water: he made all things."

The mystery of the Word is still unsolved, still present to-day. Creation is by no means ended. Everywhere under our eyes the forming of the formless is going on. The very air is pregnant with potential beauty. Let it be but cold enough and every window pane becomes a forest-garden. On frosty nights out of doors one may feel the air tingling as though swarms of tiny arrows were ready to fly. In a polar winter, not only does the breath fall in crystals, but even the sound of their forming, "minute crepitations," can be heard.

The rocks, too, are alive: the growth and the ways of the rock crystals are as wonderful as the ways of the rose; far beneath our feet the rocks are still forming, within their sober fingers holding gems. Down in the darkness they grow, crystals clearer than sparkling water; opals holding the broken colors of the sunset and dawn; topazes that are wells of sunlight though they have never seen the day.

Above in the free air the herbs and flowers have succeeded in conquering the earth; they have rolled it in a garment of green. They are pushing and striving together, green shoulder against green shoulder, holding up countless myriads of stars and cups and flower-hands to catch the precious light. They have learned to snatch and break it and paint themselves in its divided hues.

As for the creeping, moving life, it is a terror. The ground is teeming. We cannot set our foot upon the earth but it is an unkindness to some living thing. Each one has his little life and his little pleasures and knows no more than his own eyes can see.

The greatest of the creatures are faintly aware of a life whose bounds are wider than their own. I have

seen a dog sit and long to be a man. I have seen a bird at worship, with his head turned to the sky, adoring he knew not what.

From these small spirits to the brave kingdom of a man's mind is a wide leap: but the same law that splits the rocks and unbinds the flower is ordering there.

Even when we know, and have intimately known it, there is something in the presence of a master-mind that fills us with awe: we hear the sound of the wind that blows from whence we know not. If we were not so familiar with the mind and the doings of man we should consider him an unbelievable miracle. A creator within creation, the secret chamber of his spirit is lively with marvels; it is like a hall of invisible boundaries where night and day goes on the forming of the formless in obedience to law.

They cannot help themselves, the thinkers, the poets, the painters, the musicians. They may even resist and stifle the impulse from within, and in spite of them it will thrive and flourish. It is within the master-spirits that the law of creation is most operative; but all of us are subject to the same impulse; in every human creature the spirit desires to flower; and the flowers of the mind are lovely and infinitely various. The potter at his wheel, the weaver at her loom, the boy with his tools, the little maid with her needle or her pencil, how astonishing they are!

What a catalogue it would make, that of the doers, the people whose hands and brains put beauty where nothing was! The farmer, whose ploughed fields, golden and green and brown, embroider the lands. That son of ecstasy, the gardener; the architect, who can drag splendors forth from stone and dignify the earth; the writer, who can create a living book; the artist and sculptor, who seize on beauty before it dies, and give it life immortal among men; the musician, who releases the angel within; the rare statesman who can, within the horizon of his mind, conceive the ordered world, and by his mighty efforts pattern it out: the religious orator who can inflame them with the infectious brightness of his own inner light. All that army of angels by profession, doctors, nurses, schoolmasters, carriers of charity—Heavenly Scavengers who follow in the wake of the fools and the Men-of-Prey, striving always to redress the ruin that these have left behind—to create health out of disease, beauty and order out of human hideousness, intelligence out of ignorance. These are the worthy ones, the creators, the servants of mankind.

And now comes a delightful thought. In spite of himself man must go forward. He must do better yet than he has ever done. The same decree that has taught even the rocks to blossom is absolute over him. Sin as he may, be as stupid and self-seeking as he may, still the steadfast laws of creation are urging him to good. The universal will in him is struggling towards beauty, although for the moment he set his desire across it. Man may be oppressed by hunger, plagues, pain, mire, stupidity, battle, madness, lust, and death; but in spite of them all, though wounded, he is magnificent still. What are these ills but the hammer-strokes that are forging the iron in him to greater ends? And even if those ends are never attained? Why then, through the very struggle towards perfection, nay, because of the hardship of his failures, he has our love—this bloody, dusty gladiator of creation, half stupid, often overpowered, who fights on still.—*Grace Rhys, in The Venturer.*

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Language Study and World Progress

At this time, when an understanding of the policy and ideals and also of the economic and political situation of other nations is so essential, it is necessary that the prejudice of English-speaking people against other languages should be dissipated.

We Americans understand and sympathize with the English point of view mainly because of the common language. We fail to understand the Russian, German or Italian situation largely because of the difficulties caused by alien tongues. Swarthmore and other Friendly institutions of learning, should take a leading part in changing these conditions.

This cannot be done while the present method of teaching modern languages prevails in our colleges. One hundred years ago higher education consisted solely of the study of dead languages, and students devoted years of their lives to the study of Latin and Greek grammar. The advance of civilization has in a large part freed us from this burden; but the same old methods have fastened themselves upon the study of modern languages with the result that many students give hour upon hour to the study of the grammar of these foreign tongues and thumb the pages of foreign language dictionaries in vain efforts at accurate translations. Most of them forget within five years after graduation so much of the language as they are able to acquire with these methods, and are totally unable to use the language for practical purposes of communication.

No language should be attempted in this way. It should be learned in the way in which a child learns his mother tongue,—by use. Grammar should be absolutely tabooed. Translation should be left to experts and should be omitted both in classrooms and in preparation for classes. In classroom work no single word should be spoken in any other language than the one being studied. In outside study the student should read,—and read,—and still read. Nothing more.

The five hours a week ordinarily given to a language would in one year make the student at home in both the spoken and written tongue. Another year would make him fluent. A third would give him command of the literature. He would no more forget the command of the new tongue than a child forgets his own. It is important that teachers native to the tongue should be employed.

Such a system is simplicity itself.

EDWARD CORNELL.

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To me, enforced asceticism, vows of celibacy, denunciation of pleasures innocent in themselves, intellectual monopoly of interpretation of things past or present, written or unwritten, are travesties of common sense, which is to me the Voice Within. Not being a philosopher, I do not classify it, but I listen to it because I believe it to be the voice of God.—W. T. Grenfell, in *A Labrador Doctor*, 1919.

Exchanges

References have been made to the attitude of the religious press as to social problems. *The Living Church* quotes the following from Bishop Gore:—

"All this passion for justice will accomplish nothing unless you get knowledge. You may become strong and clamorous, you may win a victory, you may effect a revolution, but you will be trodden down again under the feet of knowledge if you leave knowledge in the hands of privilege, because knowledge will always win over ignorance."

The Bishop is speaking to a group of English workingmen. Everyone must be in heartiest accord with the statement. It is to be noted however that such statements are very apt to be made rather to the discontented classes than to the contented and comfortable ones. Now it is even more the duty of those who profit by the present conditions to get knowledge about them than of those who suffer by them, for the latter have some knowledge at least forced upon them while the former are in great danger of going on in ignorance until revolution is forced upon them. And revolution always goes to extremes, led as it is certain to be by those who have come to hate the old ways and opposed by those ignorant of the reasons for that hatred. *The American Lutheran Survey* publishes a strong address by Professor Saby, of Cornell University, in which he calls the attention of the church to the universal social unrest: "Our most cherished institutions, the church, family, marriage, property, government, are attacked and all authority is questioned, disputed, or flouted.' This "is a menace to our civilization." At bottom all this is due to "an insistent demand for economic justic and equality." The Church should "get into vital touch with twentieth century thought and needs and direct it to the light. The Church is interested in the life to come and rightly so. But it must not lose itself in speculations concerning the future and neglect its duties and opportunities in the world of to-day." The cleavage and opposition of classes is an alarming feature of the present-day crisis. "It is unfortunate that in this class-cleavage the Church is suspected of alliance with the rich and strong against the poor and weak."

The *Christian Advocate* and the *Christian Register* are two of the surprisingly few religious papers which give considerable attention to the report on the steel strike by the Commission of the Interchurch World Movement. In the number before me the former presents a letter from the chairman of the Commission, Bishop McConnel, in which he says: "Our report was formulated last winter. Its sixmonths'-old predictions are not denied by the march of events. We hold that the events punctuate the report's question—cannot a democracy govern itself; must the public, forewarned, rest inert while a basic industry prepares trouble for all? Just because the strike is some way off, or because the national campaigns to allocate our political governance are on, is the great democracy to let economic governance go by sheer default?

"The report's basic statements have not been challenged; on the contrary, the bulk of public opinion, as noted in our open letter to the managers of the steel industry, expresses a surprisingly widespread demand for action on the facts exhibited. The Commission feels that it can await with confidence any recommendation being prepared by the Secretary of Labor. Meanwhile we call upon the public, under whatever forms of organization it merits the term public spirited, to offer service of co-operation to the Federal government, to initiate or extend independent investigations into conditions in the steel industry, to meet the challenge to orderly progress which is implicit in the present preparations by unions and owners for a new conflict."

The article in the *Christian Register* is a careful analysis of the report and a vigorous support of its general position. It reviews the evil and oppressive conditions of the steel industry in which the lives and happiness of men evidently count as nothing when in competition with profits. Half of the men engaged in the manufacture of steel, work twelve hours a day and many of these have a seven-day week. The upper third of these workmen, the skilled workmen, get fair wages; the second third get less than a standard income for a family of five; while the lower third do not get even comfort. Men "are discharged wholesale for joining unions," an army of spies keeps secret watch on the doings of employees, race conflicts are encouraged, and free speech is everywhere suppressed.

"On the whole conditions are uncovered which are so against social morality and standards of Christian brotherhood as to justify the churches in raising a protest. How can churches, which believe in family life, keep silent in the presence of the twelve-hour day! How can churches which believe in brotherhood keep silent when large corporations pay detectives to stir up race hatred and make the playing off of one nationality against another a regular part of the game! How can liberal churches, which hold that free and brotherly speech is the foundation of democracy, keep silent when within and without the mills freedom is so violently repressed!"

Has not the situation here presented a special appeal to the Society of Friends with its long standing testimony against slavery and all forms of oppression? And as action on impulse without knowledge is a menace to every good cause our people should feel the urgent call to careful study of the problems involved in our industrial situation. It is a great responsibility to be a "chosen people," as the great prophet of the Exile stated long ago. Is the Divine Voice in our ears important enough to make us arouse to the duty of being intelligent and impartial in a time of crisis? Are we ready and willing to follow the leadings of truth even if they require us to break up our camps of ease? For live people the creative life in the working out of the difficulties of this new time, is surely more attractive than a sleepy sitting back to await the next world-crisis. If we set the same causes of selfishness and greed in motion as those which brought on the last great conflict, shall our children escape another and worse one?

JESSE H. HOLMES.

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First-Hand News From Poland

Russel A. Lantz, of Topeka, Kansas, one of our Mennonite workers, has just returned after two years' service in our Units abroad. After 13 months in France, Mr. Lantz left for Poland where he has worked since the beginning of May. As he was a member of the transport department and traveled extensively during the course of his work, he gained a wide knowledge of existing conditions in Poland.

Mr. Lantz had many contacts and conversations with the Bolsheviki prisoners in the Polish camps where the Unit delivered a great deal of soap and medical supplies. He found the Bolshevik soldiers to be on a little higher plane than the majority of Slovak armies. Most of the stories of terrorism he said were absolutely untrue. Just before the Bolsheviki advance the Unit left food so that the children could be fed as usual in the community kitchen. When the army found that this was food for children they did not touch it.

All through the country-side they left the peasants their small domestic animals, such as pigs, and chickens, but as is the way with most armies, requisitioned the horses and cows. They often left poor people all their belongings and took what they needed from the rich. Bridges reported to be torn down, Mr. Lantz found standing. Most of the Bolsheviki prisoners were intelligent, stalwart men. The war itself, compared to the one the world has just passed through was a mere back alley fight for neither side had the big guns nor poisonous gas and other "modern war conveniences." The few aeroplanes used were manned by English and American volunteers who were out for some more excitement.

Of the general political conditions, Mr. Lantz said that everyone realized that France was back of Poland trying to keep a wall up between Russia and Germany. However, at the Riga Conference Russia offered such good peace terms that the Poles had to take advantage of it. It was not generally known, but whole Polish armies had mutinied because of absolute lack of equipment and the fact that they were simply "fed up" with war. However, the French command strengthened their hands for the protection of Warsaw.

The Unit had a splendid opportunity here to carry out their big message—the reconciliation of warring races. Both sides knew of the Friends' relief work among the children and civilians and both sides knew and respected the Red Star,—helping the Unit whenever possible. At one place we took over a building which had been the headquarters of the Polish Army and on their retreat they could have put us out but, on learning of our work, they allowed us to remain.

Of the general Polish conditions, Mr. Lantz gave about the same report that we hear and read of again and again. Unemployment is universal, industry is broken down, hospitals are very poorly equipped, children have never tasted butter or milk. At Warsaw we own thirteen cows and we send their milk to the hospitals. At Werbkowice we own two Fordson tractors and several horses which were loaned out to the farmers for fall plowing. Eight or ten villages about the center have been distributed clothing and medical supplies. Some of our workers have helped in distributing the American Relief Administration food. Perhaps the most important of all is the anti-typhus work. This disease is terrible in Galicia.

Mr. Lantz told of the social contact with the Polish people. Each week different people were invited to a social where many international friendships were started. The Poles are a broad-minded people, eager for a knowledge of the new things, but so few of them have had the chance to develop. Much interest is taken in the reasons for our attitude towards war. Many searching questions are being asked and to answer these, one of our interpreters is translating Corder Catchpool's book on "Quakerism," and Sydney Wallace is writing in the Polish language a statement of the "Ideals" back of the work. As in every Unit, the regular Sunday hour for worship is attended by a few natives.

"The work is great," said Mr. Lantz on reaching America. "I don't know if I can adjust myself or not amid all these luxuries and comforts and automobiles! There is a satisfaction that comes to one when helping those in great need. I think I'd like to go again."

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The German Reaction To Our Child-Feeding

All Germany knows about the Quakers' child-feeding operations. All Germany is grateful. A. F. S. C. workers compare the attitude of Germany toward America to that held by the Chinese after the boxer rebellion. The American Government, it will be recalled, turned its share of the boxer indemnity back to the Chinese by utilizing the money for the higher education of Chinese students. China has regarded America as her one unselfish friend among the Great Powers ever since.

The Germans are in much the same attitude of mind. The Peace Treaty is crushing out their economic life and their late enemies keep adding to the pressure. America is a bright exception to this program; instead of adding to Germany's burdens, she is feeding hundreds of thousands of German children. The Teutons will never forget the aid that was given by America in their hour of tribulation.

Catherine Morris Cox, A. F. S. C. worker, who has just returned from Berlin, tells an amusing story in which Harold Evans, of Philadelphia, figures conspicuously. When Mr. Evans was visiting Berlin last August he delivered an address in one of the Prussian schools. Large portraits of the former Kaiser, Crown Prince, and Von Hindenburg, which adorned the walls, annoyed him. Mr. Evans protested to the teacher. Those portraits, he said, were reminiscent of the old military autocracy and out of place in a school-room of modern democratic Germany.

A woman councilor of Berlin,—women are beginning to play a large part in German civic affairs,—took prompt action when Mr. Evans' protest was brought to her attention. She had the three portraits taken down from the walls, but did not stop at that. This aggressive feminine exemplar of modern Germany consigned the visages of the war heroes to the stove.

PUBLICATIONS OF INTEREST TO FRIENDS

THE MAN OF JOYS; Impressions of Jesus; by A. Barrat Brown, Lecturer at Woodbrooke. A 20-page pamphlet issued by the Yorkshire 1905 Committee. English price 3d. post free.

Barrat Brown states in his foreword to this essay that he has not attempted to make it a balanced exposition of the life of Jesus. It is rather the personal impression of a layman, gained from repeated reading of the Greek Testament during a year's detention in the Canterbury Prison for refusal, on grounds of conscience, to render military service. It is published in the hope that it may offer a view of Jesus which will win the appreciation of some for whom the traditional accounts have lost their freshness.

A LEAGUE OF NATIONS; published bimonthly by the World Peace Foundation, 40 Mt. Vernon St., Boston. 5 cents per copy; 25 cents per year.

Friends who are concerned with the progress of international relations will find this little periodical of great help. Each number constitutes a pamphlet on some important phase in the growth of the world state. The two numbers in hand present respectively the draft for a Permanent Court of International Justice and the Report of the International Financial Conference.

THE CALL TO UNITY; by William T. Manning, Rector of Trinity Church, New York City. The MacMillan Co., New York. 1920. $2.00.

"How can the world learn the gospel of fellowship from an organization which is a variance with itself? What power is there in an appeal for a united world by a divided church?" These are the questions which give rise to this book. Its thesis is that the Christian Church to-day is called upon to show the world a fellowship which transcends all bounds of nations, or race, or color. The most stimulating part of the book is its expression of the ideal of unity. Many pages are given over to a discussion of the sacraments which will not be of interest to Friends.

FATHER PENN AND JOHN BARLEYCORN; BY HARRY M. CHALFONT. The Evangelical Press, Harrisburg, Pa. 1920. Price, $1.50.

Much has been written on the scientific, political and economic implications of the prohibition movement in America. Little has been said, however, concerning its history. This volume is a history of the development of the temperance reform in America from its beginnings in early Colonial days to the final passage of the Eighteenth Amendment and the status of prohibition to-day. The author aims to adhere strictly to the historical standpoint avoiding all suggestion of lecture or scientific treatise.

THE ABOVE PUBLICATIONS MAY BE OBTAINED FROM WALTER H. JENKINS. 140 N. 15TH STREET, PHILADELPHIA, PA.

Brief Items of Interest

"In Hamburg, Germany, a hotel manager gives half rates to Friends on account of their befriending Germans in England during the war. Good will finds an echo wherever it is sounded."

The work of the Friends' Employment Society of Rutherford Place, New York, organized in 1862, is to furnish plain sewing to women who are unable to do work requiring more skill and training. The work is sent in from Hospitals, Missions, Day Nurseries—places whose stores of household linens and simple garments require constant replenishment. The materials are sent cut out ready to be made up. The work is given to the sewers and they are paid for their labor, and the finished articles are returned to the institutions without cost to them. The year's report shows $1,384.50 paid for making 7,787 garments sent from eighteen different institutions.

The morning after his lecture at Swarthmore College, Rabindranath Tagore met with the students in "Collection" and talked to and with them as they flocked about him. He said he was glad to know about the Friends, that he had not known that there were people in the *West* who gave an hour weekly to "Contemplation."

The *World To-morrow* says that near Frankfurt 2,800 acres of good farm land, formerly used by the German government as a military training ground, have been turned over to some forty families of the 120,000 expelled from their homes in Alsace-Lorraine by the French. Members of the Society of Friends in London made a grant of about $5,800 for the purchase of horses, cattle and agricultural implements. At present these are loaned to the community which later on will buy them. Representatives of the Service Committee are stationed in the community and rendering all help possible.

The fifteen hundred prisoners in the Eastern Penitentiary (Twenty-first Street and Fairmount Avenue, Philadelphia), each received a Christmas card and a box of candy from the Salvation Army. A calendar was given to 1,000 prisoners who are enrolled as members of the Salvation Army's Brighter Day League. These men have signed a pledge "to observe the regulations of the institution, also to abstain from profanity, smoking, drinking, etc.; and comport themselves on all occasions like Christian men." The Salvation Army also visits the families of the prisoners and gives them food and clothes.

Mark Hayler, of the Quaker Embassy, Paris, reports that he has received from Romain Rolland, the great French author, a copy of his latest book, entitled *Clerambault,* which is a history of free conscience during the years of the Great War. The book is inscribed "Pour la Bibliotheque de la Société des Amis en cordiale sympathie; Romain Rolland, Octobre, 1920." M. Rolland has before expressed his appreciation of the work being done by Friends in France and this latest kindly thought is highly gratifying.—*London Friend.*

The employees of the Cincinnati clothing factory exemplify the golden rule, which they have adopted as their guide, by voting to surrender their jobs for a month to more needy workers.—*Springfield Republican.*

Pope Benedict, through Cardinal Gibbons, has written to Herbert Hoover regarding his European Relief work. The letter ends:—"Wishing that your labors be crowned with the fullest success, we fervently pray God that he may be pleased to bestow upon you his very choicest rewards."—*"Benedict PP. XV."*

The war cost the United States $24,010,000,000, according to Secretary Houston's report. Of this amount a total of $9,523,000,000 loans to other governments will be refunded finally. E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING DECEMBER 20TH.

Five Years Meeting	$430.57
Richland Mo. Mtg., Quakertown, Pa.	14.00
Chester Prep. Mtg., Moorestown, N. J. ...	47.00
Newtown First-day School, Pa.	25.00
Orange Grove Friends, Pasadena, Calif.	25.00
Oxford Mtg.	6.64
Abington Mo. Mtg., Cheltenham, Pa.	19.00
Friends' Mtg., Richmond, Va.	210.00
Cornwall Mo. Mtg., Cornwall, N. Y.	10.00
Easton Mo. Mtg., Greenwich, R. I.	53.00
West Branch Mo. Mtg...	100.00
First Friends' Church, Cleveland, Ohio	10.75
Contributions for General Fund	2,018.63
For Germany	19,887.52
For Austria	766.51
For Serbia	25.00
For Poland	5.00
For Russia	112.00
For Syria	5.00
For Armenia	60.00
Clothing Department ...	235.16
Miscl. Payments	188.58
	$24,254.36

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ARTHUR PARSONS.

A CABLEGRAM has just been received by the American Friends' Service Committee announcing the death of Arthur Bowker Parsons, of Attleboro, Mass., who has been engaged in student feeding in Germany. Assisted by his wife, who was Plesaunce Baker, of Zellwod, Fla., he was active in the Quaker work in the Berlin district, working in nine large cities where 8,000 needy students received supplementary meals.

Arthur Parsons was a member of the Congregationalist Church, and held the degree of Master of Arts from Harvard University. Before volunteering for the work in Europe, he served as director of the educational and employment departments of the Y. M. C. A. at Providence, R. I. He enlisted in the reconstruction work in the fall of 1918, sailing for France on November 7th. During the winter he worked in the construction department at Ornans. The following spring, he was transferred to the central offices in Paris, where he served until returning to America the following autumn in order to marry Miss Baker. A short time after their marriage, the young couple sailed for Germany, where they have since been engaged in the student feeding work. Arthur Parsons suffered a breakdown in November and died last week.

Those who had the privilege of knowing the deceased will feel the shock of his loss keenly. It is rarely that one meets a personality so charming as was his or a will to service that is so devoted. He will be buried in Germany, where he gave his life in work of relieving human suffering,—one of the heroes of peace. The Mission has lost one of its most devoted workers, and hundreds of Mission workers have lost one of their most loved friends. The tenderest sympathy is extended to his family and to his widow.

CURRENT NEWS

NEW YORK NEWS NOTES.

As their Christmas celebration this year, the children of the Friends' Seminary collected $95.00 for the starving children of Europe. The money has been sent to the Service Committee. In addition to this, the Seventh Class gave $5.45 to the Young Friends' Aid Association to be used for children in need here. Two classes in the Primary Department "adopted" families for Christmas, providing presents for the children, and a dinner for all,—there being no "breadwinner" in either case. Other classes of the Seminary, which did not actually "adopt" families, yet brought in toys, books, and clothing for distribution, by the Aid Association.

The New York First-day School also "adopted" two families for Christmas, and saw to it that no member of either was forgotten either in the presents or the dinner.

The Brooklyn First-day School held its annual Christmas Tree Festival on the evening of the 23rd. There were Christmas games, Christmas songs, and a little Christmas play, written by two of the members of the meeting, and acted by children of the school. Santa Claus appeared in person to distribute the presents from the tree, and all went as usual, except that before the play all the school, and such grown-ups as wished, formed in line to drop into the contribution-box their gifts for starving Europe. Sixty dollars were given; if the notice had been more widely distributed, the sum would undoubtedly have been much larger.

The United Girls' Club, an organization of young working-girls of New York, which meets weekly in the gymnasium of Friends' Seminary, held a Christmas party on the 26th, for children who had little or no Christmas. Decorated for Christmas, and with a sparkling tree in one corner, the Seminary gymnasium was a wonderful place to the fifty four-to-ten-year-olders who came that afternoon, to eat ice cream and cake, to play games, to open wonderful stockings, and to compare dolls and balls and toys fresh from the hands of Santa Claus.

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HOPEWELL FRIENDS CELEBRATE CHRISTMAS.

ON the evening of Twelfth month 19th, the First-day School and its friends, connected with this meeting, enjoyed a novel Christmas entertainment.

Being almost a week before the date, did not mar its holiday flavor.

Finding it possible to have our friend Daniel Batchellor with us, it was arranged for him to give a talk upon "Christmas Myths and Legends." To make the setting more appropriate and fitting, the big corner fireplace was opened, and the Xmas fire set burning. Daniel Batchellor explained the origin of the yule log, the use of greens at Christmas time, and many other Christmas customs and legends.

The First-day School gave a very short but well-rendered program to open the evening's entertainment, and closed it with the distribution of stockings for the children, and nuts and popcorn for all. The winter part of the house was filled to its capacity. MARY LUPTON.

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NEWS ITEMS FROM POUGHKEEPSIE.

PAUL WILLIAMS, of Flushing, N. Y., attended our meeting in Poughkeepsie on the afternoon of Twelfth month 5th. We were glad to have him with us. It is encouraging to the little group of Friends in this city to have visitors from outside meet with us and assist by their presence and helpful messages.

Effie L. D. McAfee, of New York, gave a very interesting illustrated lecture on the evening of Twelfth month 10th, under the auspices of Unitarians and Hicksite Friends. The subject of the lecture was "Norway and Denmark," and the money received from the sale of tickets was for the benefit of one of the local charities in Poughkeepsie. A. A. M.

THE FALL TERM AT WOOLMAN SCHOOL.

The fall-term group at Woolman School is just about to disband. We nine have had a happy ten weeks together both at work and play. A host of pleasant memories come crowding back—of glorious autumn days when we walked to "Woolman Tree," or studied trees, or hiked to Chester, and when we went riding with kind neighbors. Then there are the tennis games and swimming which Swarthmore College so kindly allows, and the lovely parties at the homes of Friends in the village. Since the School is so accessible to Philadelphia, Haverford, Westtown, and other communities, we have found ourselves in the midst of numerous possibilities in the line of lectures and meetings—in addition to Swarthmore's activities.

The visitors to Woolman School are another feature we cherish, for it is truly a privilege to meet workers from the European and missionary fields, and other concerned Friends, in a quiet, informal way, and through all activities, there is a wholesome atmosphere which is best described by the word "Woolman"—a spirit of comradeship, cooperation and consecration.

Early in the term, Dr. Elihu Grant gave us four hours in which he showed us views of modern Palestine and relics of the ancient peoples that have inhabited the Bible Lands. Julia Williamson (of the Philadelphia Free Library) gave us a course on "Story-Telling," showing us how to study the story—to really know and feel it. In our courses under Elizabeth Wood and Edward Evans we have had a glimpse into the methods and problems of "Social Work" and the "Labor Movements" that has made us realize how complex is the situation and how great the need of a truly Christian spirit throughout the whole social order.

Jane Rushmore has been giving us most interesting lessons on teaching Junior classes in First-day School, with valuable suggestions for methods and material best adapted to the child according to the findings of psychology. The presentation of "Hebrew Prophecy" by Elizabeth W. Collins has revealed to us the splendid message of the Old Testament. The prophets are no longer names difficult to pronounce, but real personalities with insight into the conditions of their times and vision of what the ideal world should be.

Dr. Elbert Russell, the Director of the School, has given us six hours a week besides a "Conference" period, in which we have considered many questions that do not belong directly in our courses. He also spent an evening with us when he shared his impressions of the London Conference and several other evenings when he read some of his own stories. He has explained Acts and the Epistles for us so that we have come to see Saul, the Pharisee of Pharisees, changed into Paul, the Apostle to the Gentiles, standing fast in the faith in Christ Jesus.

In the course on "Missions," Dr. Russell has traced the story of the spread of Christianity, excluding Paul, down to the fields of our modern day and he has shown the tremendous significance of the Gospel message to the heathen lands. His course on the "Principles of Friends" included study, first, of the various sects, chiefly mystical, that were forerunners of Quakerism; secondly, of the message of early Friends; and lastly, comparisons of the statements of faith of Friends of all times. We have come to see how some groups have emphasized individual immediate guidance, others have stressed the applications of Quaker principles to the practices of life, and still others tend to make the Society of Friends an organization for mutual help, fellowship and co-operation. We long for the day when, in the union of all these tendencies, Quakerism shall be the well-rounded religion that we want it to be.

Valuable as our class work has been, we treasure most of all the daily morning devotional period when the students have shared their little contributions and Dr. Russell has given us helpful messages and voiced in his beautiful prayers aspirations that alone make our life at Woolman School worth while.

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SPECIAL MEETING IN CONCORDVILLE.

A special meeting was held in the meeting-house at Concordville on Twelfth month 19th, to hear Wilbur K. Thomas tell of the need to-day in Europe.

He made it plain why the people of Austria, Poland, Germany, etc., are suffering from starvation. Industry is at a standstill because credit cannot be obtained for purchase of raw materials. With coal near at hand money to purchase it is unavailable. So only about one in four men are working. Those that do work get pay that is worth so little that it takes, for example, three years and a half to earn an all-wool suit.

Among those giving help the primary class of our First-day School donated $10.00 as their Christmas gift to these unfortunate children.

ELIZABETH P. STYER.

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The Christmas exercises of the West Philadelphia First-day School, Joseph Baily, Superintendent, were held at 35th Street and Lancaster Avenue on Second-day, Twelfth month 20th. The exercises of the several classes and members of the school were exceedingly interesting, as was the singing of Christmas carols by the school, inspiring. The spirit of giving was emphasized by a generous donation of eatables for the needy. W. J. MACWATTERS.

BIRTHS.

Bills.—In Shanghai, China, on Tenth month 18th, to Frederick P. and Virginia Hawkins Bills, of Media, Pa., a daughter, named Lydia Mary.

MARRIAGES.

Sinnickson-Davis. — Under the care of Pilesgrove Monthly Meeting, Tenth month 11th, at the home of the bride, J. Wesley Sinnickson, of Salem, and Amy Davis, daughter of Charles Howard and Bertha H. Davis.

WILLIAM B. PARRY.

William B. Parry, of Langhorne, Pa., who passed away on Twelfth month 6th, was the only child of the late Henry C. and Susan G. (Blakey) Parry. In 1883, he married Elizabeth Moon, who survives. Their two children are Laura E., wife of J. Augustus Cadwallader, of Yardley, and Henry C. Parry.

He was a deeply interested member of the Society of Friends, having for some years been an elder of Middletown Monthly Meeting, and one of its most useful and concerned members. In this meeting he will be sadly missed. He was pre-eminently the friend of the needy, and by his gracious manner and kindly interest had stimulated in many the desire to be of greater benefit to their fellowmen. His cordial and courteous manner was a marked characteristic and won him many friends.

The funeral was attended by a large concourse of sorrowing friends. Those who spoke were: Sarah T. Linvill, Joel Borton, Evan T. Worthington and Samuel C.

Eastburn. Anna Balderston gave a select reading. Interment in Middletown Friends' Burying Ground.

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ALLEN C. THOMAS.

On Twelfth month 16th, Allen C. Thomas, Emeritus Professor and Librarian of Haverford College, quietly passed away in his seat while awaiting the beginning of a lecture by Herbert Hoover on European Child Relief. Although in failing health, he had kept to his work to the last, having within a month presided at the 249th session of Baltimore Yearly Meeting, of which he was Clerk. In 1872, he married Rebecca H. Marble, of New England, who had been principal of what eventually became the Bryn Mawr school in Baltimore.

Allen Thomas found an opening for congenial work when in 1878 he was asked by his friend, Thomas Chase, the President of Haverford College, to become business manager or steward of the college and part time instructor. Here he remained in various capacities throughout the remainder of his life.

His teaching work at the college grew, and covered many lines, but finally centered almost entirely on history, while his other work came to center in the library which grew under his management from a small group of books occupying only a few shelves to one of the largest small college libraries in America. His scholarship and the valuable quality of his research work were everywhere recognized. He was noted for his accuracy and also for the width and extent of his reading and his information.

He was a very kind neighbor, a loyal friend, a generous giver, a person of broad spirit, and in every sense a good man. He had rendered many noble services and he was widely loved. He was devoted to the Society of Friends, and a large part of his time and energy was given to the advancement of its ideals and its message. He understood its aims and he knew its history as few others did and he had a clear vision of its future tasks and its future development. His death has removed from us one of our pillars and one of God's faithful servants.

RUFUS M. JONES.

DEATHS.

Atkinson.—In Friends' Infirmary, Woodstown, Carrie D. Atkinson, widow of Champion Atkinson, in her 79th year. Interment in Friends' Cemetery.

Rebecca B. Cornell, daughter of Josiah and Catherine Mailler Cornell, died at her home, in Mineola, L. I., on the afternoon of Twelfth month 25, 1920. She was born at Woodbury Falls Fifth month 14, 1831, and spent the greater part of her life in that vicinity, removing to Mineola, L. I., about twenty years ago, where she survived her two sisters, Charity M. Cornell and Elizabeth H. Birdsall. She was a sister of the late James M. Cornell, William M. Cornell, Mary A. Cornell, wife of Charles C. Rider, and Esther M. Cornell.

Descended from Friends who were pioneers in Westchester and Orange Counties, she was a birthright member of the meeting at Woodbury Falls, N. Y., where service was held on Twelfth month 28th, and burial took place at the Cemetery of the Highlands, Highland Mills, New York.

She passed from this life as peacefully as she had lived. "Day itself dies not more calmly."

Cope.—At his home, in Cadiz, Ohio, Twelfth month 8th, Benjamin T. Cope, in his 93rd year. He was an interested and faithful member of Short Creek Quarterly Meeting of Friends, as long as circumstances permitted.

Grier.—At Woodstown, N. J., Ninth month 15th, 1920, Charles B. Grier, age 52 years, husband of Sue Coles Grier. Interment Friends' Cemetery, Woodstown.

Haines.—At Woodstown, N. J., Ninth month 18th, Laura M. Haines, aged 55 years, wife of Chalkley Haines. Interment in Friends' Cemetery.

Jackson.—On Twelfth month 25th, after a short illness at her home at the Pennington, New York City, Anna M. Jackson, laughter of Susan Price and David H. Davis, and widow of William M. Jackson. She is survived by a son Will Walter Jackson, and a daughter, Anna J. Branson.

Morris.—On Twelfth month 3rd, John Yost Morris, aged 84 years. A member of Friends' Short Creek Quarterly Meeting of Ohio.

Richardson.—At Byberry, Pa., on Twelfth month 22nd, Nathaniel Richardson.

Twining. — Suddenly, near Wrightstown, Pa., Twelfth month 24th, Jacob Twining, in his 66th year. Funeral from Wrightstown Friends' Meeting-house.

Wills.—At Rancocas, N. J., Twelfth month 27th, Mary Emma, widow of Joseph Wills, aged 78.

———o—o—o———

PUT HIM ON HIS FEET.

He has no feet now, just stumps of legs encased in leather pads on which he plods along most cheerfully. But if he is to be independent, and to keep the brave front to the world he now unfailingly displays, he must have the artificial feet which will enable him to go about the business of self-support without too much of a handicap.

Two years ago this lad, then a quiet and hardworking boy of about sixteen years, was a member of the Guild Clubs. He was sensitive and proud, and though he duly turned in his earnings on Saturday, he seldom received enough in return to pay the nominal club fees of the House. This and other restrictions on the part of the relatives with whom he lived caused many misunderstandings. When the friction grew unbearable, the boy ran away,—out West, of course. In his wanderings during the winter of 1919-20, he was without shelter during a severe storm, and had both feet so severely frozen that they had to be amputated just below the knee. Now he is back at home, uncomplaining and eager to live the most useful life open to him. Those who see him must always marvel how he from his narrow life and untrained spirit has won the serenity which enables him to face his restrictions so cheerfully and the courage which enables him to surmount them so triumphantly.

We have devised simple employment for the lad, whereby he may earn the money for his support and for the legs that are to mean life on honest terms to him. To raise the required sum, we must have a fund independent of that which is given us for our yearly running expenses. It is with grateful recognition of many past responses that we ask our friends to help us acquire the sum of $150.00. A detailed statement will be sent to all contributors, and gifts should be sent to

LOUISE MARIE LAWTON,

Headworker, Friends' Neighborhood Guild, 4th and Green Streets, Philadelphia.

COMING EVENTS

FIRST MONTH.

2nd—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader, Lieutenant-Colonel Brewer, of the Salvation Army. Subject: "Relief Through Salvation Army."

2nd—Open Forum, under auspices of the Young Democracy, at White's Auditorium, 15th Street, below Chestnut, Philadelphia, at 3 p.m. Subject: Post-War Religion. Speaker: Jesse H. Holmes, of Swarthmore College.

2nd—Public Services will be held at the Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3.30 p.m. All are welcome.

9th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader: Ernest L. Tustin. Subject: Relief Through Institutional Care.

9th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Reading Meeting at 11.00 a.m.

9th—Preparative Meeting in New York and Brooklyn, after the Meeting for Worship.

10th—New York Monthly Meeting at 221 East 15th St., New York. Supper will be served at 6 o'clock. The Business Meeting at 7.30. The Meeting for Ministry and Council will convene at 5 o'clock.

25th—Western Quarterly Meeting, at Kennett Square, Pa., at 10 a.m.

27th—Caln Quarterly Meeting at Christiana, Pa.

29th—Westbury Quarterly Meeting at New York at 10.30 a.m. Lunch will be served. The afternoon meeting is under care of the Meeting's Advancement Committee.

———o—o—o———

A COMBINED MEETING.

To receive and consider the report on Friends' Central School's present condition, prospects and future, to be brought in by the joint Committee of judicious business men of the two Monthly Meetings, it is proposed to hold a joint meeting at the Meeting-house, 15th and Race Streets, at 8 p.m., on Fourth-day, First month 5th. The members of both Monthly Meetings are requested to attend and with their presence and advice, decide what may be best to do under the circumstances.

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NOTICES.

GRISCOM HALL.

THE annual meeting of Stockholders of the Griscom Hall Association will be held in Room No. 4 of the Meeting-house, 15th and Race Streets, Philadelphia, Pa., at 2.00 p.m., Seventh-day, First month (January) 8, 1921. All Stockholders are urged to be present in person if possible.

GRISCOM HALL ASSOCIATION.

NOTICE—The Camden, N. J., Needlework Guild organized, on Twelfth month 27th, a Quaker link in the Hoover chain. It calls for help from all Friendly centres and desires the names of Friends of our branch who will volunteer to carry on the chain.

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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Several parents tell us that their children asked for a holiday week at Buck Hill rather than Christmas gifts and with plenty of skating and two inches of snow, we are sure they will not be sorry.

It about keeps one person busy carrying in logs for the open fires, but fortunately, there is plenty of fire wood.

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POSITION WANTED—WOMAN OF middle-age wants care of invalid (not helpless). Would manage housekeeping. Country preferred. Address P. 433, FRIENDS' INTELLIGENCER.

POSITION WANTED—AS COMPANion to person going South for the winter. Address E. R. M., FRIENDS' INTELLIGENCER.

ROOM AND BOARD WANTED BY an elderly lady, private Friends' family preferred. Central location. References. State terms. Address B. 430, FRIENDS' INTELLIGENCER.

WANTED—BY REFINED, MIDDLEaged woman, cheerful disposition, position as companion to lady; willing to assist with light household duties and plain sewing, or as mother's helper. Good reference. Address G. 432, FRIENDS' INTELLIGENCER.

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CLERICAL HELP WANTED—THE American Friends' Service Committee, 20 S. 12th St., Philadelphia, has need of assistance in compiling the responses to its drive for funds. See Wilbur K. Thomas, at the above address.

FUN.

HE was a very small boy, and the apples he was eyeing were very large. He eyed them for ten minutes, longingly and furtively, while the greengrocer bustled about serving customers. Now he edged near the tempting basket. Now he edged away again. And at last the greengrocer thought it time to intervene. "Now then, Tommy," he exclaimed, "what are you doing?" "Nothin'," replied the small boy. "Nothin', eh?" said the greengrocer. "Well, it looks to me as though you are trying to steal those apples." "You're wrong!" retorted the nipper. "I'm trying not to."—*Answers.*

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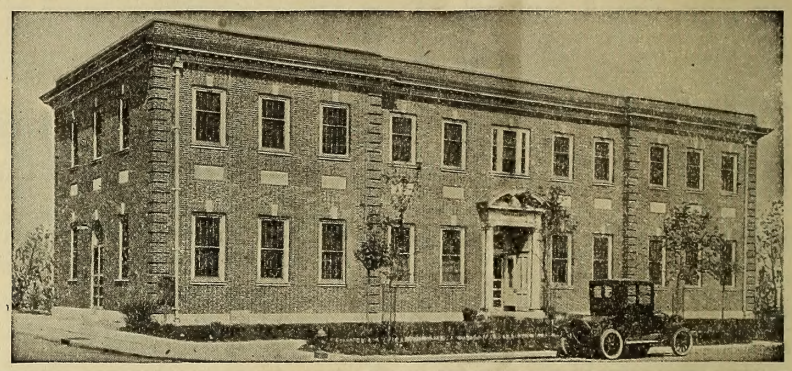
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FIRST MONTH 8, 1921 VOLUME 78 NUMBER 2

Be of Good Cheer

Be of good cheer, brave spirit; steadfastly
Serve that low whisper thou hast served: for know,
God hath a select family of sons
Now scattered wide thro' earth and each alone,
Who are thy spiritual kindred, and each one,
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a pure and loving eye
That seeth as God seeth. These are their gifts,
And Time, who keeps God's word, brings on the day
To seal the marriage of these minds with thine,
Thine everlasting lovers. Ye shall be
The salt of all the elements, world of the world.

—*Ralph Waldo Emerson.*

A Better Way

BY J. BARNARD WALTON.

The following statement was prepared on behalf of the Advancement Committee of the General Conference, and is being sent to all who answer the appeal, "Is There a Better Way?", which the Committee has placed in a number of leading American periodicals.

"Is there a better way" do you ask? Must men continue to live by war, by strikes, by lynching? Is our whole civilization based on an inevitable conflict of interest in which success is achieved by might?

Our religion is a failure if it gives us no genuine solution of these problems. From Isaiah to Tennyson prophets have looked for the day when

> "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more,"

and

> "Till the war-drum throbb'd no longer and the battle-flags were fur'ld
> In the Parliament of man, the Federation of the world."

What way has religion to propose by which men may attain this goal?

The answer to this searching question must be sought first of all in a clear analysis of the cause of war—the cause of strife and violence in every relationship of society. The evil is widespread. The "war to end war" has, instead of ending it, made war the first thought of every nation with an "aspiration" to achieve or a "right" to defend. The intensified struggle of capital and labor is engendering more and more bitterness and, even in a democracy like the United States, "class" feeling is growing. Our national crime of lynching is only the ugly symptom of the deeper rooted disease of race hatred.

What is the cause of all this conflict? Does it not lie in the way we think about our fellow men? Does it not lie in our selfish struggle for the *possession* of *things?* If we care more for *things* than for *people* we set ourselves to the accumulation of possessions, and in so doing we set ourselves against every other man and every other man against us. We become competitors for the limited supply of things.

The road to this "better way" seems so simple that one wonders the world has not found it. Indeed the world has found it—often. Our greatest spiritual leaders have always called men to seek first not things but people, not mammon but righteousness, not power but the love of our fellows. Man's chief business is to live in the fullest possible brotherhood with his fellow man.

The moment we attempt to live as brothers, our whole attitude changes. The neighbor who crowded us too closely is no longer a menace and an opponent, but a brother between whom and us there has come an unfortunate breach and with whom it is our chief passion to make peace. When we get this new attitude we will *trust men.* The more we trust them the nearer we grow together. The more we fight them the farther we drive ourselves apart. When we get the new attitude we become, not competitors, but sharers in the unlimited supply of love.

The Religious Society of Friends does not claim anything new in this solution. As an ideal it has often been held by thinkers. It is the way of life taught by Jesus and lived in his carpenter shop. The sad thing has been that men have accepted the ideal *in theory* and put off its accomplishment to some other time or place. What we need is a conscientious application now of this way of life to our own nation, to our own city, to our own shop, to our own home, to every group in which we live. It is only so that it can be of any value.

Let the appeal ring out for men to begin *now* to live with love as the dominant motive in every relationship of life. Let us dare to be called "impractical" and to measure success not by the accumulation of things, but by friendships made deeper and more abiding.

Let us have faith in peaceful methods of settling disputes between nations not only in time of peace, but also in time of war. Let us be interested in labor not merely when a nation-wide strike threatens the public welfare, but as much in securing right conditions where there is no open breach; let us be interested in working out true democracy in industry. Let us devote ourselves to the real problems of overcoming ignorance and friction between races with belief that the other man, also, has in him the divine spark which makes him respond to good. Let us live in the full confidence that we are, indeed, all children of the same Father.

If we wait for some one else to accept this way of life first, it will never come. The only way to begin is to begin. The way to begin is for those who see this ideal to risk it, even as an insignificant group, and by the contagion of the power of the ideal, they will draw others to join them.

What we need is that men shall have a real faith in love, good-will, or brotherliness, or whatever it may be called, as an effective force in the relationships of men. If we hold the usual idea that love for those beyond our own household is a vague sentiment and a spineless, useless thing, we naturally throw it overboard when a storm comes and rely on submarines and poisoned gas; strikes and lockouts; the rope and torch of the lyncher; but those who have relied upon love have found it a more effectual means for accomplishing things among men than any material instrument. Men who know the surge of the love that makes of one brotherhood all the races of the earth find it is the very essence of life. It knits us to greater things. As Rufus Jones says, "It makes our reach exceed our grasp."

> "The object of the Christian is not primarily to stop the evil act, but to change the evil mind. Our business is not so much with what a man does as with himself. Keeping this aim before us we shall see how to act when wrong is done to ourselves or to others. As history shows, evil is not conquered but multiplied by retaliation. There is but one drastic treatment—to overwhelm it with love. Such a love demands every power of mind and spirit and body, not a mere passing emotion, but the whole self given for the redemption of the wrong doer. We need a love that believes in the possibility of good in those who may be opposing, hating, persecuting us; a love that at whatever cost sends its ranks wave on wave against the citadels of evil, never denying its own nature by the weapons it seizes. . . .
>
> "Men demand reality," says the 1918 Epistle of the London Yearly Meeting, "Only a life, lived as a great adventure of love, can capture the imagination and convince the heart."

William Penn and the Quaker pioneers dared to found the colony of Pennsylvania on the principle of faith in men. They sought an asylum from religious persecution. They welcomed other religious outcasts, even those whose beliefs differed so widely from their own as to promise friction. In the public opinion of the day the Indians were heathens and savages and men not to be trusted. The experiences of the other colonies made vivid the dangers from the natives. William Penn and his followers never hesitated, but approached the Indians as brothers. They bought the land they would use. They carried no arms for defense. The red men responded like brothers, and the two peoples lived side by side for seventy years without a break until the policy of Pennsylvania was changed—changed not because it had failed but because immigration had brought a majority of settlers who did not have faith in the policy.

The Irish Friends, during the Rebellion of 1798, though at the very heart of the disturbances, gave help to those in need, whether Protestant or Catholic, refused to take up arms for either side, and trusting in the spirit of love as protection in the midst of the utmost dangers to life and property, won the respect of both factions.

Elizabeth Fry went into the prisons of England when people thought she took her life in her hands to do so. The prisoners were indeed like demons because they were treated so. She approached them like human beings, and they responded in that spirit. A more modern example is the work of Thomas Mott Osborne and the Mutual Welfare Leagues. By trusting men they prove trustworthy.

Need we multiply examples? What we need is present-day ways of testing this faith. What we need is to have more groups who will go as the young men and young women of the Friends' Reconstruction Unit in France have gone to work out their faith in new and untried fields. This group went in a frank attempt to live the life of love and service even in war time, even in a country at war. Much has been said of its work of human ministration, but its exemplification of the spirit in which we must live,

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though less known, may in the long run prove a greater contribution. This spirit may be gathered from these quotations from a letter written on behalf of the group:—

> "In leaving our homes and undertaking to aid in the rebuilding of a country so sadly destroyed by war, we came with the sincere purpose to serve, even though that seemed to others to involve sacrifice. We have found, however, that in serving we have received benefits instead of making sacrifices—that giving is indeed blessed. . . .
>
> "It has been our lot to see, with our own eyes, the ruin, the pain, the want, that the spirit of hate can spread over a whole nation, a whole continent; to feel that ghastly sensation of death—dead forests, dead fields, dead villages, dead homes, dead hopes, and dead faiths,—an all-embracing death which war leaves in its path.
>
> "Love alone remains, and we have seen that love shall conquer hate and in time undo all that hate has done. Love of his homeland brings the peasant back in the face of awful odds to rebuild his home and his village, to re-cultivate his land. Love of her children makes the widowed mother strive, now as in the past, to give them better opportunities than she has had. Love for God re-establishes the religious life of the community, and re-opens the village church, though its abode be only a barrack."

What then shall we do? How shall we change our individual lives, our social relations, our schools, our church, our State and nation to make them conform to the way of love? No one can answer these problems satisfactorily for another. But we have faith in humanity. Each one has within him that which will lead him to his own solution. We believe in the divine inspiration of every man to find the right. If we earnestly and courageously do right as far as we see it, immediately God will open to us the next step. We have faith in the guidance of God and in the nearness of God to every one of his children as a source of power to do these things.

In our search we need the fellowship of each other. We can help each other even if none of us has yet achieved much. It is well to share our hopes and to work out practical plans together. We can inspire each other with our little successes. In this spirit the Religious Society of Friends welcomes a wider fellowship with those who are striving to follow a common way of life. Can we not have a wider fellowship with those who are seeking to banish hate and pride and fear from their own lives; seeking to train their children to think in brotherly terms of children of other races and other nations; seeking to lead them into full life instead of preparing them to be cogs in a hopeless industrial machine; seeking that justice which will assure to all who toil their heritage of physical and mental development, the possibilities of a happy home and the freedom of a man and a citizen; seeking in our governments not merely wisdom and integrity, but sympathy with other peoples and genuine good-will?

This call to live the better way is not a matter for idle moments. It must be the chief business of our whole lives. It is urgent. With good-will we can make the League of Nations a league of peace. With good-will we can make wage agreements and schemes for settling industrial disputes that will be a real step toward harmony and toward industrial democracy. With good-will we can work out our relations with Japan and Mexico. Without good-will no treaty or industrial agreement is more than a truce. Men will not be coerced into good-will. Only by the overpowering appeal of love will others respond. Shall we not all begin to-day to set this unconquerable force in motion on every side?

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Christmas Cakes Carry Good Will

Goodwill is a spirit which can be carried in anything from a personality to a cake. In Germany the Quaker personalities conceived the idea of making Christmas Cakes to carry their message of goodwill. They were made in the shape of the service star and covered with red and black icing. In the number of calories, these cakes equal the regular meal being served in the schools. They were given to each of the 650,000 children being fed daily, the money being a special contribution for the purpose. The card on the cake contains a picture of a Christmas tree with children playing about it. The words "Peace on earth good-will toward men" and "A hearty Christmas greeting from America" were the greeting. Who can measure the spiritual effect of such an act?

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Who Bides His Time

Who bides his time day by day,
Faces defeat full patiently
And lifts a mirthful roundelay.
However poor his fortunes be,
He will not fail in any qualm
Of poverty. The paltry dime,
It will grow golden in his palm
Who bides his time.

Who bides his time, he tastes the sweet
Of honey in the saltest tear,
And, though he fares with slowest feet,
Joy runs to meet him drawing near.
The birds are heralds of his cause,
And, like a never ending rhyme,
The roadside blooms in his applause
Who bides his time.

Who bides his time and fevers not
In the hot race that none achieves
Shall wear cool wreathen laurel wrought
With crimson berries in the leaves;
And he shall reign a goodly king
And sway his hand o'er every clime,
With peace writ on his signet ring,
Who bides his time.

—James Whitcomb Riley.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "Inward Light," or direct revelation of God's spirit and will in every seeking soul.

The Intelligencer is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FIRST MONTH 8, 1921

The English and American Literature Councils

The Central Literature Council of the Society of Friends, which has its headquarters at 140, Bishopsgate, E. C. 2, London, has just issued its first special Book Bulletin for American Friends. An accompanying introductory note says, "It is hoped that this periodic Bulletin will be the first of many which will prove mutually helpful links between Friends in the Old and the New Worlds."

Hubert W. Peet, the secretary of the Council, in forwarding the bulletin, writes: "I shall be very glad to send you as I have done up to the present, copies of various news items that I think ought to be of interest, and by this mail I am forwarding the first of a series of Book Bulletins that I trust will help American Friends to keep in touch with what is being produced over here."

A wider familiarity with the publications of Friends in different parts of the world was one of the chief means recommended by the London Conference for the development of the sense of world unity in our Society which was awakened at London. Books offer us one of the best ways of keeping in touch with those who share our faith and who are seeking to practice it in distant lands. Such Book Bulletins as this should prove of real service.

We have devoted our column on *Publications of Interest to Friends* this week to the publication of this first English Book Bulletin, omitting such works as have already been reviewed. The original material sent also included a supplementary list of new books along the general lines of international and social problems, which space does not permit us to reprint. American Friends who desire to receive the Bulletin in full each time it is issued, may do so by applying directly to Hubert Peet, at the address given above.

"Most prices are given in English currency owing to the uncertainty of the exchange." American Friends will probably find it simpler to order English books through some American agent rather than direct from England. Among the agencies through which this may be done are: Walter H. Jenkins, 140 N. 15th St., Philadelphia; the Friends' Book and Tract Committee, 144 E. 20th St., New York City, and the Friends' Book and Supply House, 101 S. 8th St., Richmond, Ind.

Interesting in connection with the above, is the announcement of the formation of the American Literature Council which has just reached us. The account of its organization is printed on another page of this issue. It represents the American answer to the same need which prompted the institution of the original English Council. Co-operation between these two movements should form a vital link in the growing chain of relationships between English and American Friends.

The many friends of Elizabeth Powell Bond will be interested to know that the passage from Emerson, given on the first page of this issue, is one of her favorite quotations. It is taken from a card which long stood on her desk and which she later sent to a young man who was about to undertake his life work.

The words which follow were spoken by a Protestant minister, but they apply equally well in the Society of Friends, where all of us share the responsibility for the ministry:

"I laid my hand upon the shoulder of a noble specimen of young manhood and asked him if he was a Christian. I had not seen him to know him or to separate him from the crowd before that moment. He replied, with an evident desire to detain me, 'No, sir, I have heard you preach every Sunday for seven years without one exception, but I am not a Christian yet.' He is now one of the most faithful members of the church. What seven years of preaching had failed to do, five minutes of heart-contact and personal relation accomplished.

"Not every preacher can be eloquent, but here is the place of power for every man. He can be kind and loving and sympathetic and earnest and courageous and self-sacrificing and watching for the right moment to speak the right word in the name of Christ."

The *Atlanta Constitution* says:—"Yes, prohibition pays,—despite the fact that the authorities have not yet been able to entirely abate the nuisance, despite the fact that the law is still being violated by criminals who blindly persist in surreptitiously making and selling intoxicating drink—even were only one jail in the whole country converted into a shoe factory; even were only one young man, or only one young woman, saved from debauchery and ruin; and even were only one family of little children insured an opportunity to develop into happy, useful citizens, that fact alone would sufficiently justify Prohibition, which can work no possible injury to society nor to any citizen."

The Future of Swarthmore College

V.

BY ALAN C. VALENTINE, '21.

My opinions on the future of Swarthmore College are doubtless limited by the fact that my experience has been confined to undergraduate life. If my contribution to this series is to have any value at all, therefore, it must truthfully and fearlessly present the attitude of an undergraduate who is also a member of the Society of Friends. I have given the facts, first as I think they appear to the average Swarthmore man, and then as they appear to me.

The task that confronts me is to answer this question: "What should be the relation of the College to the Society of Friends?". I do not know just what the relation should be, but I do know that unless matters take a change, there will soon be no relation at all. Do not misunderstand me. The "friendly influence" still exists at Swarthmore, and the college football teams are still known as the "Little Quakers." But a conscious adherence to the principles of Quakerism, or even an active attempt to learn what the Society of Friends stands for,—of these the majority of the undergraduates are gaily devoid.

We of the student body are not entirely to blame for this. Friends or not, we came to Swarthmore, just as we would have gone to any other college, primarily for an education and a good time. We get what we are after,—the good time comes easily, the education somehow. Religious observance or an interest in religious principles are to us,—irreverent young spirits of the twentieth century,—pills which must be swallowed occasionally for the toning up of our systems and the satisfaction of our home folks. Just as we abide only by those rules which bitter experience shows us to be imperative for our collective welfare, so we bother ourselves with religion only when it is forced upon us. We think it does not make much difference whether Swarthmore is under the influence of the Society of Friends or of any other particular denomination, so long as we are left our privilege of thinking freely, or of thinking not at all, upon all problems of the universe.

Personally, I think the College is like the Society,—both are still groping to find out to the satisfaction of all concerned, just what their highest function has become since the recent world turnover. After this is determined, both will get down to work. In the meantime, the undergraduate body, lowered in morale by the war, must be permeated with the highest ideals, regardless of whether these ideals are put in the Quaker form or not. This should not be done openly by Friends as Friends, but subtly by individuals as progressive Swarthmore men and women. And there is one way to gain such an end which many Friends are neglecting. These Friends admit interest in Swarthmore's welfare, but when their children arrive at college age, many of them go elsewhere. If there are things at Swarthmore which Friendly parents do not like, there is one best way to remedy those things. Let such parents send their children to Swarthmore, charged if they like with the duty of changing Swarthmore into the place their fathers and mothers would like it to be. Such a system would surely work to Swarthmore's benefit, it ought to have a good effect on the young people who participate, and who knows but that the parents might find that closer acquaintance with the College would prove it to be a far better place than they expected?

Therefore, my answer to the question would be this: The Society of Friends should dominate the spirit of Swarthmore, not as a religious organization, but as individuals who are progressive and who have ideals that appeal. The Society of Friends should dominate the personnel of the college by making Swarthmore the Alma Mater of every young Quaker rather than of only a few. And the Society of Friends should maintain this hold by proving itself able to go ahead with the College, as well as expecting the College to follow its leadership!

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Confronting Civilization's Crisis

The following document has been signed by a committee of forty-one laymen, representing all denominations and twenty different States. An accompanying note of explanation contains the words, "That the signers are laymen merely symbolizes that the appeal is from the rank and file of our country's Christian citizenship. It is we believe the sincere expression of a profound and nation-wide impulse." Among those who signed the appeal are three Friends: Charles E. Hires, Rufus M. Jones, and Elbert Russell.

These are troubled times. Every thoughtful person faces the New Year with deep concern. The world outlook is deemed gravest by those who best know international conditions. Our own favored America fronts many-sided problems that will tax our every resource. We are surely in the midst of days of destiny.

In the realm of individual life the times are testing our soul-stuff. Business men are carrying burdens that fairly break hearts. Many workingmen and their families are already experiencing the bitter pinch of real want. The weight of the world's woe is pressing heavily upon us all. Human spirits everywhere are hungry for comfort and guidance.

What shall we do about it all? For do something we must: the hour is too critical for drifting.

The laymen who sign and issue this paper so do because of a deep conviction that only by spiritual forces may our civilization be saved from the unprecedented perils that beset it. The only way out is the way up.

Holding no ecclesiastical positions, and representing, quite unofficially, various branches of the Christian Church, we take this unusual step of appealing directly, through the public press, to men and women of all faiths, who believe in an Omnipotent God and in the power of prayer, to join us in a common and concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world war, may turn to the patient Father in Heaven for new motives and guidance and succor.

Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

Therefore, we call upon all who believe that the living God hears and answers prayer to offer daily petitions in behalf of our troubled world—with all its international strife and jealousies and self-seeking; with its industrial unrest, its social unrest and its

political unrest,—that the Lord Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the Kingdom of God and his righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ.

We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him.

Because of the extraordinary part he must take in the affairs of our nation and of the world at this most difficult time, we also ask that daily prayer be made for the President-elect of the United States, that he may be illumined and sustained for his trying tasks by the very power of the Highest.

As says the Apostle:—"I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity."

Nor can we forget our stricken President, for whom we would also tenderly pray.

By way of the throne of a prayer-answering God, even the least of us may wield a power for patriotism and for universal good will beyond all human calculation.

"Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by golden chains about the feet of God."

So we entreat all spiritually-minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer that the very gravity of present world conditions may drive us all to the Eternal God who is our refuge, and who is the only Light in our darkness. In Him we shall find peace and good will, and power for the task of remaking the world.

"All things, whatever ye shall ask in prayer, believing, ye shall receive."

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The American Literature Council

One of the important reactions resulting from attendance at the 1920 All Friends' Conference in London, is the formation of the American Friends' Literature Council.

Three Friends connected with the Book Committee of Philadelphia Yearly Meeting were in special conference last summer in London with English Friends whose interests were akin to our own. The feeling was mutual that closer co-operation between Friends on both sides of the Atlantic in connection with the production and distribution of the literature of our Society, would redound to the benefit of all concerned.

One of our number was asked to convene a conference after our return to this country, to which might be invited, representatives of such American Friends' Book Concerns as could get together, to consider the general situation as it affected Friends in the "States." In pursuance to this preliminary action, a call was issued, and a morning and afternoon conference was held at Richmond, Indiana, Tenth month 25th last. There were in attendance eleven persons representing the prominent Friends' Book Concerns of the United States.

The discussions at this gathering were directed towards the formation of a permanent Literature Council: it was felt that in addition to the production of our literature, we should aim to facilitate the widest possible distribution and sale of such literature, and as well, stimulate in a concerted and adequate way, the reading of the best books, periodicals and other Friendly publications, by means of book reviews, distribution of circulars, announcements, libraries, bookshelves, book-talks, etc. Economy of production effected by practical co-operation, is an important aim to be attained.

While thus functioning, it was clearly to be understood that the proposed Council would in no way interfere with the autonomy of existing agencies, but rather seek to co-ordinate their work in helpful ways. There is no intention on the part of the Council either to publish books or to act as a censor for different publishers or book concerns.

As to international relations, the central office in America should by correspondence or personal conference keep in close touch with the Central Literature Council at Devonshire House in London. The possibilities resulting from such co-operation, it can readily be seen, will be mutually advantageous. Advance notice concerning forthcoming books or other publications, whether English or American, a possible sharing of expense in some instances in special editions in these days of high prices; together with other contemplated concerted action, are among the possibilities outlined at the Richmond Conference.

The temporary chairman was directed to call a meeting for purposes of permanent organization, to be held in the near future in Philadelphia. This meeting was held at Arch Street Centre on Twelfth month 25th, 1920; invitations to eleven different Friendly book concerns were sent, and the response showed that a real interest in this forward movement did exist. A Chairman, Secretary, and Executive Committee were appointed. Subjects bearing on the functioning of the movement were discussed, and the writer was requested to be responsible for communicating periodically with the English Friends' Council in London.

Our American Council is as yet in a formative stage, and the above outline is but a brief summary of some of the possibilities of the new organization.

There is much room here in America among Friends, for the development of a taste for good literature: this council is not going to be able to work effectively unless our people generally in addition to the publishers and booksellers co-operate in the movement. Information received will be made available to all co-operating agencies.

Constructive suggestions, having in view the proper development of this Clearing House for American as well as English Friendly literature will be welcomed.

Headquarters for the present are at 304 Arch Street, Philadelphia. William B. Harvey, *Chairman.*

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"There are two times when a man should not speculate," said Mark Twain, "when he can't afford it and when he can."

Ottilie

Just before the war broke out in 1914, Ottilie left her husband and four children on a little farm in Poland to come to America to earn money to keep the family going. Then she was unable to get home. For four years, as the armies of Russia and Germany swept back and forth over her unhappy land, she did not hear a word from her family, or they from her. Then came the armistice. Were they living or dead? Had their home been destroyed? What was the fate of her nearly grown daughter? After a long suspense a letter came saying they were all living, but in dire straits. After that came the weary waiting until communication was opened up and passports obtainable. At one time, it was said the Polish Consul in New York had a million applications for passports, piled up in bags in a special room waiting opening and attention. She was able to get some money and supplies to her family by sending it to a friend in Germany who employed an itinerant peddler to carry them over the line to her family in the province of Grodno.

Through all these weary years, Ottilie worked and saved, never idle a moment, usually cheerful and interested in her work, sustained by a great religious faith that in the end all would be well. She was an earnest believer in the power of prayer and this alone sustained her. She had visions of her children at times, as her mother love hovered over them. In July last, she sailed for Poland and on December 27th, the first news of her arrival and the situation in her home in Poland, was received by her friends in Germantown.

The following letter, with the expressions unchanged seemed of sufficient interest as a first-hand picture of life in rural Poland, to give to the circle of friends who read the Intelligencer:—

Bobrowinsky, Poland, October 10, 1920.

Dear Madam:—

I got safely home to my own. It is a great change from America. You have heaven over there, we can not even get the necessities of life here. I arrived home six weeks ago to-morrow. It just took me seventeen days from New York to my home. I came here just two weeks after the Bolsheviki had left. My people had not moved away. They did not know I was coming. It was raining when I came. The smaller children were playing in the sand and the biggest one was washing the dishes. It was leaking through the roof. They were on the edge of despair. They did not get the letter that I wrote them when I was coming. It is wonderful how they have been protected. The most time they were in the cellar, the children said they were not afraid of the gun bullets, but when the cannon came, they started to cry. They could not do anything in the day time, at night they got some potatoes for themselves and the cow. The Bolsheviki have taken the horses from the farmers and they have a hard time to work the fields. If I had known how bad it was, I would have gone mad, my duty would have made me come and I would have drawn back, but now that I am here, I am glad I am suffering with them, when I hear my children talk how they have looked for my coming, then I think everything worth while. You ought to have seen the joy when I unpacked my trunk. It repaid seven years' waiting and saving for them.

It is very hard to get flour for bread, no matter how much you pay and everything that I have brought comes in for use. I have three quarts of milk a day from my cow and some potato flour for some bread. My children were in rags and my home is a hut. When it rains, it leaks through. For the present there is not outlook for anything better. Sugar is very scarce. I haven't seen any since I am in the country and the salt is very poor and very expensive. If I only had known that I could have gotten everything through, I would have packed another trunk, because I can make use of every little rag that I have brought, but, however, I am not sorry that I came, it is easier to suffer with them. We have fixed the roof and they want to live some more.

Those English people that you sent to meet the steamer, they were very nice, it felt so very good that you thought that much of me. I also thank you for the very nice letter than you sent me through them. Those clothes you gave me of yours, they fit my older girl very nicely. She thanks you very much for them. My boy also thanks Albert Miller for the ball. I hope you will write me very soon.

Your true servant,

OTTILIE J————

C. F. J.

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Conference on Immigration

On Twelfth month 9th, a conference on Immigration in the past, and our Policy in the Future was held at the Broadway Tabernacle, New York, under the auspices of the National Committee for Constructive Immigration Legislation. Among those on the program were Commissioner of Immigration Frederick A. Wallis; Prof. Franklin H. Gidding; Prof. H. P. Fairchild; Prof. Jeremiah H. Jenks; Congressman Albert Johnson, Chairman of the House Committee on Immigration; Congressman Benjamin F. Welty, introducer of the Welty Bill to regulate immigration; Hon. Henry W. Jessup; Professor Edward A. Ross, and Rabbi Stephen S. Wise. Dr. Sidney L. Gulick, the Secretary of the Committee, and one of the best-informed men in the country on immigration questions, east and west, was also prominent at the sessions.

A brief summary of the material presented at two of the three sessions follows:—

Seventy-five per cent. of the immigrants remain in the East.

The number of Jews in New York City equals the population of Philadelphia.

The Russians in New York City equal St. Louis.

The Italians in New York City equal Los Angeles.

The Irish in New York City equal Albany and Baltimore.

Twenty-five million Europeans want to come to this country, but by every means of transportation, and exceeding the past highest limits, it is only possible to bring three million a year.

Ellis Island is the first lesson in Americanization many persons have. This is too crowded, now, for sanitation or decency. There is not even enough drinking-water; not enough bed-clothes or towels. (The conference sent a telegram to the House Committee on Immigration asking for adequate appropriations for the improvement of sanitary and social conditions at Ellis Island.)

Every speaker favored restriction of immigration in some way, Commissioner Wallis adding that they

should be protected from exploitation when they arrive, kept from crowding in the East; and that wise steps for assimilation should be taken at once on their arrival, no more being admitted than can be absorbed. Professor Ross advocated the admission of a numerical proportion, 3 or 4 or 6 per cent., for instance, of the number of each nationality already here, being allowed to enter each year, those admitted being carefully selected. Professor Jenks urged the weeding-out, on the other side, of those who are mentally or physically weak, or morally or politically dangerous, adding that it is hard to enforce any laws. "A would-be 'white slaver' may be well-to-do and in the first cabin." We should adapt the type and number of immigrants to the basic needs of our country, he said. "We should ask what kind of institutions they come from, and what of their living habits and their political habits before they came here."

One hundred and twenty-five bills on immigration were presented to Congress at the last session. The two most important of these are the Johnson Bill and the Welty Bill, both of which provide for the stopping of all immigration for two years, that Congress may have time to work out a solution of the problem.

The Johnson Bill, after this time, would classify all immigration into two groups, transient and permanent, all coming to bear passports. Those who wish to come permanently must promise to become American citizens, to learn English, our system of laws, etc., and if they have not secured first papers within a certain time, they may be deported. The operations of this bill are limited to Europeans.

The Welty Bill urges the setting of certain standards for immigration, of which all governments shall be informed; and no alien shall be allowed even to start for here until he has passed these standards. It provides for the appointment of a Board, consisting of the Secretaries of State, Labor, Interior, and Commerce, to pass upon questions. It provides for the distribution of immigrants, and for reports from the various States of the kind of immigration each would like, its shortage of labor, the number of unnaturalized men of each race in each State, etc. This bill treats all nations alike, and is endorsed by the Committee holding the Conference.

This Welty Bill has been reported out by the House Committee on Immigration, and may be discussed by Congress at any time. Friends who wish to know more about the proposed legislation on this most vital subject,—vital to our own country and to our relations with others,—may obtain a copy of the bill, H. R. 14196, from this Committee, at Washington; or a pamphlet discussing its purposes from Dr. Sidney L. Gulick, 105 East Twenty-second Street, New York City.

ANNA L. CURTIS.

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Serbians Want Friends to Remain

The American Friends' Service Committee has recently been facing the problem as to whether the hospital which it is at present maintaining in Petch, Serbia, should be closed when the rest of the unit withdraws, or whether it should be continued as a permanent center of Friends' work. Frederick J. Libby, one of the International Commissioners, who has recently visited the Serbian field, reports on this point in the following words:—

"As to the permanency of our Hospital, Dr. Russell believes strongly that we are needed in Petch and presented indisputable facts to prove it. It seemed wise to me to call a meeting of the hospital committee to take action one way or the other officially. This hospital committee comprises all the prominent officials of Petch and some of the leading and most public spirited citizens of the town."

"The meeting was held in our living room Sunday evening. The Prefect, the Mayor, the ex-Mayor, the Priest, and the city physician—and two other citizens were present, one of them an aged Turk, who sat through the meeting crosslegged on the couch. The Prefect of the district, who is the most important official of the region, having the power almost of life and death over its inhabitants, presided. After Drew Pearson had obtained from the Prefect a definite assurance of adequate support for the patients for the coming month, we went at once to the main question: did they want us to go or to stay? The Mayor and the Priest had told us in private conversation that there was a universal desire for us to stay. We were not quite sure how the Prefect felt because he was supposed to be subject to the advice of the city physician who was suspected of coveting our drugs. The Prefect asked for a statement of our reasons for being there and of our principles as Friends and then asked one question:—Did we mix in politics? I assured him that we did not in any of the countries where we worked. The Prefect then in a formal speech urged us to remain at least until the Serbs themselves could properly carry on the hospital which was not yet the case. He promised full support, saying that the desire for us to remain was universal and approved heartily of our humanitarian principles."

"Regarding the need of us there can be only one opinion. This town of 20,000 is the centre of a village population many times that number with only two doctors to serve them. The poor are never served. This is why Dr. Russell's dispensary is crowded wherever she goes. Andrew Simpson, who has taken her about, said at the Unit meeting that twenty doctors could not do all that ought to be done. The only medical service that the poor of this region are getting or will get is from our medical Unit. Nevertheless, the force at work there must be devoted to their task or it will not be a service worthy of Friends."

"The service which our Unit is rendering in Serbia despite imperfections which the members of the Unit are themselves the first to feel is, you may rest assured, true Friends' service and is being received as such. The priest, better than any other man in Petch, is in a position to judge whether we are achieving anything spiritually. In my private conversation with him through an interpreter I explained what we wanted to do. His reply was that if it were not for our presence there, the Albanians probably would be raiding Petch itself. He believes that Dr. Russell is preparing the way for medical treatment of women such as has never been known before in an Oriental nation, since she has entry where no male doctor is ever admitted. He believed that in our hospital the admission of all races is doing much to diminish race antagonism. He said that the best testimony to the appreciation of Dr. Russell is found in the fact that everywhere she goes they want her to go again."

The Religion of a Radical

THE faith of the radical is a faith that men have in them something of the creative instinct which now lies crushed under the burden of a veritable slavery. His hope is that given emancipation from a false system the nobler aspirations of mankind may come to fine flower and abundant fruit not in terms of abstractions, but of true and abiding human values—music, art, and fellowship.

But the radical's religion calls for more than faith and hope. It requires a love which is quite unsentimental and wholly courageous. It asserts that comradeship is now a present fact and that for its more perfect realization on earth it is worth while for the individual to sacrifice and endure. The radical is, to be sure, justly critical of any glorification of sacrifice for sacrifice's sake. He seeks to buy no future merit by present denial, but at his best, like all true men in all ages, he finds his own self-fulfilment in devotion to a cause greater than himself. . . . Each man of us now knows the frustration of his hopes and aspirations, feels somehow the great ironies of life and death. How will we meet them? Bertrand Russell has given one answer:

"The slave is doomed to worship Time and Fate and Death, because they are greater than anything he finds in himself, and because all his thoughts are of things which they devour. But, great as they are, to think of them greatly, to feel their passionless splendor, is greater still. And such thoughts make us free men; we no longer bow before the inevitable in Oriental subjection, but we absorb it, and make it a part of ourselves. To abandon the struggle for private happiness, to expel all eagerness of temporary desire, to burn with passion for eternal things—this is emancipation, and this is the free man's worship.

"United with his fellow-men by the strongest of all ties, the tie of a common doom, the free man finds that a new vision is with him always, shedding over every daily task the light of love. The life of Man is a long march through the night. . . . One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death. Very brief is the time in which we can help them, in which their happiness or misery is decided. Be it ours to shed sunshine on their path, to lighten their sorrows by the balm of sympathy, to give them the pure joy of a never tiring affection, to strengthen failing courage, to instil faith in hours of despair."

There is another answer: "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." It is not a common doom but a common destiny that binds men together—not death but life will win immortal victory.

I confess my own allegiance to the latter rather than the former creed. For the moment, however, I am not concerned to argue these two answers to the meaning of life, but merely to point out that Mr. Russell's answer with all its pessimism as to the ultimate things is truly religious. It is the free man's worship which gives him courage to go on. There is, in other words, no escaping the necessity for religion to give strength for life. Essentially the hope of radicals of every shade is religious. It cannot be sustained by a crassly materialistic philosophy. Out of radicalism, if it is to triumph, must come a new religious revival, different mayhap from anything we have known, but for that very reason more and not less real.

—*Norman Thomas,* in *The World Tomorrow.*

———o—o—o———

Russia Wants Peace

ARTHUR WATTS, the English Friend in Soviet Russia, says:—

"The first and foremost need of Russia is peace with the rest of the world and the complete raising of the blockade, together with the reopening of trade relationships. Peace to Russia would be worth many hundreds of consignments of relief, but in the meantime there is great material need in the way of food, drugs, soap, and clothing for the people and machinery and transport for the factories and workshops."

Through Arthur Watts, the door into Russia has been opened wide enough to let in Anna J. Haines, of Moorestown, N. J., who has gone as the representative of the American Friends' Service Committee and who took with her $100,000 worth of relief supplies.

Those of us back home want to back up the first relief mission with a steady stream of supplies. Funds are now being collected for a second shipment. All reports, and they are many and from various sources, agree that the industrial centres of Russia will undergo the most intense suffering of all Europe. We must live up to our name of Friends' Service Committee and serve where the need is intense.

———o—o—o———

Which Are You?

THERE are two kinds of people on earth to-day—
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must know the state of his conscience and health.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No! the two kinds of people on earth that I mean
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses
Are always divided in just these two classes.

In what class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—*F. C. Squier.*

———o—o—o———

WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

—*Longfellow.*

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

BUSINESS AND SERVICE.

To THE EDITOR:—I have been interested in the questions regarding conduct of modern business submitted recently by one of your correspondents, and in the answers that have appeared.

The following verses clipped from a business men's magazine seem to me quite worthy of publication in this connection:—

BEYOND THE PROFIT OF TO-DAY.

BY BERTON BRALEY.

Lord, give me vision that shall see
  Beyond the profit of to-day
Into the years which are to be,
  That I may take the larger way
Of labor and achievement; so
  Help me to fashion, staunch and sure
A work my fellow men shall know
  As wrought to serve—and to endure.

I seek for fortune, Lord, nor claim
  To scorn the recompense I earn;
But help me, as I play the game,
  To give the world its just return.
Thou mad'st the earth for all of us,
  Teach me, through struggle, strain and stress
To win and do my share, for thus
  Can profit lead to happiness.

Guard me from thoughts of little men
  Which blind the soul to greater things;
Save me from smug content and then
  From greed and selfishness it brings;
Aid me to join that splendid clan
  Of Business Men who seek to trace
A calm, considered working-plan
  To make the world a better place.

Lord, let the faith of these be mine,
  A creed creative, simple, true,
Let me but aid in their design,
  Let me but share the work they do;
Teach me to hold this task above
  All lesser thoughts within my ken,
That thus I may be worthy of
  The name of Business Man; *Amen!*

J. HOWARD CHAMBERS.

VIOLENCE VS. MORAL FORCES.

To THE EDITOR:—I would suggest for the consideration of the readers of the INTELLIGENCER, that the results of the war prove the pacifists' contention that the effort to overcome violence with violence imbues the victors with the vices of the vanquished, and makes the world worse than it was before; while it degrades the victors more than temporary defeat, pending the gradual victory of the moral forces.

White Plains, N. Y. JONATHAN C. PIERCE.

HUMAN EQUALITY.

THERE is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—*New Testament.*

PUBLICATIONS OF INTEREST TO FRIENDS

THE BULLETIN OF THE ENGLISH CENTRAL LITERATURE COUNCIL.

MISCELLANEOUS.

THE BIBLE: ITS NATURE AND INSPIRATION, by Edward Grubb. A valuable modern handbook, 2/6 & 5/-. A NOBLE MADNESS, by Fanny Pierson, 7/6. A volume of stories written from the Friendly standpoint. NEW LIFE—The 1921 Adult School Lesson Handbook, 1/3 & 2/6.

THE MESSAGE OF JESUS FOR TO-DAY (Allen & Unwin, 7/6) is a valuable study by the Congregational minister who wrote THE EARLY CHRISTIAN ATTITUDE TO WAR.

THE GALILEAN (price by post $1.25, James Clarke & Co. Publishers), by Nat. Micklem, of Mansfield College, Oxford, who is going to Woodbrooke as Lecturer next term. This is a very valuable study and ranks in freshness with Dr. T. R. Glover's THE JESUS OF HISTORY. Shortly Dr. Glover is publishing another volume "JESUS IN THE EXPERIENCE OF MEN." VITAL FORCES IN THE EARLY CHRISTIAN CHURCH, by Prof. H. A. A. Kennedy, 4/- & 2/6, a handy early Church History. THE EVER PRESENT CHRIST, E. J. Ives, a useful devotional volume; THE MASTER BUILDER, James Mathers, a valuable new study in the life of St. Paul, 3/- & 4/6, are three of the useful books published by the Student Christian Movement in England. These are handled by the Association Press (Y. M. C. A.) in America. THE TWO LATEST VOLUMES in the "Christian Revolution" Series, published by the Swarthmore Press, are G. B. Robson's THE KINGSHIP OF GOD, 6/6, and C. H. Dodd's THE MEANING OF PAUL FOR TO-DAY; 6/6. The latter is a statement in modern terms of the permanent message of Paul to the world.

Since the All Friends' Conference, our friend, Dr. Rendel Harris has issued his book on THE FINDING OF THE MAYFLOWER (Longmans, 4/6) in which he deals with his theory that the Jordans Barn is constructed of the ship's timbers. THE BLACK PROBLEM by D. D. T. Jabavu. A study of Native Problems by a Native of South Africa who has joined our Society and who was sent by the South African Government to report on what was being done at Tuskegee. The book should have definite interest for American readers. A small supply is obtainable at the Friends' Bookshop, price 4/3 each by post. Early in the New Year will be ready A. Neave Brayshaw's THE QUAKERS: THEIR STORY AND MESSAGE, 2/- (Yorks. 1905 Committee). This is a new popular History of which there should be a wide circulation.

FOR CHILDREN.

L. Violet Hodgkin's THE LARK'S NEST, a tale for children which appeared in THE FRIENDS' QUARTERLY EXAMINER in 7th month, is now published as a booklet, price 1/-, by T. N. Foulis. Two volumes have also appeared in a series called THE PATHS OF PEACE, published by the Oxford University Press. The first of these contains several stories of Friends as pioneers, with delightful illustrations, including a frontispiece of William Penn. Volume I, 1/4 & 1/8; Volume II, 1/8 & 2/-. JOHN BRIGHT and A PLAIN FRIEND (Elizabeth Fry), 2/6 each.

PAMPHLETS.

FRIENDS AND WAR: A NEW STATEMENT OF THE QUAKER POSITION, is the Statement issued by the

All Friends' Conference and is obtainable from the American Office of the Continuation Committee at 20 South Twelfth Street, Philadelphia, Pa., U. S. A., at 5 cents. A WORD TO ALL WHO SEEK TRUTH came out during the All Friends' Conference at 2d., 5 cents by post. It is the outcome of the recent Conference called with regard to the Revision of the Book of Discipline and the Statement has been approved by London Yearly Meeting. Another pamphlet is one on JOHN WOOLMAN by Ernest E. Taylor, published by the Friends' Tract Association, 3d.

CONFERENCE REPORTS.

THE ALL FRIENDS' CONFERENCE REPORT: if not already ordered it may be obtained for 6/6 by post, and the report of THE YOUNG FRIENDS' CONFERENCE at Jordans at 2/3 by post. Oxford—"Social Order," Conference Report (2/6); and "New Town" Report (1/6) together cost 3/6.

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Brief Items of Interest

"GRATITUDE for the relief work done by the American Friends had much to do with the decision of the city of Stuttgard to provide for soldiers who died in that city. The Friends have been unswerving in their loyalty to their humane traditions."—*Springfield Republican.*

THE Swarthmore League of Women Voters earnestly desire that all women make a united effort toward disarmament. At their last meeting they decided that a member be sent to the next county meeting requesting that organization to give consideration to this subject of disarmament.—*Swarthmore News.*

LONDON Yearly Meeting, through its subordinate meetings, is considering the subject of birthright membership. At a special Preparative Meetings at Wandsworth—it was said—"its chief danger—the danger which besets every form of words or ritual—of reliance on an outward form without a living experience of its meaning. Birthright membership is very incomplete until it has grown into a membership of conviction."

AMERICAN Friends have formed an Allied Mission Council embracing the Foreign Mission Association of Friends of Philadelphia (Orthodox), the Board of Foreign Missions of California Yearly Meeting and the American Friends' Board of Foreign Missions of the Five Years' Meeting.

AT the beginning of the present school year out of the 500 scholars at Swarthmore only 105 were members of Friends.

QUITE a number of the Swarthmore students help in the Inter-College Settlement work on Christian Street, Philadelphia. It is in charge of Miss Vane, of Cornell.

DR. MARION EDWARD PARK, now dean of Simmons College, Easton, has been called to Harvard to occupy the position of dean of Radcliffe College, and will assume the duties of this new position at the close of the present academic year. "The position of dean of Radcliffe College may be considered as the culminating point in the career of a teacher of women."

THE mail bag of Herbert C. Hoover is said to be the most interesting in the United States. Many letters come to him from children abroad addressed to "Mr. Hoover, America," or "Herbert Hoover, U. S. A." Little Constance Wilmarth, of Long Island, sent him a paper dollar for the European children's fund and added: "I have a silver dollar, too, which I'd like to keep, but you can have it if you need it."

MANY interesting plans for "Savin' a little child," are being successfully tried to raise money for the European Relief Council. In New York a Christmas tree was trimmed, each of whose many lights meant money for the life of one child, and when the last one flashed forth at the summit $612,108 had been raised. In Philadelphia each tag on a similar tree represented a number of dollars. At Strawbridge's the 5,000 employees are selling "invisible-children" to their customers. Banks and schools and churches are all helping.

In New York the dinner given in the Commodore Hotel for Hoover's Invisible Guests netted $2,011,221. Around rude tables of wood the guests were seated—there was no linen or silver or glass—the meal served was sweetened rice, two half slices of white bread, and a small portion of cocoa, twice the amount furnished the children abroad. The rice was served on white enamel plates—the cocoa in army cups. The meal cost 22 cents each, but the guests paid $1,000 a "cover." Around the table sat New York's wealthiest men and women. With the pictures of the starving children about them they made a striking contrast.

THE first meeting of the Assembly of the League of Nations has closed, and the League has been declared a success—and the belief now is that it will *live.*

THE discovery of a prehistoric village and cemetery in the Navajo country, New Mexico, has been announced by the American Museum of Natural History. Many relics of great value have been found; hundreds of pottery vessels and scores of ancient tombs have revealed much of interest. "There were more than twenty dwellings in the village varying in size from four to as many as fifty rooms."

FOUR hundred acres of land in Louisiana has been purchased by the Federal Government as an American Leprosarium, and more than a thousand lepers from twenty different States will be located there and furnished with all that medical skill can do for them. Clothing, food and medical supplies are needed and soap, sandals and blankets are much appreciated. For full information apply to W. M. Danner, Secretary of the American Mission to Lepers, 156 Fifth Avenue, New York.

FIFTY thousand school children a day are fed in Chicago for three and five cents a meal, this money paying the entire cost of the food. The overhead items are paid by the city or contributed free.

THE American Forestry Association, as a Christmas gift, shipped 12,000,000 seeds of Douglas fir from our western coast to Belgium, France and Great Britain to help reforest the devastated regions. It is a species that grows rapidly and is in demand by foresters.

E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
20 S. 12th St. Philadelphia

OWING to the Holiday rush no financial statement could be prepared this week.

———o—o—o———

A CHANCE TO HELP A RETURNED WORKER.

HERE is a chance for someone, with a desire to build international friendship, to render a service of a different kind than giving money.

A young English Friend, a discharged conscientious objector and returned Friends' Service worker from Poland, desires employment in America. He has office and farm experience, and has held important positions in the Poland Reconstruction Unit.

For information, apply American Friends' Service Committee, 20 South Twelfth Street, Philadelphia.

CURRENT NEWS

CHANGE IN LOCATION OF WESTERN QUARTERLY MEETING.

WESTERN QUARTERLY MEETING is scheduled to be held at Kennett Square, Pa., on the 25th of First month, 1921. It is believed that Western Quarterly Meeting has never been held elsewhere than at London Grove. In fact, for many years all four Quarterly Meetings of both branches were held in the same building at London Grove.

The Quarterly Meeting was established in 1758 under a decision that "Newark, New Garden, Nottingham, Bradford, Sadsbury, Duck Creek, Hopewell, Fairfax and Warrington Monthly Meetings should compose a Quarterly Meeting to be held at London Grove Meeting-house, etc., to be known as the Western Division of Chester County."

John Woolman attended the first Quarterly Meeting, which he said "was large and sat near eight hours," and that "Friends were incited to constancy in supporting the testimony of truth . . . in these days of calamity and distress wherein God is visiting our land in his judgments."

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WASHINGTON FRIENDS.

AFTER the usual period of inactivity in meeting affairs during the summer months, Washington Friends have started to work with renewed vigor.

The First-day School opened early in October, with an increased attendance, which with the graded school and a corps of good teachers, maintains the interest and is very encouraging. The Christmas entertainment was held on the evening of the 22nd, when a delightful program of music, recitations, shadow pictures and pantomimes were presented by the children. One feature was the filling of 75 tarleton stockings with candy and nuts for the children of Bruen Home, thus impressing on our minds the beauty of giving to those less fortunate than ourselves.

Some of the members of the Sewing Circles of Irving Street and of our own meeting have been exchanging visits—all sewing for the same cause, and enjoying the social intercourse as well.

The Advancement Committee reorganized and has mapped out considerable work along the lines of meetings, visiting and other activities. A social evening held at the Friends' Club Parlor was enjoyed by a large number on Hallowe'en, and a First-day evening picnic supper and social hour at the same place on December 12th was followed by Dr. O. E. Janney telling us of the need of continued effort on our part, to support our workers in Europe, even more vigorously than formerly.

Dr. Janney had attended our meeting that morning, and urged a more faithful testimony, on our part, of the principles for which our Society stands. If we *live* our faith, others who are seeking for the truth, will be led, through us, to the light.

On the morning of the 19th inst. Dr. Jesse H. Holmes was with us, and compared these times with the conditions that existed when the Prophets called upon the people to forsake their evil ways and formal worship and worship the true God in spirit and in truth—or else perish from the earth.

He likened formal worship, long prayers, sweet odors and sounds to the ancient worship and urged an *everyday, livable* religion, trying to *do* the things that we believe God demands of us in our everyday life.

Arrangements have been made to have Elbert Russell deliver his course of lectures on "The Social Teachings of Jesus" during the winter, half of which are to be at the Thirteenth and Irving Streets Meeting-house, the balance at our meeting-house, 1811 Eye Street.

E. E. M.

SWARTHMORE BOARD ELECTIONS.

AT a meeting of the Board of Managers of Swarthmore College Wilson M. Powell, Jr., of New York City was elected President of the Corporation, to succeed the late Robert M. Janney. Since 1914 he has been Vice-President of the Corporation.

Isaac H. Clothier, Jr., '96, was elected a member of the Board of Managers, to fill the vacancy caused by the death of Robert M. Janney. Charles F. Jenkins of Philadelphia, was elected Vice-President. Hetty Lippincott Miller, of Riverton, New Jersey, was re-elected Secretary, and Charles M. Biddle, of Philadelphia, was re-elected Treasurer of the Corporation. The resignation of Rowland Comly was accepted with regret.

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"IN the recent campaign for funds for the American Friends' Service Committee," writes Ellen H. E. Price, speaking of the Orange Grove Monthly Meeting of California, "our little meeting collected $142.75."

REBECCA ELLIS BROWN.

ON the afternoon of Twelfth month thirtieth, a company of friends gathered in her late home, the home of her nephew and niece, William N. and Elizabeth Love Allen, in Church Lane, Germantown, in remembrance of Rebecca Ellis Brown. She had had several months in her ninety-seventh year.

It was not, however, the number of her years that was the magnet drawing her friends to her side on that sunny afternoon when she lay embowered in the flowers that she loved. Although she had not experienced the pangs of motherhood, the spirit of motherhood was hers; and as "mother-aunt" she had lived the life of the true mother—"loving herself last." The rewards of motherhood had been hers these many years; and the children thus loved and nurtured, bear testimony that in these years so near to the close of a century, he life has been not only an outpouring of love upon them; but it has been a life as free from "faults" as human life can be. Her love had not narrow nor selfish bounds,—she lived

> "right in the days,
> An intimate inmate of their woes and joys."

She was deeply interested in the affairs of State. When women became acknowledged citizens, she accepted the responsibility, and presented herself for registration.

Only a few last days of dissolution, cut her off from her deep interest in the world's affairs.

When one looked upon her face in death where was scarcely a suggestion of old age, the inquiry came, "What is the secret of this look—not only of serenity but of joy even—how has she come this long, long way to triumphant entrance into the life beyond?

It was a beautiful last service permitted her—to waken this inquiry in the hearts of her privileged friends.

ELIZABETH POWELL BOND.

DEATHS.

ATKINSON.—On Twelfth month 22nd, at Friends' Home, Woodstown, N. J., CAROLINE R. ATKINSON, aged nearly 79 years. A valued member of Pilesgrove Monthly Meeting.

BROWN.—On Twelfth month 28th, REBECCA E., daughter of the late John and Phebe Ellis Brown, of Burlington County, New Jersey, in her 97th year; a birthright member of Upper Springfield Monthly Meeting. She was laid to rest in the family burial ground at Jacobstown, New Jersey, near the old homestead where she was born.

MERRICK.—At Wrightstown, Pa., on First month 1st, MERCIANNA MERRICK, aged 78 years.

NOXON. — At Honeoye Falls, N. Y., Eleventh month 29th, PHEBE JANE, wife of Jonathan D. Noxon, aged 81 years.

She was the daughter of Jesse and Sarah L. Weeks and a birthright member of the Religious Society of Friends and a devoted and steady attender of their religious meetings.

In early life she manifested deep interest in the varied duties of the meeting, was appointed Clerk of Mindon Preparative and Rochester Monthly (afterward) Executive Meeting and subsequently appointed an Elder, also Overseer, which positions she retained until the meeting was discontinued.

The members attending the meeting having become few in number, she and her husband were requested to open the doors of their house to Friends and others who might choose to so mingle for religious service, a request they cheerfully complied with, and meetings were so held, including Rochester Executive, for several years when from the "passing on" of those advanced in years, the removal of others to distant homes, none were left except she and her husband, the meeting was discontinued and with its discontinuance Rochester Executive Meeting ceased to exist.

RICHARDSON.—After an illness of three weeks, NATHANIEL RICHARDSON, a well-known minister in the Society of Friends, on Twelfth month 22nd, in his 82nd year. He had been an acceptable minister many years. One of his last appearances in that capacity was at Bucks Quarterly Meeting held at Middletown about a month ago. By occupation he was a chemist, and for a long time was engaged in the preparation of magnesia for medicinal purposes in a laboratory on his home property. His wife, who was Mary Cooper, of Camden, N. J., died several years ago. Two daughters, Elizabeth and Anna, survive.

SINGLEY.—Suddenly, on Twelfth month 22, 1920, DR. WILLIAM LEEDS SINGLEY, son of Edward and Ann L. Singley, formerly of Salem, New Jersey.

SMITH.—At Richboro, Pa., on Twelfth month, 31st, 1920, ESTHER L. SMITH, aged 80 years.

WORTHINGTON. — In Wycombe, Pa., on Twelfth month 28th, WILHELMINA M., widow of Alfred H. Worthington.

COMING EVENTS

FIRST MONTH.

9th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader: Ernest L. Tustin. Subject: Relief Through Institutional Care.

9th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Reading Meeting at 11.00 a.m.

9th—Preparative Meeting in New York and Brooklyn, after the Meeting for Worship.

9th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street, below Chestnut, Philadelphia, at 3 p.m. Subject: The Industrial Struggle and the Non-combatant. Speaker: John A. Fitch, New York School of Social Work.

10th—At the regular meeting of the P. Y. F. A., 8 p.m., there will be a debate: Resolved, That every basic industry should be controlled by the workers in it, subject to governmental supervision. Affirmative, George H. Halleck, Jr., and Lindsley Noble. Negative, Raymond T. Bye and Claude C. Smith.

10th—New York Monthly Meeting at 221 East 15th St., New York. Supper will be served at 6 o'clock. The Business Meeting at 7.30. The

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Meeting for Ministry and Council will convene at 5 o'clock.

16th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Merion Meeting, at 11 a.m.

16th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader: Walter M. Wood, Gen. Sec. of Y. M. C. A. Subject: The Y. M. C. A.

19th—Monthly Meeting at 15th and Race Streets, Philadelphia, 7.30 p.m. Supper will be served at 6 p.m. in Friends' Central School Lunch Room. Tickets, 50 cents. Please purchase tickets before First month 17th from Anna W. Cloud, 140 N. 15th Street, Philadelphia.

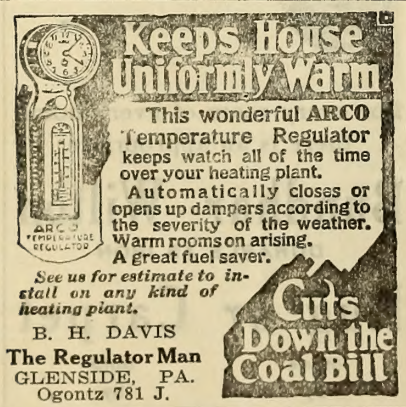
25th—Western Quarterly Meeting, at Kennett Square, Pa., at 10 a.m.

27th—Caln Quarterly Meeting at Christiana, Pa.

29th—Westbury Quarterly Meeting at New York at 10.30 a.m. Lunch will be served. The afternoon meeting is under care of the Meeting's Advancement Committee.

FUN.

A LITTLE fellow was having a merry romp on the Boston Esplanade, regardless of his clothes. During a pause in his play his mother said to him, pointing to two boys in immaculate white suits, "Look, dear, wouldn't you like to be nice and clean like those children there?" "Huh!" replied the youngster. "They're not children; they're pets."—*Boston Transcript.*



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New Year's Eve was the climax of a perfect Winter week. The green Christmas terminated in a real, old-fashioned snow-storm and the hills were perfect for tobogganing and skiing. The hard, black ice on Birch Lake and Deer Pond gave us unusual skating.

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Indications for more snow during the next fortnight are most promising. This is the season of the year from which one derives the greatest benefits from a vacation.

The Winter Inn

"Wealth in Health,"

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OPEN ALL THE YEAR
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CLEAN HIGH GRADE
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39th and Parrish Streets

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

WANTED.

WOMAN OF ABILITY WANTS POSITION with semi-invalid or elderly person; sewing and light duties. Address B. 441, FRIENDS' INTELLIGENCER.

SITUATION WANTED — YOUNG woman Friend wants position as matron or working housekeeper of institution in village or town. Address K. 422, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY PRACTICAL nurse, with semi-invalid or elderly woman. Light duties; plain sewer; maid kept. Suburbs. Reasonable. Address B. 442, FRIENDS' INTELLIGENCER.

WANTED—BY YOUNG MARRIED couple in Drexel Hill, Pa., congenial, refined business couple to make their home with them as paying guests. Best of reference required. Address T. 440, FRIENDS' INTELLIGENCER.

NOTICE—Monthly Meeting at 15th and Race Streets 1-19-1921, at 7.30 p.m.

Supper will be served by Committee on Best Interests at 6 o'clock in Friends' Central School Lunch Room, 15th and Race Streets. Tickets, 60 cents. Those expecting to attend supper, please purchase tickets before 1-17-1921 from Anna W. Cloud, 140 N. 15th Street, Phila.

FUN.

AN editor wrote a Southern Missouri subscriber, named Bill Jeffrey, advising him that his subscription had expired. A few days later the editor received his own letter, across the bottom of which was scrawled, "So's Bill."—*Life.*

A POLITICAL speaker was criticising the policy of the Government in relation to the income tax. "Yes," he said, "they'll keep cutting the wool off the sheep that lays the golden eggs until they pump it dry!"—*Harper's Magazine.*

A MUD-SPATTERED doughboy slouched into the "Y" hut where an entertainment was in progress, and slumped into a front seat. Firm, kindly, and efficient, a Y. M. C. A. man approached him, saying, "Sorry, buddy, but the entire front section is reserved for officers." Wearily the youth rose. "All right," he drawled, "but the one I just got back from wasn't."—*American Legion Weekly.*

"MAX has sent me an interesting book, 'Relativity,' by Einstein. Have you read it?" "No. I am waiting for it to be filmed."—*Lustige Blatter.*

Strawbridge & Clothier

SILKS STARTED THE DOWNWARD PRICE-TREND AND KEPT AT IT

To-day the prices on Silks are amazingly lower, and there are plenty to be had. At least, we are well supplied with all kinds, the most staple, the highest novelty, the least expensive and the most exclusive—ALL AT THE NEW LOWER PRICES.

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The Silk with an European reputation, but made in America. Magnificent designs. Width, 40 inches.

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Strawbridge & Clothier—Aisle 6, Centre

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Strawbridge & Clothier—Basement

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Reductions of one-fourth to almost one-half have been made from the regular selling prices in force at the height of the 1920 season. Every Suit and Overcoat, and every other kind of garment for boys of all ages is included. Instances of the new low prices—

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Mackinaws, 8 to 13 years, $11.75; 14 to 18 years—$14.75
Winter Overcoats for Boys of 3 to 8 years—$10.75
Winter Overcoats for Boys of 9 to 13 years—$12.75
Winter Overcoats for Boys of 13 to 17 years—$21.50
Small Boys' Wash Suits—$2.25 and $3.45.

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 282 South Seventh St.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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Address 140 N. 15th St., Philadelphia.

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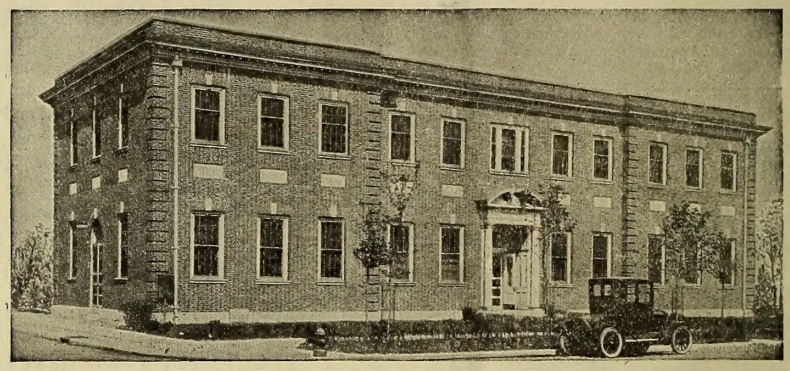
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Send for our Album of Institutions, Churches and Schools



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"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FIRST MONTH 15, 1921 VOLUME 78 NUMBER 3

The Impelling Force of Good-will

BY PAUL M. PEARSON.

Extracts from an address delivered at a Meeting under the care of the Joint Committee of Co-operative Conferences, held in the Meeting-house, Fifteenth and Race Streets, Philadelphia, Twelfth month 26, 1920.

ABOUT a year ago I sat in the Hudson Terminal waiting for my train. There staggered down the incline a sailor boy,—fresh shaven, immaculately uniformed, but hilariously drunk. He aimed for the seat beside me, which he made after three attempts. He was bound for Philadelphia and wished to make sure that he caught his train,—confessing that he was drunk. Learning that I was going on the same train, and that I would remind him, he was soon comfortable in mind and relaxed in body, and quickly went to sleep, his head on the nearest support, which happened to be my shoulder. He was half carried down the steps and into the train. A boy of good face, and a gentleman, even when muddled with drink. Those who saw him liked him, and wanted to help him.

At Manhattan Transfer it was more difficult to waken him, and more difficult to load him on the Philadelphia train. The cars were crowded. But in the smoker I found half a seat, and led the boy to it. As he sprawled into it, I noted that his seat mate wore a clerical collar. Fortunate circumstance. But as the boy's head dropped to the clerical shoulder, the clergyman was annoyed, much annoyed, and squeezed himself nearer the window. But there was no escape: the boy's relaxed body followed its support. What was to be done. There was not another seat in the car. So the annoyed clergyman fixed his gaze out the window, and pretended that he did not see the boy.

But the Man of Galilee, he whose good-will Christian clergy are commissioned to carry to all mankind said: "They that are whole need not a physician, but they that are sick." The beautiful story of his life from the Angels' Chorus until the glorious benediction, "Father forgive them for they know not what they do" is one of the impelling force of good-will. The sick in body and in mind, the maimed in mind and in morals find the era of good-will richly begun. The pharisee, the publican, the woman taken in sin, all find in him a ministering hand and a forgiving spirit. A priest-ridden people hear the welcome, "Come unto me all ye that are weary and are heavy laden," and the oft-repeated "blessed are ye." His good-will was not plausible platitudes spoken from a sacred desk, this ministry was not a check-book ministry.

But the religion which Christ lived and taught is one thing, and what is called Christianity may be quite another. What is called Christianity often leads men into suspicion, hatred, and wars. We are continually formulating creeds and then fighting to maintain them. We do not fight for truth, we fight for creed. May we not say that it is the destiny of all religions to die and to fertilize others? We cannot say what man's final religion will be. Lowell said—"When an early conviction is cooled into a phrase its work is done and the best thing we can do for it is to bury it."

Paul formulated statements about Christ, and about what he was and what truth he expressed. He formulated a creed calculated to bring into the Christian church the peoples of other creeds. He succeeded. We still quarrel about Paul's creeds. We do not quarrel about Christ's fundamentals—"Thou shalt love thy neighbor as thyself." We do not quarrel about Christ's "Do unto others as you would that men should do unto you." In the presence of these searching truths, we stand condemned, humble, aspiring, longing, determined.

That we may rightly understand the difference between good will and creed, we need to frequently remind ourselves what frightful perversions we are often led into.

Charles Dickens, in writing of the reign of Charles II, and describing the horrible excess of the time, says:—

> "The clergy acted this disgraceful part because they hoped to get the non-conformists, or dissenters, thoroughly put down in this reign, and to have but one prayer book and one service for all kinds of people, no matter what their private opinions were. This was pretty well, I think, for a Protestant Church, which had displaced the Romish Church because people had a right to their own opinions in religious matters. However, they carried it with a high hand, and a prayer book was agreed upon, in which the extremest opinions of Archbishop Laud were not forgotten. An act was passed, too, preventing any dissenter from holding office under any corporation. So the regular clergy in their triumph were soon as merry as the king."

This was but an incident. Archbishop Laud had been doing the same things in the reign of Charles I.

"Laud was of the opinion that vows, responses, intonings, genuflexions and ringing of bells constituted religion. Cromwell said that religion was the dwelling of the spirit of God in the heart of man. Laud brought about much kneeling and candle snuffing. He was Pope of the English Church, and played the part according to the traditions.

"A Scotch Presbyterian clergyman by the name of Leighton declared in a sermon that bishops derived their power from man, not God. Laud showed him differently by placing him in the pillory, giving him a hundred lashes on the bare back, branding him with the letter I, meaning infidel, cutting off one ear and slitting his nose.

"William Prynne, a barrister, denounced Laud for his inhuman cruelty and declared that Laud's misuse of power proved Leighton was right. Then it was Prynne's turn. He was fined two thousand pounds for 'treason, contumacy, and contravention.' Archbishop Laud was head of the Church of England, and he who spoke ill of Laud, spoke ill of the church; and he who slandered the church was guilty of disloyalty to God and his country. King Charles looked on and smiled approval, while Prynne had his ears cut off and his nose slit. Charles signed the sentence that Prynne should wear a red letter I on his breast and stand in the market place on a scaffold two hours a day for a month and then be imprisoned for life."

All this is past! We do nothing like that now! Why refer to what was done so long ago! We do not slit the nose or cut off the ears of those who fail to worship as we do. But can we say that intolerance is dead, that we now live in harmony, and that the good will, of which the angels sang, now prevails throughout the world?

Not long ago I passed on a country road twin churches. Asking about them, I found that they were of the same denomination. One group did not agree with the plans of another group. So they withdrew, and built a twin church just across the road. There they worshipped God according to the dictates of their conscience! Oh, no. There they worshipped hatred, and intolerance. Two houses of worship,—but in neither had good-will a place.

I know of a church in Maryland which is hopelessly divided on the color of carpet that should be bought. The reds and the blues meet there for worship, but there is no good-will. There is no love in their hearts. There is only jealousy and hatred. The friends of hell must hold high carnival when those members get together. Incidentally the members go without a carpet, and they do nothing that requires even a majority to determine what shall be done.

The good-will of the Christ, is often last in the Christianity that creeds establish and the Churchianity that still farther darkens our heaven. If we might only hold to the few undisputed fundamentals. But we vote with our party, allowing the leaders to think for us. We cling to our church, allowing the leaders to take us where they will.

When Constantine professed Christianity, every pagan temple in Rome became a Christian Church. Who knows but that if Constantine had professed the Jewish faith, every pagan temple would have become a synagogue. Henry VIII and his daughter Elizabeth decreed that England should be Protestant. They gave the Catholic clergy the choice of resigning their livings or swearing allegiance to the new faith. Of the 10,000 only 79 dropped out.

Were the priests of pagan Rome or the priests of Henry's time the only people who allow their religion to be decided by their business? With the rampant intolerance of the moment flaunting itself so continuously, so conspicuously, with greed,—private and national—dominating our country and the world, it seems a gloomy outlook. Now we need, as we have not before in our generation, possibly not in many generations, the good offices of the poets, the prophets, the seers,—men who lay hold of the eternal things, who see beyond the moment, whose courage is unshaken, whose faith is strong, whose love still endures. Let us remind ourselves of some men who yesterday moved amongst us and who manifested good-will.

Consider Peter Cooper. He was a free-thinker at a time when to have thoughts of your own was to be an outcast. His restless mind was no more satisfied with outgrown theology than with an outgrown system of transportation. Peter Cooper was a rich man, but he might have had a hundred times more money than he died possessed of. But he dedicated himself to his time, to the poor boys of Manhattan, to whom he left the prophetic Cooper Union.

He gave himself to our transportation system. Baltimorians were trying to build a railroad from Baltimore to the Ohio and thus compete with the Pennsylvania canals to the Ohio. They had the idea, but they had no motive power. Peter Cooper had been experimenting with an engine to draw land-carriages. When he heard the wail of the Baltimorians, he said: "I will knock an engine together in six weeks that will pull carriages six miles an hour and will beat any canal boat that ever collected barnacles." He made good his word. Over the thirteen miles of track, the engine hauled one carriage in seventy-two minutes. Then they had to draw the water and let the engine cool. But the principle was proved. Not six weeks, but many years, were devoted to perfecting the engine.

Peter Cooper devoted himself to education in New York. He held political office that he might serve the people,—not that he might serve a party or might serve himself. For forty years, Peter Cooper served the city of New York and the State and always to his financial loss. He organized police protection and the water supply and the educational system. He was brave enough to place himself in a suspicious position that the people might prosper. Cooper Union was built during a financial panic, but he did not cheapen his plan and never once did he think of abandoning it. And next to Fanueil Hall, Cooper Union is the most distinguished auditorium in America from a historical standpoint. It has always been the home of free speech. Peter Cooper practiced the Golden Rule and made it pay. He lived to be 92 years old and died a rich man who had served his generation with his best thought as well as with his pocketbook.

Consider Stephen Girard, with twisted eye, with twisted face; with a drunken father and an unlovable mother; a stowaway, a cabin boy and a ship's captain. By 1795 he owned twenty-two ships and was worth over a million dollars. He was the first man in America having a million dollars paying property. After he was thirty he was called "Old Girard." He lived over his warehouse on Water Street, and opened the doors in the morning himself. He was regarded as cold and selfish by those who did not know. It was the inner-

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most Stephen Girard, who said: "I do not value fortune. The love of labor is my sheet-anchor. I work that I forget, and forgetting I am happy." Himself with no chance for education, he gave to Philadelphia an institution for poor boys which is unrivalled in the world. At the time of his death, Girard's bequests to public institutions had never been equaled by other philanthropists in the history of the world.

When yellow fever came to Philadelphia and the grass grew in the streets, Girard gave bountifully to relieve the distress. But a panic of fear was on everybody. They forgot how to live and began to pray. Preachers proclaimed the day of judgment was at hand. Whole families died and left no one to look after their affairs. Every night wagons went through the streets and the hoarse cry was head,—"Bring out your dead. Bring out your dead." Then the old millionaire showed the stuff he was made of. He organized a hospital at Bush Hill and took personal charge of it. He performed every office for the sick and dying. In his own carriage he went to houses, lifted the stricken in his arms and brought them to the hospital.

As the spirits of others sank, his soared. To the men who walked in the middle of the street with a sponge to their noses, he would call in banter. On a big board which he put up on Chestnut Street, he wrote: "Fear is the only devil." He would often call at fifty houses a day carrying food, medicine and good cheer. "If death catches me, he will find me busy," he used to say.

The same heroic, fearless, patriotic Girard was in evidence in the financial panic of 1810. Everybody was hoarding; business was paralyzed. Girard had one million dollars to his credit with Baring Bros. in London. He drew out the whole sum and invested in shares of United States Bank. This bold move inspired confidence and broke the back of the panic.

The following year, when the charter of the United States Bank had expired and Congress withdrew it, Girard bought the whole outfit and established the Bank of Stephen Girard with a capital of a million and a quarter.

Near the close of the war of 1812, the Government was trying to float a loan of five million dollars, of which only $20,000 had been taken. The croakers said: "The Colonies are going back to the mother country. If that should prove true, all public debts would be repudiated and bonds would be worthless." Girard took the entire loan, although it was more than his entire fortune. The effect was magical. If old Girard was not afraid, the people were not. Money came quickly.

While he was proud of France, his native country, he believed most in America and in her future. He said: "I want to live to see the United States supreme in liberty, justice and education." Certainly he did his part to accomplish the result.

In 1920, the Coopers and the Girards are doing their part in the business world. As yet we do not know them, but they are here. Never in the history of the world was good-will so necessary or compelling a force as now. Man can't escape. It's the motive power in a multitude of lives, and increasing as the years pass. On the farm, in the store, in the office, in the schoolroom, in the church,—good-will can rule. But there are difficulties in the way. In some lives and in some periods, good-will is thwarted. But with increased impetus it moves forward.

Good-will is not a platitude. It is not an oration or an exhortation. Good-will is a deed. Despite the gloom which seems to compass us about in this year of our Lord 1920, good-will is everywhere prevailing. But it takes a person of good-will to find good-will. There are men in our own times who are an embodiment of good-will. The good-will in us is stronger than most of us realize. But we are choking it. Our creed is limiting it. Good-will must be free. It must express itself in us. Our business must hamper us less. Our fear must not control us. We must be men, Christlike men, men of good-will.

The Dreamer

I FOUND a temple of vision,
I built a Tower of Dreams,
And there, with magic and music,
I wove sweet themes.

Below, in the surging city,
The clamour grew loud and swift;
I saw like white on the ocean
Sad faces drift.

And then to my lofty window
A voice came wistfully nigh:
Like the voice of God, yet seeming
A human cry.

It lured me forth in the city,
Out in the conflict and din,
To find the One who was calling,
In streets of sin.

He said, "Have you left your Temple?
Are your dreams no longer dear?"
I looked in His eyes and answered,
"They brought me here."

E. S. Mead, in the *Venturer.*

A GERMAN CHILD'S APPRECIATION.

"DEAR QUAKERS:—

To-day we were told in school all what you do for us children. During the whole time of war I was not aware there were people in England and America who loved us. However, now I know all that you do for us. You are so far from home, and in America I am sure it would be nicer and better for you. From morning to night you are working for us. We have been thinking why you do all this. You love us because we are God's children. I thank you for the many gifts you have given me and the children of Frankfurt. If ever I should meet a poor English child or an American in distress I shall also most willingly help it. Your grateful,

"K. L."

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FIRST MONTH 15, 1921

Extending the Christian Influence

AT the First-day Conference Class of a certain Friends' Meeting recently, a young man told of his experience in teaching English to Chinese workmen, under the direction of the local Y. M. C. A. Many Chinese who come to this country, he said, do so with the expectation of coming into contact with the higher phases of American life, and of later returning to carry the influence of these better things into the developing life of China. On reaching America, however, they find that their hopes are largely destroyed by race barriers. They can find little work except as laundrymen or waiters in restaurants. Few of them are given an opportunity to learn our language. This ostracism prevents them from experiencing the finer sides of American life. When they return to China most of them have been prevented, by circumstances over which they have no control, from taking anything more with them than some of our wealth and the memory of a country which looked upon them as members of an inferior race.

It is to such men as these that the Y. M. C. A. offers an opportunity to spend some of their evenings in the study of English. Many of them are eager to learn, once the way is opened. The knowledge which they acquire opens the door for them into an entirely different America. It enables them to read our books and to talk with our people; to attend our religious services. More than that—it brings them at once within the sphere of true Christian influence by showing them that someone cares enough about them to go out of his way to help them. No preaching could extend the message of good will as this does.

It is one of the greatest of the revelations which have come to Friends through their work in Europe, that the way to extend the boundaries of good will is, not to begin talking about good will, but to do something which will show people that we are moved by a sense of good will toward them. When they find us volunteering to serve them, when they have felt what it means to have us relieve their sufferings, when they learn that we are not paid for our services, then they begin to wonder why we are doing it. And when they wonder that, they are in a position to understand the meaning of good will. The men and women who are doing such work through the Y. M. C. A. as the teaching of these Chinese workmen, are missionaries who are extending the influence of our religion here in America. Many of them are doing so in addition to the daily tasks by which they gain their livelihood. And the Y. M. C. A. continues to grow and to spread such influences as this for bettering the world.

The Conference Class at which we heard of this work was under the care of a Meeting which for years has been facing the problem of a decline in its membership,—a gradual fading out of the enthusiasm of its corporate religious life. Why is this so? Does not the example of the Y. M. C. A. suggest one possible answer? We have tended in the past to center our religious life around our form of worship and the benefit which we ourselves derived from it, rather than around an effort to reach out and help the world in whatever way we could. Had our Mission gone to Europe to preach, we should have reached few. Instead, it went to serve and, almost without seeking to do so, carried our message to thousands. The principle may be applied with equal truth to America. Is not the problem of the Meeting or Church which finds its membership declining, the problem of the institution which has ceased to lay its first emphasis on serving the rest of the community, instead of on serving itself?

The Y. M. C. A. and this Meeting are within sight of each other. The streets which face upon the one present the same needs as those which face upon the other. One is open day and night, seven days a week; the other is rarely open more than a few hours on one day a week. One increases in membership; the other declines. We do not wish to imply that the functions of these two organizations are entirely the same. Nevertheless, it does seem that there is a lesson for us in this contrast. We believe that it would give new strength to the weakening hold of the Christian church upon the world, if we placed the ideal of service above even the finest of our forms of worship; and if we lost thought of the future of our own organization in our effort to serve the world, not alone as we would most like to serve it, but in whatever way it most needs to be served.

THE name of the author of "The Gift," a poem we reprinted from the *Atlantic Monthly* in our issue of Twelfth month 25th, was wrongly given. The correct name is Laura Spencer Portor.

———o—o—o———

To every one there openeth a Way and Ways and a Way,
To every man there openeth a high way and a low,
The high soul climbs the high way,
The low soul gropes the law,
And in between on the misty flats
The rest drift to and fro—
But to every man there openeth a high way and a low,
And every man decideth the way *his* soul shall go.

—John Oxenham.

The Future of Swarthmore College

VI.

BY J. AUGUSTUS CADWALLADER, '12

THERE is an old saying, that you can measure a man by the company he keeps. Colleges are measured by the attainment of their graduates.

As we look over the roster of illustrious sons and daughters of colleges we find, it seems to me, a different type of man and woman now gaining the world's recognition from those of twenty-five years ago. This is to be expected when viewed in the light of the tremendous strides made by science and industry, which demand ever greater specialization. The question arises, however, as to how far we may go in this process of subjecting everything to the gauge of materialism without in the end retarding true progress.

More and more the tendency in our colleges has been a concentration upon technical knowledge. While we recognize that the economist must receive different training from the engineer, still it ought to be true, that to the student economic science or engineering is much more than ability to solve problems affecting our material existence. These should be merely supports upon which we expect to lean for our physical comforts. There is beyond all this—life, that by surging impulse which draws men and women up to heights of unselfish service, the distinguishing mark of true greatness. Something of this should be built into every character shaped at Swarthmore.

The difficulty which presents itself in the rush of college life is to find time for the things which will give a broad and sympathetic vision upon which to build this character. In spite of greater academic freedom and consequent greater specialization, it seems that there is something to be said for increased attention to ethics, philosophy, astronomy, biology, and kindred subjects which broaden our horizon and deepen our understanding. To enter fully into life we must recognize natural laws and learn to sense the Creator's plan working out about us. We must learn to think of ourselves as a part of His great plan and be ready to follow the leading of His spirit in our daily tasks.

When Swarthmore can educate men and women and provide such a background for the unfolding and development of character, her sons and daughters will find new spheres of usefulness in the world. Their interest will go beyond the accomplishment of some material thing to securing for mankind the benefits to which it is the rightful heir. There will be developed in Swarthmore men and women a realization of the fact that in drinking freely from the wisdom of the ages we obligate ourselves to generations yet unborn. There should be built into the philosophy of every student the recognition of our co-heirship with the future and our responsibility so far as we are able to improve and protect present and coming life. There must be held before the students as an ideal and instilled deep into their nature as a principle of life that success comes not through exploitation but service.

If from the gray halls of Swarthmore men and women continue to go forth inspired by such ideals and equipped with the best knowledge and training possible to receive, the swing of the world toward materialism need not concern us too deeply, for by the grace of God there will be developed leaders who will bring humanity into its own.

Can a Scientist Be a Christian?

Now and then we are startled at being brought face to face with evidence that certain theories which we accept as absolute fact are not fact at all, but sheer errors, universally agreed to only because mankind is docile and credulous. One of these popular errors is the idea that scientists are generally irreligious. M. Antonin Eymieu, a distinguished French psychologist, has published a two-volume study of the religion of the nineteenth century scientists (La Part des Croyants dans les Progrès de la Science au XIXe Siècle, Paris, Perrin, 1920) which ought to be translated into English and studied by every serious student of religious conditions. It proves the perfect compatibility —the more than compatibility, the natural association and mutual helpfulness—of real scientific attainment and real religious conviction, not by any sort of priori reasoning, but by a beautifully cogent and unanswerable argument, namely, the fact that the large majority of the great scientists of the least religious century the modern world has known, *were* men who had made a positive religious profession.

With all evidence of impartiality, freely admitting that his list is arbitrary at many points and that additions and subtractions might here and there be wiser, but in the perfectly justified confidence that any amount of addition or subtraction would make little relative change in his data, Monsieur Emyieu passes in review 432 names. Of this number there are thirty-four concerning whose religious position he has been unable to secure any information. There are fifteen who confessed themselves indifferent or agnostic. There are sixteen who were atheists. The remaining 367 made profession of religious faith.

The importance of these figures, especially to the younger generation, can scarcely be overstated. When the Christian young man who enters college hesitates to study biology, for example, for fear it will unsettle his religious faith, his fears are totally unnecessary. There has not been a great biologist in a hundred years who has not been a religious man. The writer has heard a distinguished biology professor repeat more than once: "We students of the biological sciences can scarcely be other than religious, when we are meeting every day such marvelous evidence of the divine wisdom and goodness." And the same is true of the other sciences. If Lord Kelvin, Ampère, Faraday, Maxwell, Mendel, Pasteur, and nearly all the great names of science have been the names of Christians, does it not seem that the study of science has actually served for many men as an approach to God? The French scholar's findings give, among great scientists of the last century, nearly 85 per cent. as believers. Now everyone knows that if the total population of the so-called Christian countries could be tabulated religiously, the proportion of believers would be much smaller than that. It is perfectly clear, then, that scientists have been more generally religious than have the average of mankind, learned and unlearned taken together. As the mathematician Cauchy maintained: "A little science draws men away from God, but more of it brings them back to him." Young would-be scientists who boast of their irreligion stamp themselves as superficial and ill-informed, as

lacking yet in the mastery of scientific method and spirit. Great scientists who have been unbelievers would seem to have been so not because of their science, but in spite of it.—*Prof. Roy T. House,* in *The Christian Century.*

The Philadelphia Inter-Racial Committee

In 1919 the Yearly Meeting held at Race Street appointed a special committee of fourteen to consider the increasing national menace and disgrace of lynching. Those appointed took the uame of "Anti-Lynching Committee."

During the first year the Committee turned its attention chiefly to a campaign of education directed against ignorance, apathy and prejudice in the minds of white people on the subject of the Negro. This present year, while still pursuing this work, the Committee has advanced a step and is trying "to interpret the heart of one race to that of the other," as a colored educator feelingly says. To this end, the Anti-Lynching Committee has organized an "Inter-Racial Committee," with a present membership of twenty which includes both races and may include any religious denomination.

The parent Committee felt that inter-denominational information and sympathy were most desirable ends, hence the resolve to seek out broad-minded men and women of Protestant, Catholic and Jewish connection with whom to co-operate in this movement.

This "Inter-Racial Committee" follows the lines of other such committees now organizing through the efforts of the forward-seeing white people in cities and counties of the New South. Its purpose is the free discussion of difficult points of race contact where misunderstanding and suspicion have crept in; and, incidentally, the promotion of mutual respect and goodwill. Within its scope may come constructive welfare work of any kind for the disadvantaged race.

So far two meetings of this bi-racial group have been held. Under the leadership of the Quaker chairman the meeting opens with silence which has once become vocal prayer for guidance. I wish the walls of that committee room could widen to include all those who think of our colored citizens as servants and manual laborers! The subjects for discussion thus far have been: Segregation, The Reorganization of the Ku Klux Klan, and Any Possible Method of Approach to the Northern Press for a Fairer Inter-Racial Attitude. The next two meetings will deal with Social Equality, and The Apathy of the Church in Inter-Racial matters. These are all tense subjects, filled with potential dynamite. A concerned Friend questioned if we dared touch so deep a sore as is involved in one of these. But we have had the courage of our good intentions and so far the self-control and fine courtesy of our Negro fellow members have been more than admirable.

The future of this Movement lies in the Vision of its members. It is unquestionable that friendly co-operation in such a nucleus may save a dangerous racial emergency that without such interaction might develop into serious trouble in our midst. If these committee men and women continue with the enthusiasm, high purpose and mutual kindness of their beginning; if they have the ability to recognize the far-reaching potentialities of their effort, they may, under the guidance of their common Father, reach unexpected fields of usefulness in the rapidly approaching inter-racial crisis in America. In the meantime, no good effort is without its value.

ANNE BIDDLE STIRLING.

A Chinese Student's Views on War

Among the interesting replies received by the Advancement Committee of the General Conference, in answer to its advertisement "Is There a Better Way?", is one by a Chinese student who is now in America. The paragraphs which follow are taken from his letter:—

"I have read your advertisement in the *Nation.* I feel that I should like to tell you of my spiritual evolution; how I came to believe 'Thou shalt not kill,' under whatever circumstances. First of all I must tell you that I am a Chinese. My people have always been known for their peace loving. This serves as the background, and I believe that my becoming a non-believer in war is largely due to it.

"About six or seven years ago, I was one of the most zealous advocates of building up a great army and navy to revenge the wrong done to our country. I made a study of the wars between China and various countries, and I came upon the Chino-Japanese War (1894-1895). I made an intensive study of this war. I found that, before the war was declared, every one thought that we were going to win, for the Japanese army and navy were then much inferior to ours. But they won the war. Then I made a study of the Japanese modern history. I found that they paid more attention to education than to anything else. They said it was the school master who won the war.

"From then on I have always held education as the most important thing for China to-day. Of course, I had not then abandoned the idea of revenging China upon foreigners for their wrong-doings toward her. I merely changed the method which I advocated. All this was discussed many times among my friends, the other students.

"Then came the turning point. I met some one who had been well educated, according to the standards of China to-day, yet he was as corrupt as anyone could be. Thus I saw that education alone did not offer a final solution. I wondered for a good while what would be the final salvation of China. At last a copy of Henry Van Dyke's 'The Spirit of Christmas' came into my hand. I read the 'Christmas Angels; A Dream Story.' There I found salvation for China, nay for the world.

"However, I was still unable to break away completely from my belief in the necessity of war between the forces of right and wrong. I did not see any other way. I recognized that war would not exist in the ideal state, but I felt that the ideal state was still a long way off and that the world was not yet civilized enough to practice Christianity fully. I still felt that China must make war on the European nations, but now I wanted her to do so, not merely for the sake of revenge, but to end war for the future and to help to bring about the ideal state. But I had made a great step forward, simply in recognizing that war was un-Christian.

"When I came to this country last spring, I realized for the first time how much the war had cost America. Two things became plain to me; that war was the

most expensive way of settling a question, and also that 'Either mankind must abolish war or war will abolish mankind,' as my teacher put it. I began at that time to abandon the war policy.

"This summer I went to Indianapolis, where I became acquainted with the pastor of the First Friends' Church. We talked the matter over, and I was convinced that no war could ever settle an issue. That is how I changed from an advocate of armed vengeance to one who does not accept any war."

In a second letter, the writer of the above expresses his great sympathy with the views expressed in the pamphlet, "A Better Way," by J. Barnard Walton, which was sent to him in answering his first letter. He adds that there are hundreds of students in China to-day who are going through the same development as he went through, but that most of them are simply giving up their allegiance to the old, without being able to find the new. He expresses a desire to promote the circulation of Friends' literature among the colleges of China, and volunteers to translate some of the pamphlets of the Advancement Committee of the General Conference into Chinese for that purpose.

Right and Wrong Lessons

As the twig is bent, the tree is inclined. In Holland trees are trained to lie flat against a house wall like vines, or to have branches on only one side, and be bare on the other; and shrubs are made into odd shapes such as dishes and chairs and animals.

Children's minds are as completely in the power of parents and teachers, as are young trees and shrubs in the hands of the gardener. Train up a child to be kind, and when he is grown he will be kind. Train up a child to be cruel, and when he is grown up he will be cruel.

Toy whips and toy guns and toy soldiers teach children the wrong lessons. They teach lessons of cruelty and war. Tools and building blocks and a garden teach the right lessons of constructive and helpful work.

A rubber image of an animal, one that when pinched makes a noise like a cry of pain, is sometimes given to a child too young to know about live animals and pain. When, later, the child pinches the kitten or kicks the dog, he is putting into practice the lesson a careless parent taught him. Children are frequently punished for faults that are the direct results of earlier lessons in misbehavior.

The spirit of construction can be cultivated by the use of toys that are chosen with that object in mind. Pictures of buildings and invention, pictures of kindness and happiness, pictures of helpfulness make as vivid and lasting an impression upon the youthful mind as pictures of destruction, and cruelty, and selfishness, and are better for the children themselves, as well as for all those within the circle of their influence.

There are better books for children than ever before. There are books that recognize the heroism of firemen, life savers, teachers, and nurses and those men and women who have been leaders in the world of ideas and true progress.

When the right seed is planted, the right crop follows. WESTERN HUMANE PRESS COMMITTEE.

A Note From a Friend in Ireland

THE following letter was received by an American Friend who had the privilege of staying at the same house with James Webb during the London Conference:—

"Just a line to prevent you from foretting me and to wish you all good fortune and a prosperous New Year.

"My poor country is desolate—no one seems to believe in the efficacy of the religion of Love which they all profess—naked force is rampant and the fire fiend stalks through the land.

"We Quakers, backed, or rather lead, by our English colleagues, are trying to evolve some kind of attempt at relief—mental and material—even in a small way. The women and children suffer most. We are opening an office at 6 Eustace Street, Dublin, as a centre to commence with.

"I expect you Americans will be appealed to for funds shortly—we are poor—and very sad!

"Ever yours,

"JAMES H. WEBB."

Clear the Way!

ONCE the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
And a brazen wrong to crumble
Into clay.
Lo! the Right's about to conquer;
Clear the way!
With the Right shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

—*From the New Republic.*

Printed Movie of Child-Feeding

Here follows a most vivid picture of what takes place in our German feeding stations, taken from one of Francis Bacon's letters:—

"The cans of hot soup and the bags of precious *brotchen* are loaded on a wagon and distributed to the various feeding places. In Leipzig and some other places where the distances are great and the wealth of the city permits, automobiles are used, but such municipal luxuries are very few. The feeding places are, of course, the most interesting as they are the justification of our entire work. Though I have now seen thousands of youngsters being fed *'en masse'* in dozens of feeding places, and though always much the same questions are asked and the same answers given and the same expressions of gratitude exchanged, the spirit of boys and girls is there and that never grows old, or commonplace. The children are surprisingly like other children,—like American children. At first, it is true, one is somewhat astonished. You enter a room and before you is a sea of faces and bowls in exactly equal numbers. The bowls are alike only in their contents, the faces are alike only in their apparent maturity; each one appears from two to five years older than the dwarfed body that belongs to it. They all stop eating as you enter and you half expect them to begin asking embarrassing questions about your nice clothes and the self-satisfied look on your face and the yellow automobile in which you always travel and why you spend for your own food about twice as much money as their fathers earn, but as they don't ask any questions at all you make use of the opportunity yourself. 'Schmeckt's gut, heute?' (Does it taste good to-day?) A broad grin, a vigorous nod, perhaps an enthusiastic 'ja' is the invariable answer. Half-way across the room you spot a little tow-head that appears about the same size as my own little three-year old Frances. You place a paternal hand on his shoulder or stroke his bristly head and ask gently, 'How old are you?' Probably he does not understand, so you put in an extra word at the beginning and another at the end—'And how old are you, then?' If still unsuccessful you appeal to the older boy next to him to put the question for you. Then comes the answer, bashfully, and almost inaudibly, 'six,' or, more likely, 'seven years old,' but his body is only three and this is his first year in school. Before the war the children began school a year earlier than is usual now. So you go from one child to another talking within the limits of your very small vocabulary;—generally to the pleasure of the youngster addressed and sometimes getting information of value with regard to the feeding in that particular place. When all possible conversation is exhausted, or when the nervous local executive secretary says it is time to go, you shake hands again with the teacher in charge of the room and with each of the two or three or four women who are giving their time, generally voluntarily, in serving soup and *brotchen* every day to other women's children, and wave a 'good-bye.' Is the job worth while? It's the most worthwhile thing in your life, next to being married and having a family of your own!"

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The call to the Society is to get out, not into partisanship, but into politics, which is simply the organization of social relations.—*Bertram Pickard.*

Service Echoes

The Serbian Unit wants to know if football is to be considered relief or reconstruction. The Friends are teaching the game to the young men and boys around Petch. It is a relief in the sense that the drinking places or kafanas are relieved of the old men who want to see what is going on during one of their 152 holidays out of 365.

It may be considered reconstruction because the Friends are keen enough to put on the same team such antagonistic races as Serbia, Albanians, Montenegrins and Turks. It is hoped this habit of co-operating for a common end will do some permanent good toward the reconciliation of the Nation.

Many are the various forms of appreciation our workers receive in the different countries. Last summer a group of children handed William Fogg a crown of heather picked on the hillside by grateful childish hands.

When Marian Price was leaving Frankfurt for Vienna she was handed a bouquet of heather and a basket of plums.

Catherine Cox, who has just returned from a year's service in Berlin, received from that city an iron medal about three inches in diameter. On one side are the words: "From the city of Berlin, in recognition of devoted service for our fellow citizens in the grievous war period." On the other side a quotation from Goethe, "Man shall be noble, rich in helpfulness and good."

"There is work and tools to work with for those who will." Old and young, rich and poor, can find joy in unselfish service. Here is a chance for some who have thought it impossible to help on account of various limitations. Warm quilts are needed for children's beds. The Service Committee has a lot of pieces left from the cutting department. It will send to anyone, paying postage, material for piecing quilts. Some energetic person might revive the old quilting party.

Children are starving by the tens of thousands in Russia, according to reports of Bolsheviki officials brought to this country by Frederick J. Libby, Commissioner of the American Friends' Service Committee. Mr. Libby spent several days at Reval in conference with Arthur J. Watts, an English Friend, who has been engaged in relief work in Russia, and Miss Anna J. Haines, of Moorestown, N. J., who was going into Russia to work for the American Friends' Service Committee.

Mr. Watts gave Mr. Libby a translation of the Commissar's reports. They give detailed statements of conditions in nineteen Russian cities. In three of these the food supply for the children is reported as satisfactory. In the other sixteen, undernourishment and starvation prevail. Many of the entries for the different cities are like the following:—

"Novgorod—the children in the children's homes are starving. They receive no meat, butter, potatoes, milk or salt. They suffer from scurvy as a result of starvation. At present they receive daily, a portion of sour cabbage soup, a portion of millet cooked in water, and black bread made of bad flour."

A Notable Book

PROBABLY most Friends have either seen or heard of Violet Oakley's decorations in the State Capitol at Harrisburg. Never has the spiritual side of Quakerism been treated with more sympathy than in these decorations, and certainly it has never received fuller expression in art.

These decorations, in color, will illustrate a beautiful book, the first edition of which Miss Oakley is about to publish. The book is called "A Message to the World from Pennsylvania," since in Pennsylvania, as Miss Oakley clearly shows, the great principles of kindness and justice were victorious without bloodshed. Surely the world,—partly deaf, and almost blind, besides slow of understanding,—does not yet realize the purport of the success of Penn's unarmed colony in a wilderness inhabited by savages!

Beginning with the colony in Pennsylvania, Violet Oakley expands Penn's great ideals to embrace the world.

All Friends should see this book; in form and spirit it is alike beautiful. MILDRED B. MILLER.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

THE LYNCHING RECORD FOR 1920.

TO THE EDITOR:—I send you the following relative to lynchings for the past year. I find according to the records compiled by Monroe N. Work, of the Department of Records and Research of the Tuskegee Institute, that there were 56 instances in which officers of the law prevented lynchings. Of these, 10 were in Northern States and 46 were in Southern States. In 42 of the cases, the prisoners were removed or the guards were augmented or other precautions taken. In 14 instances armed force was used to repel the would-be lynchers. In 4 of these instances the mobs were fired upon and as a result, 7 of the attackers were killed and several wounded.

There were 61 persons lynched in 1920. Of these, 52 were in the South and 9 in the North and West. This is 22 less than the number, 83, for the year 1919. Of those lynched 53 were Negroes and 8 were whites. One of those put to death was a Negro woman. Eighteen, or less than one-third of those put to death, were charged with rape or attempted rape. Three of the victims were burned to death. The charges against those burned to death were: rape and murder, 1; killing landlord in a dispute, 2.

The offenses charged the whites were: murder, 5; insulting woman, 1; no charge except being a foreigner, 1; killing officer of the law, 1. The offenses charged against the Negroes were: murder, 5; attempted murder, 4; killing officer of the law, 5; killing landlord in dispute, 6; rape, 15; attempted rape, 3; assisting fugitive to escape, 3; wounding another, 2; insulting woman, 2; knocking down guard, escaping from chain gang and then returning and surrendering, 2; jumping labor contract, 1; threatening to kill man, 1; cutting a man in a fight, 1; for receiving stay of death sentence because another confessed crime, 1; peeping through window at woman, 1; insisting on voting, 1.

The States in which lynchings occurred and the number in each State are as follows: Alabama, 7; Arkansas, 1; California, 3; Florida, 7; Georgia, 9; Illinois, 1; Kansas, 1; Kentucky, 1; Minnesota, 3; Mississippi, 7; Missouri, 1; North Carolina, 3; Ohio, 1; Oklahoma, 3; South Carolina, 1; Texas, 10; Virginia, 1; West Virginia, 1.

ROBERT R. MOTON,
Principal of the Tuskegee Normal and Industrial Institute.

PUBLICATIONS OF INTEREST TO FRIENDS

EARLY QUAKER EDUCATION IN PENNSYLVANIA; by Thomas Woody, Ph.D. Published by Teachers College, Columbia University. New York City. 287 pp.

Dr. Woody, in his excellent monograph on Early Quaker Education in Pennsylvania has given the most careful and exhaustive study of Quaker education in colonial Pennsylvania that has ever been made of any section of America, either during the colonies or in later times. It is a very impressive result that is laid before us in these exact and systematic pages. The book contains a good account of Quaker Educational Ideals and then there follows an excellent account of the Quaker schools in each county where there were Friends. It is a surprising list of schools and gives the reader a wholesome respect for a religious people who could build up such a group of schools for the education of their youth. Much is said of the way in which the schools were managed and financed and there are interesting chapters on "Masters and Mistresses" and on "Education of Negroes and Indians." Much credit is due to the author for his patient labors, and this scholarly work will always be valuable as a collection of historical material for future students of Quaker Education. RUFUS M. JONES.

THE PSYCHOLOGY OF ADOLESCENCE; by Frederick Tracy, Ph.D. The Macmillan Co. New York. 1920. 235 pp. A book that should interest all Friends who are concerned with secondary education. Professor Tracy is Professor of Ethics in the University College, University of Toronto. His aim is to give as intimate an acquaintance as possible with the average boy and girl of this period of life. Instead of seeking to add one more to many studies of the Teen age which have recently appeared, he has sought to embrace all these in one survey, and to place his results at the disposal of the busy teacher within the limited compass of a handbook. This book is one of a series of "Handbooks of Moral and Religious Education," edited by E. Hershey Sneath, Professor of Philosophy and Religious Education at Yale.

WHAT'S ON THE WORKER'S MIND? by Whiting Williams. New York. Charles Scribner's Sons. 1920.

Whiting Williams' new volume, "What's on the Worker's Mind?" is a timely and important piece of work. It throws first hand light on the baffling industrial problem, and upon that phase of it which is least understood and least under control, namely, the worker's psychology. Its observations are especially important on the causes for the slowing up of production, the importance of his job to the worker and his insecurity, the inefficiency and tactlessness of most foremen, the dangerous overstrain of long hours and Sunday work, the inequalities under which foreign-born workers suffer, the evil effects of bad housing, the essential integrity and good will of the workers and the importance of preserving that good will.

W. M. T.

THE COMMUNIST PARTY IN RUSSIA. The January and February issues of *Internation Conciliation* are devoted to the publication of the State Department's Memorandum on the Bolshevist or Communist Party in Russia and its Relation to the Third or Communist

International and to the Russian Soviets. Numerous Russian Documents appended. *International Conciliation* is a monthly pamphlet, published by the American Association for International Conciliation, 407 W. 117th St., New York City.

THE WHITE MOTH; A novel by Ruth Murray Underhill. Moffat Yard & Co. New York. Not a Quaker Story, but a Story by a Quaker.

There have been several novels about Quakers in recent years, but none, so far as we know, have been written by a real dyed in the wool Quaker or "Friend," as they prefer to be called. Ruth Murray Underhill, the author of "The White Moth," is not only herself a real Friend, but she has behind her an undiluted Friendly ancestry.

It is a good healthy book and well worth reading.

Brief Items of Interest

"A CHRISTMAS celebration, touching in its character, was given by the American Relief Administration to the children of Vienna. The entertainment began with songs by the children's choir, one of which was especially composed for and dedicated to those 'whose humane hearts prompted them to send food and clothing to the children in their darkest hour.' The pale faces of the children visibly brightened when they saw those whom they have come to look upon as second parents hold out welcome gifts, and their own parents whispered: 'See, the American Father Christmas has not forgotten you.'

"President Hainisch and other members of the government have expressed gratitude to the relief committee."—*Springfield Republican.*

"IN Chili the fight on the liquor traffic is being led by the Federation of Labor, which has threatened direct action by refusing to load or unload liquors after January 1st. The wine industry is strong in Chili, and is already organizing in defense of its interests."

THE Anti-Slavery and Aborigines Protection Society has presented to the Assembly of the League of Nations a memorial upon the question of Portuguese Slavery, urging the desirability of inquiry into the system. Evidence is given of the recrudescence of slave trading practices over wide areas in Angola, and attention drawn to the official admission that the shipment of *servicaes* was greater during the last year than during any preceding year.—*London Friend.*

THE *Ledger* says that on January 5th, the Yearly Meeting of the Religious Society of Friends for Pennsylvania, New Jersey, Delaware and parts of Maryland sent a letter to President-elect Harding calling his attention to the proposal made by Major General Tasker H. Bliss that America lead in world-wide reduction of armaments. Similar letters were sent to all national legislators.

Referring to General Bliss' remarkable address, the Society designates as "profoundly true" his statement that "those are mistaken who think so long as the present military system exists there can be any peaceful international court of arbitration," that "the common people are increasingly demanding relief from the appalling cost of modern warfare."

LLOYD GEORGE goes straight to the point when he says that it is no use to construct a league of nations and at the same time to renew the competition in armaments which played so great a part in causing the war. To end that sort of thing was the fundamental purpose in founding the league. He virtually says to America: "Come on in."—*Springfield Republican.*

DR. CARLETON SIMON, special deputy police commissioner of New York City, says:—

"To my way of thinking, the way to begin checkmating the evil (use of drugs) is by relying on the heads of the various religious bodies in this community to do the principal part of the work of ridding unfortunates of the drug habit. You can't cure a man of the drug habit unless you create in him a desire to be cured, and that work belongs to the province of the religious sect of which the victim is or was a member."

"HARRISBURG, Jan. 5.—Pennsylvanians were to-day called upon by Governor Sproul by proclamation to give generously for the relief of the people of central and eastern Europe, particularly the children who are the innocent sufferers from the disorganization produced by the war. The Governor's proclamation mentions the agencies which are working in behalf of the children and commends the committee headed by Herbert Hoover."—*Ledger.*

AN exchange says:—"The Newbern iron works and foundry supply company, of Newbern, N. C., proposes to try the experiment of letting its employees (not including the office force) run the business, look out for the overhead and take its pay from the gross profits. It should prove an interesting test of the theories of the 'new unionism.'"

"EVERY man found guilty in my court of cruelty to animals must go to jail. I will have no other sentence in my court for that crime."—*Judge Ben Lindsey, Denver.*

IT has been generally believed by archeologists that our American Indians and the Chinese were of common origin. Now it has been discovered by Charles Wakefield Cadman, the famous American composer, and Moon Kwan, a young Chinese poet, that the American Indian (Omaha) flageolet and the Chinese flute are identical. That is, the tones and scales are alike. The Indians say the flute came from the wind singing to the willow to keep the star folks awake. It is usually made of willow or red cedar. The Chinese legend says the phœnix, symbol of virtue and immortality, rested upon the bamboo and carved with its claws the holes for the flute's celestial notes.

"THE world is afflicted to-day by five great plagues," said Pope Benedict, enumerating these as:—The negation of authority; Hatred among brothers; Thirst for pleasure; Disgust for work; Forgetfulness of the supernatural objects of life. These evils can only be overcome with the aid of the gospel, said the Pope, and, therefore, he would never cease to remind the people of it, this being his mission and his intention.—*Springfield Republican.*

E. K. B.

CURRENT NEWS.

QUAKER ROUND TABLE AT PITTSBURGH.

The Quaker Round Table of Pittsburgh, Pa., met at the home of Mrs. Annie P. Reed, in Crafton, on the evening of December 4th, with a good attendance. After the transaction of some regular business the meeting proceeded to the program of the evening, which proved most enjoyable, and might be called a symposium of reminiscences.

Each Friend, as called on by the President, Charles F. Branson, responded by giving a brief extemporaneous account of his old home meeting,—the place and the people.

Geographically the meetings thus described with affectionate recollection, extended from Marietta, Ia., the home meeting of Loren F. Shumway, to New York meeting, of which Anna J. Branson gave an interesting account, dwelling particularly upon the social life enjoyed by the young people of that meeting, and of the Orthodox meeting, with whom they associated.

Charles F. Branson described not only his home meeting, at West Grove, Ohio, but also the great meeting-house at Mt. Pleasant, sometimes used for yearly meetings by both the Hicksite and Orthodox Friends, and capable of seating over two thousand.

Mary and Harriet Eck gave their recollections of the meeting at Millville, Pa., and the big half-year meetings held there.

Mrs. Sarah G. Magill, of Fourth and Arch Streets Meeting, Philadelphia, told of the beginnings of Quaker meetings in Pittsburgh, years ago, when a few Friends would meet at the home of Benjamin and Lydia Lightfoot.

Charles E. Wright told of the Friends' meetings, both branches, at Springboro, Ohio, and the impressions made upon a boy of eight, in the 'Seventies, by the meeting-houses and the Friends who attended meeting.

Others who contributed interesting recollections were: Fred Ely, of Doylestown, Pa.; J. Howard Hopkins, of Baltimore; Mrs. Viola Whitson Kent, of Bart, Pa., and Menallen, Pa.; Mrs. Rebecca G. Palmer, of Birmingham Monthly Meeting; Mrs. Annie P. Reed, of Girard Avenue Meeting, Philadelphia; Mrs. Alice Fell Shumway, of West Grove, Pa.; Carol Tomlinson, of Wrightstown, and Prof. Alfred I. Underwood, of Moorestown, Menallen, and George School.

The program was so pleasing to all who were present, that we have no hesitation in recommending a like plan to any of the other "unofficial" groups of Friends holding meetings in various parts of the country. W.

CHESTERFIELD HOLIDAY GATHERING.

In response to invitations sent out by the Committee, a jolly group of Friends assembled in our meeting-house for our annual First-day School Christmas Party, which was held Twelfth month 30th, 1920. From five to six o'clock the children played games, which the older folk likewise enjoyed. At six dinner was served with a special table for the tiny tots.

After a short social time, a program arranged by the Committee was taken up, consisting principally of a tableau, "The Three Wise Men," by Henry Van Dyke. This was made more impressive by appropriate Victrola music and song, composed by some of our members. The program consisted also of Xmas stories and a visit from Santa Claus, who remembered the children.

Another feature of the occasion was a stocking offering from both young and old as a contribution toward the relief work abroad, under auspices of American Friends' Service Committee. In this way the children were taught to share their blessing with others who are less fortunate.

GERMANTOWN NOTES.

The third of a series of Current Events Talks, by Warwick James Price, will be given Second-day evening, January 17th. Subject: "American Riddles—Immigration," etc.

These talks planned by the Germantown Friends' Association have proven to be a very successful innovation. A large and interested audience has enjoyed these evenings.

The Germantown Friends' Association and the First-day School joined for a Christmas Party, when two little plays were given. Vocal and instrumental music were also on the program.

Later in the season more social events will be given, and scheduled on the calendar, which is issued monthly.

The Association welcomes members, whether members of the Society of Friends or not.

The Executive Committee endeavors to plan a program which will appeal to all. E. L. B. P.

Philadelphia Quarterly Meeting's Boarding Home at Germantown, the largest in the limits of Philadelphia Yearly Meeting, like all other enterprises, has found it difficult to make both ends meet the past year. The Home closed its fiscal year with a deficit of over $5,000.00, even with its liberal endowment. Had the Committee not been able to accumulate some surplus funds in the early days, it would be necessary to make an effort to solicit contributions to support the institution. This condition exists in a number of our Quarterly Meeting Homes, and as they all seem to be carefully and economically managed, it would seem impossible to reduce expenses to any great extent. Of course, as the H. C. L. diminishes, this situation will be improved. On the other hand, nearly every Home has deferred needed improvements and repairs during the high prices and much work of this kind should be attended to, or the properties will suffer.

Take the item at the Germantown Home, of fuel, light and heat. In 1918, these cost $3,395.85; in 1919, $3,239.94, and in 1920, $4,986.17. It would seem as if the various committees would have to take some steps to make income more nearly equal expenses, and no doubt the Committees are puzzling over the matter at this time.

The children of the Matinecock First-day School gave a Christmas play Twelfth month 23rd, Fifth-day.

Lydia Stringham was a Roman; James Willits, Jr., the Innkeeper; Grace Powell, the Star; Little Elizabeth Willits, Janet Bowne, Betty Gair and Alexandria Korsmeyer were Herald Angels; Eleanor Birdsall was Peace and Plenty; Rosana Hicks, Frederick Willits, 2nd, Mary Jean Gair, Elizabeth Powell and Willis Fawsburg were the Shepherds; Robert Coles, William Mott Hicks and Richard Korsmeyer were the Three Wise Men.

After the play, the children received gifts from the tree.

The St. Petersburg Friends' Meeting has been reopened at the home of Sara Elizabeth Magill, Sixth Street and Ninth Avenue, South.

On First-day 2nd, First month, about fifty persons were present, and a very good meeting resulted. Wm. Cocks, of New York, gave us at close of the meeting a most interesting discourse on his visit to London at the All Friends' Conference. H. Y. HALLOWELL.

COMMUNITY CHURCH SPEAKERS COMING TO PHILADELPHIA.

Friends will be interested to know of a series of meetings in the Garrick Theatre, Philadelphia, First-day afternoons at 3.30, to be addressed by John Haynes Holmes and John Herman Randall, of the Community Church, New York City. John Haynes Holmes is well known through his speaking and his connection with the Fellowship of Reconciliation. John Herman Randall, formerly of the Mt. Morris Baptist Church, New York City, has a different message, but an equally strong appeal in his way. His books on the value of inner spiritual religion have been helpful to many. At the meetings at the Garrick Theatre these two speakers will alternate, John Herman Randall coming on First month 16th, and John Haynes Holmes on First month 23rd. The series of meetings will continue through First, Second, and Third months. They are under the auspices of the Unity Center of Practical Christianity, 1504 Walnut Street, Philadelphia, Pa.

BIRTHS.

Lansing.—At Teleajeu (Ploesti), Roumania, on Twelfth month 5th, 1920, to Gulian and Elizabeth Lansing, a daughter, named Katherine Lansing.

Satterthwaite. — On First month 8th, to J. Paul and Pauline Eves Satterthwaite, of Elizabeth, N. J., a daughter, named Ann Satterthwaite.

ANNA M. JACKSON.

Anna M. Jackson died December 25th, at the Pennington, New York City. She was the daughter of David H. and Susan Price Davis; born May 15, 1848, in Greenwich Village, New York City. She graduated from Friends' Seminary, New York, in 1864, and in 1869 married Wm. M. Jackson, who had been a teacher at that school. They moved to Richmond, Indiana, where Wm. N. Jackson was principal of Friends' Academy.

In 1876 they returned to New York, where their home became a centre for Friends, and particularly for the younger people.

Anna M. Jackson attended the Friends' Conference, held at Yarmouth, Ontario, in 1888, and from that time until 1920 she attended and took an active part in every Friends' Conference.

She and her husband both worked for the development and improvement of the Conferences. Her wide acquaintance helped to procure prominent men and women as speakers at these conventions.

Both Wm. and Anna Jackson were delegates to the Parliament of Religions held in Chicago in 1893, where Aaron M. Powell was the speaker representing the Society of Friends. From that time they maintained their interest in these religious conferences.

She and William were delegates to the World's Peace Conference, held in Cleveland some six years ago, and Anna was on the Peace Committee of the New York Yearly Meeting.

While not what is generally called a club woman, she was a charter member of the Political Study Club, of New York. This club is called the "Mother of Presidents," because so many of the prominent women in public life began their work by being President of this club. This club brought her in personal acquaintance with many prominent women. Recently, when poor health made it impossible to be active, the Political Study Club made Anna an honorary member.

At the time of her sister's death, Anna felt the responsibility of carrying on the work, and so became interested in the Young Friends' Aid Association, and for some twenty years was president of this association. She was active in the Friends' Temperance Union, and worked with other organizations for the suppression of drink, in opposition of tobacco, and in the cause of Purity.

Among Friends she is best known by her work for the colored people. She devoted much time and study to their welfare; and was acquainted with the leaders in this work. She especially interested in the welfare of the Laing and Schofield Schools.

She was a manager of the Colored Orphan Asylum, New York, being at the time of her death the oldest director of that institution.

Probably her greatest achievement was the influence she had in civic welfare of the City of New York, particularly along lines of prison reform, police regulations, care of children, and the suppression of immoral publications. In this work she was closely associciated with Josephine Shaw Lowell and Miss Collins; there were other workers, but these three stood through the years as authority on these matters.

At all times, they kept in close touch with the Police Commissioner and were especially successful during the terms of Theodore Roosevelt and Col. Fred Grant.

These three women were consulted about many affairs relating to the police stations. It was through their efforts that police matrons were first placed in the police stations in New York and they helped to draw up rules governing police matrons. From this work grew her acquaintance with Hugh Grant, Jacob Riis, Theodore Roosevelt and many other prominent people.

She had the welfare of the people at heart and was able by her own personal effort and ability to co-operate with others and so to have a determining factor in the growth of the city.

She believed in the good in every individual and she would find it. She worked untiringly for what she believed to be right—without hope of reward or praise but that the world years hence might be a better place.

DEATHS.

Andrews.—At Moorestown, N. J., First month 8th, Annie L. Andrews, widow of Thomas C. Andrews, in her 81st year.

Borden.—J. Edward Borden, of Eatontown, N. J., on Third month 6th, in his 84th year. He was the husband of the late Julia Harned Borden.

Merrick.—At Wrightstown, Pa., on First month 1st, Mercianna Merrick, aged 78 years.

Smith.—At the home of her son-in-law, John Stackhouse, near Richboro, Pa., on Twelfth month 31, 1920, Esther L. Smith, widow of Edwin E. Smith, aged 80 years.

COMING EVENTS

FIRST MONTH.

15th and 16th—Little Britain, Pa. (Penn Hill) Monthly Meeting and Conference. Daniel Batchellor and others in attendance.

16th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Merion Meeting, at 11 a.m.

16th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader: Walter M. Wood, Gen. Sec. of Y. M. C. A. Subject: The Y. M. C. A.

16th—John Herman Randall, of the Community Church, New York, will speak at the Garrick Theatre Sunday Service, Philadelphia, at 3.30 p.m.

16th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3

p.m. Subject: "The Labor Movement." Speaker: Scott Nearing.

16th—Meeting of the Sadsbury Young Friends' Association at Christiana, Pa., at 8 p.m. Elbert Russell will be present and give an address.

16th—Rufus M. Jones is expected to attend meeting at Washington, D. C.

16th—Devotional meeting to be held at 17th Street and Girard Avenue, Philadelphia, under the auspices of Junior Conference Class of the First-day School at 7.30 p.m. Everybody welcome.

17th—Third of a series of Current Events Talks by Warwick James Price, under auspices of Germantown Friends' Association.

18th—Lecture by Wilbur K. Thomas, explaining the work of the American Friends' Service Committee in the feeding of the starving children of Europe, in Plymouth Meeting-house (Pa.), at 7.45 p.m. The same portion of food as served to the children will be served to those present, and all will be asked to contribute to the funds for the feeding of the children.

19th—Monthly Meeting at 15th and Race Streets, Philadelphia, 7.30 p.m. Supper will be served at 6 p.m. in Friends' Central School Lunch Room. Tickets, 60 cents. Please purchase tickets before First month 17th from Anna W. Cloud, 140 N. 15th Street, Philadelphia.

20th — Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

21st to 23rd—Baltimore, Md. Three-day series of meetings held jointly by both branches of Friends. Afternoon Bible groups on the 21st and 22nd, led by Elbert Russell.

23rd—Daniel Batchellor expects to attend meeting at Little Falls, Maryland.

23rd — Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 p.m.

23rd—Chester Monthly Meeting, at Providence, Pa., at 2.30 p.m.

23rd—John Haynes Holmes, of the Community Church, New York, will be the speaker at the series of Sunday services being held at the Garrick Theatre, Philadelphia, at 3.30 p.m.

23rd—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader, Mary Johns Hopper, Executive Secretary of the Young Women's Christian Association. Topic, "The Y. W. C. A. and Business Women's Christian League."

Buck Hill Falls

The past week has been the mildest January week in the history of the Winter Inn, but thru it all there has been skating on Birch Lake—the new pond just beyond Glen Mere. No matter what kind of weather there may be about us, one may always find that element for which the Pocono region is famous and which helps one to recuperate more speedily.

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25th—Western Quarterly Meeting, at Kennett Square, Pa., at 10 a.m. Jesse H. Holmes will give an address on Disarmament at 2 p.m., at the Philanthropic Session.

27th—Caln Quarterly Meeting at Christiana, Pa.

28th and 29th — Washington, D. C. Course of Lectures by Elbert Russell.

30th—O. Edward Janney expects to attend meeting at Lincoln, Va.

29th—Westbury Quarterly Meeting at New York at 10.30 a.m. Lunch will be served. Afternoon session at 2.30. Subject: "Do Prisons Protect Society?" Address by Roger N. Baldwin, Director American Civil Liberties Union, and Martha P. Falconer, of the American Social Hygiene Association. Elizabeth Walton will preside.

30th—Dr. Henry Jackson expects to attend meeting at Washington, D. C.

30th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader, R. N. Whaley, Secretary of Philadelphia Health Council. Subject, "Stamping Out Disease."

Addresses Wanted

GREEN Street Monthly Meeting of Friends of Philadelphia is desirous of obtaining further information of any of the following Friends. Those having knowledge of their whereabouts, will greatly assist the Monthly Meeting by dropping a line to James H. Atkinson, Recorder, Green Street Monthly Meeting, 421 Chestnut Street, Philadelphia:—

Grace L. W. Barrett,
Elwood Clendenon,
Emma F. Holcomb,
Franklin Lukens,
Edwin S. Marshall,
Ashton G. Saylor,
Walter S. Smith,
Marshall W. Taylor,
Rachel A. Winberger,
Elmer C. Blackburn and wife,
Mabel S. S. Hartman,
Helen Lester,
Abner B. Marple,
Anna M. A. Randolph,
Elgin B. Saylor,
William S. Taylor,
A. William Twining,
Jennie J. Winberbottom.

NOTICES.

NOTICE—Monthly Meeting at 15th and Race Streets 1-19-1921, at 7.30 p.m.

Supper will be served by Committee on Best Interests at 6 o'clock in Friends' Central School Lunch Room, 15th and Race Streets. Tickets, 60 cents. Those expecting to attend supper, please purchase tickets before 1-17-1921 from Anna W. Cloud, 140 N. 15th Street, Phila.

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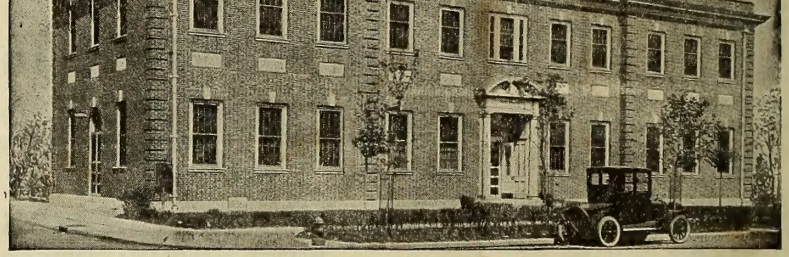
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NOTICE—A conference, under the care of Concord Quarterly Meetings' Committee on Philanthropic Labor, will be held in Friends' Meeting-house, Fourth and West Streets, Wilmington, Delaware, First-day the 16th, at two-thirty o'clock. The subject under discussion will be the work of the new Prisoner's Aid Association. Rev. W. A. Vrooman, Executive officer of the Society; Caleb E. Burchenal, Esq., Herbert H. Ward, Esq., and others will address the Meeting.

WANTED.

WOMAN OF ABILITY WANTS POSITION with semi-invalid or elderly person; sewing and light duties. Address B. 441, FRIENDS' INTELLIGENCER.

WANTED—BY YOUNG MARRIED couple in Drexel Hill, Pa., congenial, refined business couple to make their home with them as paying guests. Best of reference required. Address T. 440, FRIENDS' INTELLIGENCER.

IN RETURN FOR LIVING WITH intelligent family, college woman, formerly a teacher in Philadelphia Friends' School, will tutor, or supervise home study of a child or children, preferably of adolescent age; will co-operate in responsibility; easy access to University desired. D. 453, FRIENDS' INTELLIGENCER.

POSITION WANTED—AS ATTENDant and companion to semi-invalid, or elderly woman. Light duties; plain sewer. Suburbs preferred. Address B. 450, FRIENDS' INTELLIGENCER.

POSITION WANTED—WOMAN OF middle-age wants care of invalid. Would manage housekeeping. Country preferred. Address P. 452, FRIENDS' INTELLIGENCER.

WANTED—POSITION AS MANAGing housekeeper. Experienced. Address C. 451, FRIENDS' INTELLIGENCER.

TEACHER WANTED—COMPETENT and experienced teacher for fourth grade wanted immediately. Friend required. Communicate with Friends' School, Park Avenue and Laurens Street, Baltimore, Maryland.

FUN.

"I THOUGHT there was a movement in your town for all the churches to merge into one." "There is." "What's the delay?" "They can't decide which one."—*Life.*

HERE are more schoolboy "howlers": "The place where they keep all kinds of beasts is a theological garden." "Benjamin Franklin invented lightning." "Fannie L. (Faneuil) Hall was an American patriot." "The Pope lives in a vacuum." "A cuckoo is a bird that does not lay its own eggs." "The Sublime Porte is very fine old wine." "A prism is a kind of sphinx." "Gravitation is when an apple falls on the floor."—*Christian Register.*

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Some were purchased at advantageous prices, others were taken from regular stock and reduced—in many instances they are marked at half and less than half the former prices:

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Colored Satin Supreme, 36-inch—now $2.50
Extra heavy, and in a complete line of shades, with plenty of the fashionable navy and brown.

Twill-back Velveteen, 36-inch—$3.00
In navy and brown; silk finish; fast pile and color.

Black Satin de Luxe, 36-inch—now $2.00
We sold quantities of this at double this price.

Fine Taffeta Radium, 40-inch—now $3.00
All new and desirable shades, also black.

Beautiful Satin Crepe—now $3.65 a yard
The first time we have had any of this Satin Crepe to sell under $6.00. All new spring shades and black.

36-inch Fine Satin de Luxe—now $1.65
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36-inch Tussah Silk Pongee—now $1.35
Excellent for draperies as well as dresses, waists and men's wear.

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

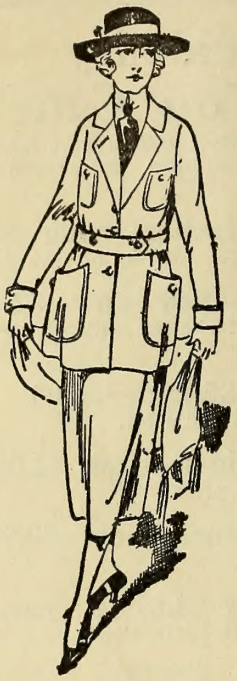
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FIRST MONTH 22, 1921 VOLUME 78 NUMBER 4



A PICTURE OF GOOD-WILL.

Catholic Sisters in Germany giving American Quaker food to Protestant children. Differences of nation and creed have been forgotten in answering human needs. The child with the spoon is six years old.

The Friendly Ideal the Only Hope

BY GILBERT A. BEAVER.

The address which follows was delivered before the Westtown Alumni Association. It is interesting to note that Gilbert A. Beaver is not himself a Friend, though well-known to Friends through his work with the Fellowship of Reconciliation and the Student Volunteer movement.

I ONCE tried to answer the searching questions of a German volunteer for foreign missions who had come here to study the Student Christian Movement of America, and who was planning with German thoroughness a three months' tour of our schools and colleges. And I can assure you that the earnest men of Central Europe who are taking hope from the new way of life exemplified by former Westtown students will feel compelled to discover the secret of their education. They will want to see whether there is a type of education which can be depended upon to produce, not merely in exceptional cases, but as a rule, the kind of men and women who will take away the occasion of war.

These disillusioned men of Europe want to discover also a kind of education which can make democracy possible for all sorts and conditions of men, and which can therefore make democracy safe for the world. A group of intelligent German business men, recently discussing world affairs, agreed on three things: First, that Kaiserism was forever dead; second, that all the churches in Germany should be boarded up; and third, that the great questions of the world could be settled only on the basis of the teaching of Jesus.

Everywhere there are earnest men groping for something better than they have yet found in the religion or education of the day. Enlightened leaders in China are expressing their perplexities in words like these: "A political revolution is not enough. It does not overthrow tyranny; it does not abolish graft; it does not uproot selfishness. We must have another revolution—one more thorough-going and constructive—a

revolution of the heart. Confucius gave us an ethical system; but he cannot change the heart. Is there anywhere a group of Christians who will show us how Jesus Christ can give us the power to transform society. After the war to end war, America is building greater dreadnaughts, and enlarging her armies. Must we follow her example, or is there a better way which Christians should follow now without compromise?"

The Chinese leader of the movement which almost secured the recognition of Confucianism as the official religion of the Republic, to the serious detriment of Christianity, had not long before taken the degree of doctor of philosophy in one of our leading universities. From what he had seen of the effect, or the lack of effect, of Christianity on American life and affairs, he had concluded that Confucianism would be better for China.

What answer is the Society of Friends giving to these dilemmas of the world? In the early history of this Commonwealth it gave an answer which for more than seventy years made good its profession by abolishing war. In the present plight of the world that experiment in a Christian way of government seems one of the most hopeful events in human history. The Society of Friends is supposed still to believe in the way of life which made that experiment, so far as it went, successful. The usual answer to the charge that Christianity has failed is that the Christianity of Jesus has not been tried on a sufficient scale and for a long enough period. But why has it not been conclusively tried? It is the distinctive belief of the Society of Friends that this complete Christianity of Jesus should be tried here and now without compromise, at any hazard so far as either an individual or a group has power of choice. In theory at least, the Society of Friends still disavows the usual way of practicing Christianity on a sliding scale, determined by how much of it the community will stand. It holds instead that the Christianity of Jesus is, "not merely an ideal for the future, but a way of life for the present"; and that, therefore, its practice is obligatory now, in all its applications, upon every one of His followers.

A few days ago I talked with an alert but discouraged schoolboy of seventeen. He had attended a Friends' school and also one of another denomination. Yet he was almost in despair at times because he could find no way out of his own moral perplexities, and no cure for the hatred and greed of the world. He said, "the Friendly ideal seems sometimes to be the only hope. It is the one way that appeals to me, but then, of course, you could not always hold to it in business. Sometimes you could not pull through without taking advantage of the other man." Who was responsible, do you suppose, for the despairing conclusion of that school boy? I told him of the Social Order Committee and its work; of how some of its members were trying to apply the teaching of Jesus to business; how they were working for others also for a more complete application than was possible to any individual. He was not a little cheered, and he was pathetically eager to find in the actual work of the world convincing demonstrations that there is a God with whom men can work to set things right. He had seen and felt so much suffering that he wanted to believe in God whom Jesus called Father.

The only convincing answer for that boy will be found in the lives of those who are seeking with Jesus the full expression of the love of God in all human relationships. And that will be the only convincing answer for the world.

Sixteen Years After

The card which forms the latter half of the following article was read recently after Meeting, in Glen Cove, L. I. The introductory sketch is by Emily R. Underhill, and comes to us through the kindness of Rose R. Hicks.

During the summer of 1904 on a trans-Atlantic steamship, an American woman found her deck chair next to that of a typical German professor. With his ill-fitting frock coat, his baggy trousers, his foreign hat and his thick glasses over near-sighted eyes, Dr. Otto was to his American neighbor an amusing, little pedagogue. He had spent a year in America teaching at Cornell University where, according to his views, the students rated football and track as of prime importance, attendance upon lectures a bore, and study an evil to be passed over as lightly as possible. He was to return in the fall for one more trying year at Cornell and then he would go back to the Fatherland and settle down to teaching far away from the flippancies of American youth.

As the days passed by this serious, though kindly, professor awakened something more than amusement in the heart of his neighbor. There arose a feeling of respect and real admiration. He was a profound scholar with a colossal brain, a poetic soul, and a wealth of sentiment and tenderness.

After the few days on ship board the ways of the travelers divided. But they were destined to come together once more. The following Christmas the professor visited New York City, and he spent a day with his Quaker friend on Long Island. After that Christmas of 1904 the few brief letters and cards died away. At the end of the school year the professor went back to Germany and, if not entirely forgotten by the American family, his image soon belonged to things that are past.

And now after sixteen years there comes from Germany a card which should interest not only the family to which it is addressed, but the Society of Friends as a whole. It reads as follows:

"Bremen, Cellarstrasse 25.

"I don't know whether you still remember the young German fellow-student and college instructor who stayed at your house during the Christmas holidays of 1904. It's a long time since we have heard from each other and I frankly admit that I might have kept silent even longer but for the address given by your Miss Nicolson who spoke to us here in Bremen on the Society of Friends and their charitable activity in Germany. When that young American lady spoke of Quakers and their ideals, there arose before my eyes the vision of a Quaker home on Long Island where I

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spent a happy day with you and yours. The Friends have done a wonderful work here to help our starving children and every German is truly thankful to them. You may be well proud of the great achievements of your denomination! How are you and yours?

"I am still teaching at the 'Altes Gymnasium.' Meanwhile I am getting old; the years I spent as a soldier in Galicia and France left their traces. In 1918 I was among the few who came back from the front without being wounded, but my nervous system was shattered. Mrs. Otto and the children are slowly recovering from that long period of starvation and we are all looking forward to a better future, to a time of peace. My eldest boy, fourteen years old, is an excellent musician; Vera, twelve years, wishes to become a teacher; Wolfgang, ten years, a farmer, and dear little Katherine, four years, has not yet to think of plans for the future. I should be very glad to hear from you and renew our old acquaintance.

"Yours sincerely,
"W. E. OTTO."

Study the Bible!

Extracts from an editorial, in the Albany Times-Union, *by Martin G. Glynn.*

To-morrow the annual convention of the Albany Sunday-school Association is to be held in the First Reformed Church. The purpose of the convention is to better qualify Sunday-school teachers in the inculcation of the inspirational lessons of the book of all books—The Bible. If one would gain a full appreciation of the beauties of the Bible, if one would feel its solaces and enjoy its soothing effect on the irritations of life, one must begin its study early and absorb it with the passing years.

The effect that the Bible has had upon the world is beyond estimate. "Educate men without religion, and you make them but clever devils," said the Duke of Wellington. And Colton said, "Philosophy is a bully that talks very loud when danger is at a distance, but the moment she is hard pressed by the enemy she is not to be found at her post, but leaves the brunt of the battle to be done by her humbler, but steadier comrade, religion, whom on most other occasions, she affects to despise." That is the great value of the study of the Bible. In it is found the crutch of life upon which to lean when all other props are gone, the key that opens the door to the chamber of solace when all other doors are closed. Study the Bible!

A myriad of life's lessons can be learned from its pages. It is the chart and compass by which to sail the seas of existence; the cloud by day, the pillar of fire by night by which to guide our feet along the stone-strewn journey of life's tortuous highway. It is the treasury of the world's knowledge, the custodian of the heritage of the ages, the preserver of spiritual balm that heals the troubles of the soul. It is yesterday, to-day and to-morrow; the reflection of the past, the mirror of the present, the prophecy of the future. It is the scroll of time, the promise of eternity. It portrays the cycle of life with its sorrows and its joys, its cross and its crown. It is old, but nothing outside of it is new. It is a university of knowledge, an aeon upon aeons of experience.

Study the Bible, master it—and you are brother to the kings of mind, companion to the choicest spirits of the heart. Master it—you know the history of mankind; study it, you absorb the grandest poetry in the world, master it—and life's tragedies have no terror, life's misfortunes bear no lance. Study the Bible—catch its spirit—write its lessons on your heart—stamp its image on your mind—and though your feet are on earth you walk with your head among the stars. Study the Bible—study it and grow in wisdom with Moses, lament with Jeremiah, sing with Solomon, suffer with Job, battle with David, and walk the golden streets with John. Study the Bible and learn Ruth's inspirational loyalty to the ties of friendship, the claims of kin—"Where thou goest, I go, and where thou livest, I live; thy friends shall be my friends, and thy God shall be my God; where thou diest I will die and there I will be buried."

Study the Bible—and with the guiding star of a spangled heaven overhead, with the treasures of the Wise Men scattered around a God-graced crib—their gold, their frankincense, their myrrh—amid the warmth of a friendly breathing kind when human hearts were cold, when palaces sacrificed the distinction of the ages to the humility of a stall—sing, sing with the angels the Celestial Carol in that lowly stable of Bethlehem, "When the snow lay on the ground and the stars shone bright," on that first historic Christmas morn; study the Bible—and live anew that thirty years of the life of Him, who is the light of the world, the hope of mankind; stand at the foot of the cross with Mary, feel the grief that pierced her heart, and help roll back the stone of the sepulchre on that first resplendent Easter dawn.

Study the Bible—read it from cover to cover—let its poetry stir your soul, its heroism fire your spirit! Study the Bible, con it o'er and o'er, until its wealth enriches your heart, its jewels bedeck your brain. Study the Bible, study it—it's the world's greatest book, a style for your pen to follow, a lamp to guide your feet, a stimulus for effort and a restful haven of ennobling repose.

The Woods in Winter

Firm braced, I sought my ancient woods,
Struggling through the drifted roads;
The whited desert knew me not,
Snow ridges masked each darling spot;
The summer dells, by genius haunted,
One arctic moon had disenchanted.
All the sweet secrets therein hid
By Fancy, ghastly spells undid.
Eldest mason, Frost, had piled
Swift cathedrals in the wild;
The piny hosts were sheeted ghosts
In the star-lit minster aisled.
I found no joy; the icy wind
Might rule the forest to his mind.
Who would freeze on frozen lakes?
Back to books and sheltered home,
And wood fire flickering on the walls,
To hear, when, 'mid our talk and games,
Without the baffled north wind calls.

—*Emerson.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

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PHILADELPHIA, FIRST MONTH 22, 1921

Important Legislation Pending

A FRIEND from New Jersey, commenting upon the circular letter sent out by the American Union Against Militarism in behalf of a reduction of our national military program, has written to us, "I wish that we might have in the INTELLIGENCER, immediately after such letters are sent, a brief synopsis of them, in order that Friends desiring to help might be informed concerning desirable bills and to whom to write supporting them. It would help our local Philanthropic Committee."

Simultaneously with this suggestion we have received two statements of important legislation upon which our national congress is about to act, and which if it is to pass, must be given urgent support by every concerned citizen.

Here, on the one hand are Friends seeking to find a means of supporting progressive legislation; on the other, progressive legislation needing support. The intertwining of these two threads has suggested the idea, which we are putting into practice in this issue, of establishing a column for the purpose of giving concerned Friends a brief statement of the nature of such impending legislation as will be of interest to them, together with information as to just how to most effectively support each particular bill. Important State legislation will be given notice when possible, as well as national legislation. With the co-operation of the Committees of our Yearly Meetings, and of other progressive agencies, we hope to be able to make this department of real service to Friends who are seeking definite ways of expressing their religious convictions through the channels of our national life.

The profound influence which may be exerted upon our legislative bodies by a widespread expression of opinion through the mails, is beyond question. Legislators are only human after all. When they fail to carry through many of the things that seem to us most desirable, it is often because reactionary interests are exerting so great an influence upon them. And they can be influenced with equal certainty toward more fearless and progressive legislation, if those in favor of the latter will make their influence felt and not leave the field clear for the opposition.

Both of the agencies to which we owe the statements given in our Legislation column this week emphasize the possibility of influencing our Congress through the mails

The National Consumers' League, in commenting upon this subject in relation to the bills which it is supporting, says, "Members of the National Consumers' League and all other interested persons should write and have others write to their Senators and Members of the House of Representatives urging support of these bills. Hundreds of letters are being received by members of the Agricultural Committee from the selfishly interested opponents of the bills. It is necessary that the public-spirited supporters of this legislation should register their approval. Those at a distance frequently do not realize the influence of these expressions of opinion on the action of Senators and Congressmen in Washington. Now is the critical time and a real service can be done by promptly urging legislation in the interest of the whole public."

H. R. Mussey, Executive Secretary of the American Union Against Militarism, urges the same plea in the cause of reduced military appropriations. He says:—

"There is little genuine disarmament sentiment in Congress, but members realize that taxes are pressing hard on the pocket nerve. All this disarmament talk may amount to nothing. Of course everybody favors disarmament, but whether anything is actually done about it will depend on us common citizens. Have we sense enough to see the first steps and gumption enough to help Congress take them? Now is our chance to move that body.

"That means work for you. *Write, write, write!* And don't forget to tell what you think about starving the civil work of the government. Despite a generous lot of lying about it, Uncle Sam is doing lots of important work remarkably well. But he can't make bricks without straw. And if our military friends can get fat appropriations, we may talk about disarmament from now till doomsday in vain. While you are writing, *don't forget Mr. Harding.* This is important, even though the cards are stacked against us. Help him forget that Norfolk speech, and help him remember that the common folks don't want war with Mexico."

Nor can our influence upon the actions of Congress be exerted only through the medium of letter writing, though that in itself is of great importance. Mr. Mussey concludes his report with the following paragraphs, suggestive of other means of extending our influence:—

"On all these matters stir up your business friends. They are coming our way and the farmers are playing our game. If you can get up a meeting, do it now. Pour in resolutions and petitions—specific ones urging these two steps. (The "two steps" are given in our Legislation column.)

"Last week I spent three days at the Capitol with a delegation of Philadelphia Friends. We saw all the big leaders. The result, while highly encouraging

of 50 cents per person between the sessions of the Conference. Those who desire supper will please notify in advance Leslie H. Meeks, Friends' Select School, Sixteenth and Cherry Streets, Philadelphia.

———o—o—o———

Both branches of Friends in Kennett Square, Pa., join together in giving lectures each month on the evening of Monthly Meeting day. Talks on the London and Dublin Conferences have been given and we have also heard of Friends' work in Mexico. Last time we had an illustrated talk on Japan by Walter Haviland. The attendance is very good and we feel it is much worth while to get together in this way and inform ourselves of the work being done and opportunities for work which are to be found all around us.

In Second month we hope to hear of work in China.

DEATHS.

Bond.—At her home, near Winchester, Virginia, on Twelfth month 12th, 1920, Anna M. Bond, widow of John L. Bond, in her 81st year. She was a Friend of strong character and influence and dearly loved by all who knew her. She was a life-long member of Hopewell Monthly Meeting and an Elder for many years. She is survived by four sons and four grandsons.

Child.—At Camden, N. J., suddenly, First month 12th, 1921, William Lea, husband of May Bolton Child, aged 62.

Clothier.—At him home, Ballytore, Wynnewood, Pa., on First month 15th, Isaac Hallowell Clothier, in his 84th year.

Davis.—In Washington, D. C., on Twelfth month 13th, Olive Davis, aged 59 years. A member of Farmington, N. Y., Executive Meeting of Friends. She was born in Mendon, N. Y., in Ninth month, 1861, daughter of John and Mary Wolsey Davis. After attending a High School in Rochester, she spent several years at Wellsley College, later locating in Washington, D. C., where she passed away.

Griest. — At Relay, Baltimore Co., Md., on Twelfth month 13th, Philena H. Griest (nee Broomell), aged 90 years. She was born and spent her early life in Chester Co., Pa. She is survived by her only child, Samuel H. Griest, with whom she has had her home since the death of her husband.

Marot.—On First month 12th, 1921, at her late residence, Friends' Boarding Home, 6300 Greene St., Germantown, Elizabeth Marot, aged 85 years.

Paxson.—Near Carversville, Pa., on First month, Fifth-day 13th, Charles S. Paxson, aged 85 years.

Thompson. — At Wycombe, Pa., on First-day, First month 16th, 1921, Warner C. Thompson.

Titus.—Suddenly, in Brooklyn, Long Island, First month 9th, Marietta Willets, wife of the late George B. Titus, of Old Westbury, Long Island, and beloved mother of Alice W., Mary W., and Georgiana Titus.

COMING EVENTS

FIRST MONTH.

21st to 23rd—Baltimore, Md. Three-day series of meetings held jointly by both branches of Friends. Afternoon Bible groups on the 21st and 22nd, led by Elbert Russell.

23rd—Daniel Batchellor expects to attend meeting at Little Falls, Maryland.

23rd — Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 p.m.

23rd—Chester Monthly Meeting, at Providence, Pa., at 2.30 p.m.

23rd—John Haynes Holmes, of the Community Church, New York, will be the speaker at the series of Sunday services being held at the Garrick Theatre, Philadelphia, at 3.30 p.m.

23rd—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader, Mary Johns Hopper, Executive Secretary of the Young Women's Christian Association. Topic, "The Y. W. C. A. and Business Women's Christian League."

23rd—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 p.m. Subject, "The Challenge to Liberty." Speaker, Roger N. Baldwin, of the American Civil Liberties Union.

25th—Western Quarterly Meeting, at Kennett Square, Pa., at 10 a.m. Jesse H. Holmes will give an address on Disarmament at 2 p.m., at the Philanthropic Session.

27th—Caln Quarterly Meeting at Christiana, Pa.

28th and 29th — Washington, D. C. Course of Lectures by Elbert Russell.

29th—Conference on some problems of Religious Education, to be held at Friends' Select School, 16th and Cherry Streets, Philadelphia. See notice under Current News.

29th—Westbury Quarterly Meeting at 221 East 15th Street, New York, at 10.30 a.m. Lunch will be served. Afternoon session at 2.30. Subject: "Do Prisons Protect Society?" Address by Roger N. Baldwin, Director American Civil Liberties Union, and Martha P. Falconer, of the American Social Hygiene Association. Elizabeth Walton will preside.

30th—Dr. Henry Jackson expects to attend meeting at Washington, D. C.

30th—O. Edward Janney expects to attend meeting at Lincoln, Va.

30th — Philadelphia Quarterly Meeting's Visiting Committee expects to attend Frankford Meeting at 11 a.m., and Farihill Meeting at 3.30 p.m.

30th—Richard J. S. Bullock expects to attend Pipe Creek, Md., Meeting.

THE HIGHER LAW.

Many years ago there lived in Canada two lovers, whom we may name here for convenience, Enoch and May. Their love for each other had brought them within the sacred precincts of the engagement circle, and plans were beginning to shape for the marriage vows. The young man was a member of the Society of Friends, and the young lady was a Baptist. The difference in the marriage ceremony of the two Societies presented the first test to their united feelings. The Friend had always been a faithful follower of the "Discipline," and, of course, naturally desired the Friends' simple, and to him beautiful, ceremony, especially as the Discipline is very pronounced on this point, many in the past having been "disowned" for employing a priest or minister to perform the marriage rites, while in the Baptist church no such penalty was attached thereto. Therefore, the point was urged with some misgivings. But nothing serious had happened until as he was standing before her in earnest conversation, a sudden change came over him, a new light came into his eyes, and a new law came into his soul, a higher and a diviner law than he had read in his Discipline and in its strength and freedom he spoke: "I will dare to cast aside the custom of my fathers. I have seen and will follow the higher law that does away with all domineering of mind over mind and that follows the injunction of Scripture, 'preferring one another.' Why should the weaker be always at the mercy of the stronger? Let us be married by the Baptist ceremony, and at your pleasure with the word 'obey' omitted."

"Oh, Enoch, how delighted I am," was the reply. "I had always de-

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Fine Taffeta Radium, 40-inch—now $3.00
All new and desirable shades, also black.

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The first time we have had any of this Satin Crepe to sell under $6.00. All new spring shades and black.

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Excellent weight; street and evening shades.

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sired to be married after the manner of my sainted mother and grandmother. How splendid! But wait." A new light in turn came into her eyes. "You were so generous and unselfish. Can I be less so? Should woman be less unselfish than man? No! We will be married by the Friends' ceremony."

A few months later the low descending sun of an autumn afternoon shone through the branches of the pine grove into the plain Quaker meeting-house upon a man and maiden, but a more ethereal light seemed to envelop them with supernatural splendor, while their two lives merged into one holy union.

This principle of preferring one another they carried out through life, resulting in a happy home and heritage for their children and a blessed example in the neighborhood, making it more heaven like.

This same simple rule lived out in the world would outweigh all the creeds and ceremonies and rituals of all the religions of all the ages. EDGAR M. ZAVITZ.

Buck Hill Falls

If you have enjoyed the walks thru the Upper and Lower Glen during the summer months when the foliage is at its height and when the roar of the Falls could be heard from Glen Mere to the Golf Club, you would be deeply impressed by a walk over those same paths during the Winter season when all is quiet and peaceful and even the roar of the Falls is hushed by the Winter mantle of ice and snow. The mossy banks along these paths in the summer time drip moisture, but they are now covered with icicles, upon which the sun shines, bringing out weird and gorgeous colors.

This is the month which is not broken in upon by numerous holidays and is the time when you can find the accommodations in which you would be most comfortable.

The Winter Inn

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Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in consequence," writes Mrs. W. H. E.

TO RACHEL P. WAY

On her eightieth Birthday January 8th, 1921.

I'd rather be eighteen than eighty,
And it's likely you feel so, too,
For I think the age we lived in
Was better than this. Don't you?

By better, I mean more peaceful,
Fewer people to wrangle and plan,
More true, honest, Quaker-like purpose
Ran through us as man and as clan.

And yet we have cause to be grateful
For what we have gathered and know
With the throes of the years that have kept us
Alive in their ebb and their flow.

SARA LOUISA OBERHOLTZER.

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POSITION WANTED—AS ATTENDant and companion to semi-invalid, or elderly woman. Light duties; plain sewer. Suburbs preferred. Address B. 450, FRIENDS' INTELLIGENCER.

POSITION WANTED—WOMAN OF middle-age wants care of invalid. Would manage housekeeping. Country preferred. Address P. 452, FRIENDS' INTELLIGENCER.

COMPANION—NURSE DESIRES POsition with elderly person or semi-invalid. Capable of accepting any position of trust and responsibility. Five years in Friends' family. Address M. 461, FRIENDS' INTELLIGENCER.

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POSITION WANTED—BY REFINED woman with much experience with nervous and elderly persons. Reading, sewing, and light duties. City or country. Address B. 462, FRIENDS' INTELLIGENCER.

FUN.

PETER LOWER was digging away at the weeds in his potato-patch. "Makes it harder to have the weeds so thick, don't it?" remarked Lem Beebe, leaning over the fence. "Nope; easier," declared Pete; "you don't have to walk so far to the next weed."—*Everybody's.*

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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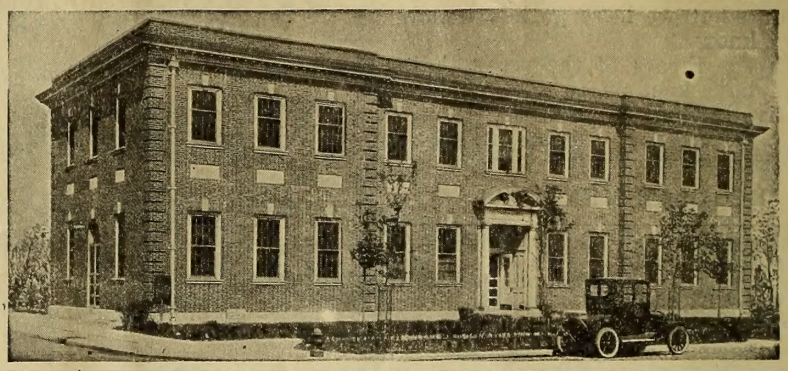
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Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

SCHOOLS.

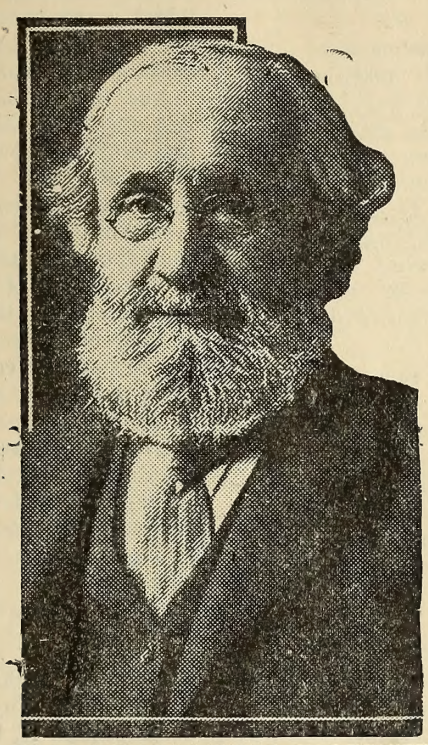
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FIRST MONTH 29, 1921 VOLUME 78 NUMBER 5



ISAAC HALLOWELL CLOTHIER

(See Memorial on Inside Page.)

The Old and the New

BY CHARLES HARRISON.

PART of the last prophecy in the Bible is this: "The former things are passed away. Behold, I make all things new." How amazing have been the fulfillments of this prophecy!

Greek ethics once permeated the world. Roman law controlled the world. The Jewish temple monopolized the religion of Palestine. And then what—the life of a peasant in Galilee and, a few years later, the exclamation of a Roman emperor, "Oh Galilean, thou hast conquered!" Old things had passed away and things had become as new!

Nor is the fulfillment of this prophecy confined to any one period. "Old things" are continually being replaced by the new; this is inevitable—it is the law of life, of growth, of evolution.

And to-day, too, we find that many things traditional are being superseded. There are many forces at work to make it so. Some are iconoclastic in that they are bringing about *only* the passing of the old; others are constructively ushering in the new. It is for us to discern between them; we must resist mere iconoclasm and, on the other hand, give every possible support to those which are truly constructive. Now what are these forces?

We may mention, first, that of radicalism. That the majority of radicals are sincere, most of us will admit. But there is rampant to-day a form of radicalism which would seem to be unhealthy. It seems to be impatient with almost everything that *is*. It overemphasizes the evil in our present society and it underemphasizes the good. It works for the passing of the old, but it offers comparatively little toward the bringing in of the new. The darkness of such radicalism must be fought with the light.

Then there is the antipode of radicalism; it is reactionism. Nor is it more wholesome than the former! In economic fields, for example, it would probably advocate, if it dared, a ten-hour day and a seven-day week for the laboring man; it would throttle free speech and subsidize the press; it would, as at the

present time, attempt to bar the immigration of Canadian Mennonites on the very basis of their peacefulness. Religiously, it resists all innovations; it ties up all truth within the covers of one book; it makes one man divine to the exclusion of all other men; it offers a god of war and retribution and, withal, a god of the Anglo-Saxon race and prejudices. Socially, it is "holier than thou." Politically, it would have all thought moulded in a common crucible—*its* crucible. Mere reactionism cannot, in any large degree, bring in the new, but it does tear down much that others have built; it, too, must be combated.

And there is militarism. It claims that by using physical force we can bring about the "passing of the old and the coming of the new." "*This* war," it always says, "is different from all other wars. *This* is a war to end war!" It admits that for one to destroy, is murder; but for the murder of thousands, it gives a specious name and immortal fame! It calls for universal military training and for an ever-increasing army and navy. Than militarism, what force could be more hellish? And yet it proposes to bring in the new! *We must fight militarism with every legitimate means at our disposal.*

Perhaps you are thinking, "these forces being inadequate, surely reconstruction must be the panacea for which we seek." And while others tear down, the Friends attempt to reconstruct: it may be the rebuilding of homes and villages or, as at present, it may be the daily feeding of nearly a million women and children. We must give it every support. And yet, we must realize, too, that reconstruction *alone* cannot bring in "the new," for it can never hope to build as rapidly as other forces destroy.

"Then look we for another?" Is there no force which is equal to the task not only of bringing about the passing of the old, but also the ushering in of the new? There *is* such a force; it is *religion*—not a religion of creeds and dogmas, but a religion of *life*, a religion based on the welfare of "the other fellow." Nothing less can be adequate. And here is the mission of Friends.

But this suggests the question: "Are there not already innumerable churches to do this work?" Truly, there are many churches and, for the most part, they do an admirable work. But here's the point: in this country alone there are over fifty millions of people outside the churches. These people must be reached. Many of them, it is true, have never heard the church's message, but there are thousands of others who *have* heard the church's message and who have found it to be unacceptable to them; it does not "speak to their condition." To them the Friends must offer the message of Quakerism. It will satisfy, as few things can, the craving for a *positive* faith which is felt by those who have outgrown creeds and dogmas, by those who seek a religion that has a definite social message, by those who desire an eclectic faith, one that is broad enough to include *all* mankind, regardless of creed.

To these people, for whom the churches have little to offer, the message of Quakerism is peculiarly helpful and acceptable. Religion, one of the pillars of our civilization, must not be weak in those places where Friends have peculiar ability to strengthen it. In bringing about the "passing of the old and the coming of the new," it needs the help of Quakerism. And *we*, it must be realized, are the present exponents of Quakerism; hence, our responsibility. Let us, then, determine that this year shall find us more efficient Friends than we have been before.

Let us, first of all, demonstrate Quakerism in our own daily living. Let us endeavor more nearly to attain that poise, that fearlessness, that charity, that freedom from worry and anxiety, that deep-rooted happiness, that conviction of the worth-whileness of life, which seem to characterize those who earnestly seek the guidance of the Light which "lighteth every man that cometh into the world."

And then let us be increasingly loyal to the Society. Let us be on the alert for that thought which, from the overflow of a full heart, will find its expression in the Meeting. Let us see that many non-Friends are in the audience at our theatre lectures; let us see that more non-Friends attend our meetings for worship and that there is food for them when they get there. Let us be the Society's best advertisement—a satisfactory product. Let us lose no opportunity to let those around us know that we have discovered that which "speaks to our condition"; and let us recommend it to them wherever we can tactfully and appropriately do so.

And so, at the end of the year and of life, may we be able to look back and see that we have helped in the "passing of the old and the coming of the new," through having been real Friends.

"To You"

The folder which bears the above heading was sent to us recently by John Cox, Jr. In the letter which accompanied it, he said:—

"As an uncommercial traveler I have been sheltered in many hostels, good, bad and indifferent, but all with a list of slightly varying "Thou shalts" and "Thou shalt nots" on the room door. I was pleased therefore, to find in one house, instead of the rules nailed fast, the enclosed inviting attention on the table."

The hotel which had the happy inspiration to issue so pleasant a greeting is the Hotel Woodruff, of Watertown, N. Y. The folder is as follows:—

"TO YOU.

"To you who enter this room as a guest, we who manage this hotel give you greeting.

"We may never see you, never get to know you, but just the same we want you to feel that this is a HUMAN HOUSE and not a soulless institution. This is your home, be it for a day or night only. Human beings own the place. Human beings care for you here, make the bed and sweep the room, answer your telephone, run your errands, cook and serve your food. We keep a human being at the desk and a human being carries your valise. They are all made of flesh and blood, as you are; they have their interests, likes and dislikes, ambitions, dreams and disappointments, just as you have.

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

"Of course, you have to pay your price. Everybody has to do that everywhere. But the best part of any business transaction is the flow of human interest that goes with it.

"We are not going to intrude upon you, for one of the joys of being in a hotel is that you can be let alone. We are not going to do any glad hand and cordial smile and uplift business with you—you did not come here for that—but we are going to take care of you. Whatever rules there are here are made for the purpose of protecting you and insuring your comfort, not to annoy you.

"A good rule for a Hotel, as for anything else, is The Golden Rule—Do as you'd be done by. We shall try to put ourselves in your place. We ask ourselves: 'How would I like to be treated if I were stopping at a hotel?' And we ask you to put yourself in our place. Before you condemn us, ask yourself, 'What would I do if I were conducting a hotel?' If we fail to measure up to that standard, let us know.

"We assume that every man guest here is a gentleman; every woman guest, a lady. We believe the average American is courteous, quiet, law-abiding, anxious to avoid trouble, considerate of others, and willing to pay as he goes.

"May you rest well, 'full of sweet sleep and dreams from head to feet.' May you find here liberty to live your own life, in your own way, to have your privacy, your convenience and a cheerful atmosphere. May you be healthy under this roof and no evil befall you, body or mind. May your days be full of success, so that your experience in this hotel will be a happy memory.

"Here may you get good news from those you love. May every letter, telegram or telephone call you receive be of a kind to make you happier. May your food be what you like and 'may good digestion wait on appetite.'

"We are all travelers from the port of birth to the port of death, wanderers between the two eternities—for a little space you lodge with us—and we wish to put these good thoughts before you—so God keep you, stranger, and bring you your heart's desire. And when you go away, leave for this hotel a bit of grateful feeling. J. Lawrence Duling, *Manager.*

National Committee on Disarmament

The Trustees of the Church Peace Union (founded in 1911 by Andrew Carnegie) voted unanimously,—on the appeal of their Quaker colleague,—to appoint a National Committee on Disarmament. The committee has held its first meeting and adopted as the basis of its work the following outline:—

THE PROBLEM OF ARMAMENTS

AN OUTLINE

I. ARMAMENT POLICIES.
1. "Disarmament."
2. Reduction of Armaments.
3. Limitation of Armaments.
4. Increase of Armaments.
5. Competitive Increase of Armaments.

II. AN "ADEQUATE" ARMAMENTS PROGRAMME.
1. Military.
2. Naval.
3. Aerial.
4. Financial.
5. Industrial.
6. Political.
7. Educational (Chemical, Pathological, Mechanical, and Ultra-national).
8. "Moral" and "Religious" (Hymns of Hate, etc.).
9. International (Spies, Propaganda, Alliances, etc.).

III. RESULTS OF ADEQUATE ARMAMENTS.
1. The Economic Burden.
2. The Political and Social Menace.
3. Lost Opportunities: National.
4. Lost Opportunities: International.
5. Prevention of International Government—Its Establishment, or success.
6. A Menace to world Peace.

IV. AGENCIES FOR SECURING INTERNATIONAL EDUCATION AND ACTION.
1. National Committees on Armaments in all the Large Countries.
2. The World Alliance of the Churches.
3. The International Y. M. and Y. W. C. A., Christian Endeavor Society, etc.
4. The International Conference on Missions.
5. The Women's International League.
6. An International Conference and Commission on Education.
7. The International Chamber of Commerce.
8. An International Labor Union.
9. An International Peace Society.
10. The Interparliamentary Union.
11. An International Council (representative, and unifying the action, of all of the above).

V. A PROGRAMME OF INTERNATIONAL EDUCATION.
1. Sermons, Leaflets, Articles, Pamphlets.
2. Courses of Studies, Essays, Debates and Lectures in all Institutions of Learning (secular and religious).
3. Open Forum Discussions.
4. The International Interpretation of History.
5. The Contributions of each Nation to Civilization.
6. Testimony of Experts before the National Committees and its publication.
7. An International Exchange of Materials and Speakers.

VI. INTERNATIONAL ACTION ON ARMAMENTS.
1. An International Agreement for the Reduction of Armaments to the point which is popularly called "Disarmament," and their Limitation at that point.
2. An Official International Conference held at stated times and a permanent Commission.

WILLIAM I. HULL.

Doubt Not Thy Father's Care

Doubt not thy Father's care;
For every grief he finds relief,
And answers every prayer.

Night comes: the sun is lost;
He doth provide, in the heavens wide,
The gleam of a starry host.

Night comes: the soul is dark;
All joy is dead, all gladness fled,
And life has missed its mark.

Then Thou, the wounded soul,
In that sad hour, with healing power
Dost touch, and makest whole.

—From Elgar's oratorio, *The Light of the World.*

———o—o—o———

It is thus that each year of life comes to us—for each day a clean, white page; and we are artists whose duty it is to put something beautiful on the pages one by one; or we are historians and must give to the page some record of work or duty or victory to enshrine and carry away.—*Philips Brooks.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

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PHILADELPHIA, FIRST MONTH 29, 1921

The Pilgrim Spirit

THE widespread interest in the tercentenary of the landing of the Pilgrim Fathers (December 21st) has provoked some curiosity as to what these hardy people stood for, and as to why they first left their homes in England and then in Holland: "What, after all, sought they thus afar?

There are some who, having pushed their inquiries to the point of discovering that the First Hundred Pilgrims were Puritans, have been checked in their enthusiasm at that point; for does not the word "puritanic" stand nowadays for all that is outworn and objectionable, for all that is needlessly strict, irksome, and altogether unwelcome in religion and morals?

Doubtless the Puritan spirit in time exhibited the glaring defects of its very great virtues: it *was* too narrow, too strict, too intolerant to suit this twentieth century, and we may be heartily glad that times have changed; but Puritanism, within its own limits, also showed admirable traits, and these should be, not forgotten, but remembered.

President Faunce, of Brown University, in a recent address in Boston, read a part of the first sermon preached to the *Mayflower* company—at least the first of which there is a record—on the soil of the New World, the world of Wilson and of Harding. "There is a single paragraph in this sermon," said President Faunce, "which is so modern and *so interpretative of the Pilgrim spirit,* that I want to quote it to you. Shivering on the shore in December, 1621, Robert Cushman preached thus:—

"'Brethren, I pray you remember yourselves and know that you are not in a retired monastical course, but have given your names and promises one to another and convenanted here to cleave together in the service of God. May you then live as hermits and look after nobody? Nay; you must still seek the wealth of one another and inquire, as David did, "How liveth such a man? How is he clad? How is he fed? He is my brother, my associate. We ventured our lives together here and had a hard time of it, and we are in league together. Is his labor harder than mine? Surely I will ease him. Hath he no bed to lie on? Why, I have two; I will lend him mine. Hath he no apparel? Why, I have two suits; I will give him one of them. Eats he coarse fare, bread and water, and I have better? Why, surely we will part stakes. He is as good a man as I, and we are bound each to other, so that his wants must be my wants, his sorrows my sorrows, his sickness my sickness, his welfare my welfare, for I am as he is," and such a sweet sympathy were excellent, comfortable, yea, heavenly, and is the only maker and conserver of churches and commonwealth.'

"That was the excellent doctrine of 1621" (continued President Faunce), "and by no means out of date in 1920. Their faith made their brotherhood, their nearness to God brought them close to one another; and there is no other way of bringing humanity ultimately together except by bringing humanity near to the God and Father of us all. Religion lies behind political unity; it lies behind social democracy; it lies behind every kind of social and civic reform; and the church that silently lifts its spire to the sky is more vital than any warehouse or bank or mill or factory to the future of our native land."

Bearing the burden which is one's neighbor's, showing him "a sweet sympathy," makes and conserves commonwealths like Massachusetts and Pennsylvania, according to Robert Cushman. If this be the flower of Puritanism, let us hear more of it, even if we must, in consequence, hear less of suffrage, currency, tariffs and other politics: for it may, after all, be more important.

T. A. J.

———o—o—o———

YOUNG FRIENDS' NUMBERS.

OUR readers will recall that it was formerly the custom to devote certain pages regularly once a month to the activities of young Friends. After discussion with the leaders of several young Friends' groups, it was decided at least temporarily to try a different plan. Young Friends' news and articles are now given in our regular columns from week to week, instead of being accumulated for a special department once a month. This arrangement seems to lend an increased spontaneity and effectiveness to our record of young Friends' activities.

It is our hope to interest young Friends in the INTELLIGENCER as a whole. We want *every* issue to be a young Friends' number, giving the younger members of our Society freedom to express their ideals through our columns, reporting their activities, and containing articles that will be of interest to them. Notice how often the term Young Friend creeps into the titles of our articles. This week, for example, we give the first series of letters sent out by the Young Friends' Continuation Committee. And notice also how many of the articles not especially assigned to Young Friends are really directly connected with their problems and their aims.

The Future of Swarthmore College

VIII.

BY ELBERT RUSSELL.

Swarthmore College is one of the best assets of the Society of Friends. The large number of young Friends who attend it, are its chief hope for trained leadership in the next generation. In many directions the College has attained an eminent standing. It has a waiting list, which enables it to choose its students to some extent. Its standard of scholarship is high. It has a notable reputation in the educational world. It has a good equipment and a large endowment. Its present condition furnishes a basis upon which to build an even more excellent institution and makes suggestions for improvement in detail worth while. Probably no close friend of the College would be satisfied to keep it just as it is. All of them know where a few more buildings and a few more millions could be put to good use. After the urgent needs of the existing departments are provided for a music department would add to its cultural advantages. It is, however, in my opinion, in other directions that the greatest emphasis should be made in attempting to add to its present excellence. I make a few suggestions, not so much of goals easily or quickly attainable, but rather of directions in which progress might be made. They are (1) greater unity and democracy in the College life; (2) a more vital religious influence, and (3) a closer connection between the College and the Society of Friends. The college administration has been working in these directions and public discussion of them is important because the aid of an intelligent and interested public is needed to influence student opinion and back up the new administration in is efforts for further progress.

I.—UNITY AND DEMOCRACY.

The faculty stands high in scholarship, in teaching ability, and in *esprit du corps*. It would add to the feeling of unity and mutual understanding between the members of the faculty, as well as to their professional co-operation, to multiply occasions of social contact and personal acquaintance. Unity of spirit in the College is most thoroughly developed in athletics. It would be valuable if such unity of interest and support could be extended to social and religious interests and activities.

It would make for unity if the College became more truly co-educational. A leading educator of the State, who knows the College well, confirmed my own impression, when he remarked that it impressed him as a scientific school for men and a classical school for women, united under one management. The tendency of this difference of emphasis for the sexes is to leave the men's training relatively lacking in elements of culture and the women's in practical interests of life.

The College could also be made more truly co-educational in its social life. This might be promoted by more social occasions other than dances, and by greater freedom for the young men to "keep company" with the young women. College men should have, at least, an equal chance with men from outside the College community, to get acquainted with the young women. To my mind the danger of over-doing courtship and making the institution a "match-making place" is decidedly less than the danger of having the young people go through life unmarried or become mated unequally in culture after leaving college.

It would, in my opinion, make for general democracy to do away with the fraternities and sororities, or as a second best alternative, to increase the number so that all students could belong to one. Whatever service they may render in developing social life and the spirit of good fellowship in the great universities, in a small college they tend rather to create artificial divisions and to make real democracy in college life difficult. Their influence is generally detrimental to real college spirit. Candidates for important positions in the student affairs can hardly be considered on their merits, when there is strong rivalry among the fraternities and sororities for honors. The artificial loyalty which they foster makes intellectual clearness, in facing the questions of college life, hard to attain. Organizations seem out of place in a college which tend to create an atmosphere in which problems of college policy and of their own influence cannot be frankly discussed on their merits.

II.—RELIGIOUS INFLUENCE.

The greatest opportunity for improvement lies along the line of the religious life and activities. The moral tone of the students is exceptionally good; they are on the whole a clean and healthy-minded group of young people.

Smoking is confined to certain sections of the boys' dormitory and is not allowed on the campus. There is consequently some social pressure upon Freshmen to learn to smoke in order to avoid a subtle kind of social ostracism. Especially at "Smokers" non-smokers are apt to feel somewhat "out of it." It is to be hoped that the interdiction of smoking to athletes during training season may ultimately be extended to students during the study season!

The College cultivates successfully, a liberal attitude of mind toward religious questions. There is no fear of modern thought, nor of scientific research. Intellectual honesty is not repressed by religious dogmatism. The morning chapel is usually religious in character. On the other hand, it is easier for students to relinquish their childhood beliefs than to gain a positive working faith. It would be helpful, if, in adding to the faculty in the future, it were possible without sacrificing scholarship, to secure some additional strong men and women with a positive and inspiring religious faith. A limit on the number and frequency of week-end absences from the college might be helpful to its religious influence. The student religious organizations should be strengthened and made a more positive and distinctive feature of the student life. This year there has been noteworthy progress in this direction. The Y. W. C. A. has recently changed its constitution so as to allow Friends the fullest participation in its work. It is to be hoped the Y. M. C. A. may take the same course.

The College meeting has improved steadily in spiritual influence and in its efforts to develop interest in Friends' work on the part of the Quaker students. It would help very much, I believe, if students were required to attend some religious service on First-day morning. When students leave home, they leave behind many of the strongest influences which draw them toward attendance at church or meeting. The authority of parents, the influence of neighbors, the pastoral care of the church, and the desire to see their associ-

ates, constitute together, powerful incentives to church attendance. When the College assumes responsibility for their development during their four years away from these influences, it is under a moral obligation to supply, if possible, equally strong incentives for attending religious services. If this can be done by the influence of the faculty and traditions of the school without official compulsion so much the better; but the college owes it to the student, to his parents, and to the church to emphasize properly this element of character building. A Friends' institution ought to keep in the lead in stressing the importance of religious culture.

III.—RELATION TO THE SOCIETY OF FRIENDS.

The relation between the College and the Society of Friends as an organization, should be strengthened; but because a large majority of the students are non-Friends, the College as such cannot with propriety go very far in this direction. It should be some outside Quaker organization which sees to it that during the formative years of their development, young Friends in Swarthmore College do not lose interest in the Society nor get out of touch with its work. There are ninety-seven Friends among the students or about 20 per cent. of the total number of students. These trained men and women, when they come out of the College, ought to be ready to take hold of the work of the Society, to become, in time, its leaders. A Quaker club or Young Friends' Association would serve such a purpose in a degree. The College life is crowded with so many interests, however, that some co-operation from the Society outside and from the College administration would be necessary to secure such a movement the place it should have. A secretary who gave all or a large part of his or her time to this work would be most helpful. There should be in addition to the present excellent courses on the Bible and the "History of Religion," an elective course in the history and principles of the Society of Friends.

The new president should be, it goes without saying, a good administrator. In addition to that he should be an educator,—a man or woman who is able to inspire young men and young women with enthusiasm for learning, love of truth, and a devotion to the highest type of culture. Together with the faculty which he should have the discernment and tact to select and keep, it ought to be possible to create an atmosphere in which enthusiasm for learning would flourish. Most important of all, he should be a Friend, if possible, or in any case, a man thoroughly in sympathy with Friends' ideals. He should have a deep experience of spiritual truth, the ability to inspire faith in the unseen realities in young men and women, and to set their faces toward the goal of positive Christian character.

END OF SERIES.

Young Friends at Home and Abroad

One of the plans of the Continuation Committee of the Young Friends' Conference at Jordans was to keep Young Friends of different countries in touch with each other, through the medium of a frequent exchange of news letters between the members of the committee. The first series of these letters has been received. The number is too large to permit us to print them all, nor can we in most cases give more than an excerpt from a longer letter. But no one can read even the selections which follow without being struck by the similarity of conditions in all nations today, and by the singleness of the ideal which men of good-will are everywhere seeking to follow. The headings given indicate the nationality of the writer.

ENGLAND.

At the beginning of this month about twenty-five young Friends from London paid a week-end visit to a Congregational Church at Westcliff-on-the-Sea. It was the first time we had done anything of this kind and was a great success. We had a service conducted by the minister and followed by a discussion on Saturday, and on Sunday many of us went to Southend Meeting, about two miles away. After tea we had another discussion, evening services with the Congregationalists in two different churches. Many of us were staying with members of these churches and had discussions with our hosts on various aspects of Quakerism, religion and politics.

I think this week-end and our rather feeble attempts at open-air meetings are a move in the right direction of getting outside our shell. The personal conversations with our hosts made some of us do a bit of thinking and impressed upon us our inefficiency in making our thoughts clear to others. E. SEWELL HARRIS.

London.

I must tell you something of what we have been doing in International work. Our Council for International Service welcomed me very warmly as a representative of the Young Friends' International Committee, and the more I see of its work, the more I feel we Young Friends could do much to help.

I have got a list of all the countries where Quaker embassy work is being done and want to include a copy of it with my circular letter, for I believe it is most important we should know about a wide field of work there is where new Quaker groups are springing up. These groups include, of course, young and old and are not Young Friends' groups proper, but I feel it is for Young Friends to see the great work in front of them and to support what is such a great piece of work for the future. I wish that any Young Friends who could would support this work by a small contribution. The Committee is in great need of funds, and the call has not the wide and urgent appeal of our relief work, but is nevertheless one of the most direct, permanent ways of laying a real foundation for true Internationalism.

Our first number of *Friends' Fellowship Papers* under this committee has been printed. I should like to hear what you all feel about it. If we want to make it a "big thing" we must all do a good deal more towards increasing its circulation. It is a very valuable little paper and can be a great venture. I do hope people will do their utmost to push it in the different countries. WINIFRED CRAMP.

Branstock, Somerset.

CHINA.

As I have no definite instruction from Young Friends in China, it is hard for me to say exactly what they like to say to you. But I can assure you that many have been inspired by the splendid spirit of the Conference held at Jordans, and the Message, which was

issued by the Conference has received a hearty welcome. It is our earnest hope that in the spirit we may all unite together and strive to spread the simple Gospel of Christ—Love which is so needed in the world.

At present our Young Friends are facing great difficulties in China—the spread of militarism and political troubles. We need your prayer and sympathy in our fighting for justice and truth. S. H. FANG.

Woodbrooke, England.

AUSTRIA.

After the golden hours we spent together at quiet Jordans, I returned home with my heart full of the vision beautiful we have all seen there. I have met with great eagerness in our small, but promising meeting in Vienna and I am sure that Austria will be some day a strong link in the great chain of countries where Friends are toiling to create a new and better world. I am remembering all whom I met at the quiet place where we, in the shadow of William Penn and the *Mayflower,* were led to love each other more and more, and got inspired to go abroad and preach the new Gospel of a fairer world which is one great Society of Friends. My heart is sore because I dwell so far from all I met, but I hope that these few lines will set the thread of memory aglow again and we will be united across the distance once more and forever. May these lines, therefore, written in a spirit of sincere love reach you all—English and American, French and German, white or colored—and may this Christmas be the birthday of a new bright world, and a world of the vision splendid we have in our hearts, the world of Friends! HANS SCHINDLER.

Vienna.

GERMANY.

I am sending you a Christmas message from Germany where Christmas used to bring joy to every heart, before this terrible war. What will Christmas be like this year in our country? I fear that hundreds of thousands, yes, millions of people will not welcome Christmas with any joy, for unemployment grows more and more acute; and misery and need daily reach new depths. It is true, of course, that many hearts and hands are at work to relieve our distress—most of all our dauntless, unwearied Friends, who are doing so much for Berlin and other German towns and cities. But we are almost disheartened by the consciousness of the fact that no relief work, however great, will be able to avert the economic catastrophe which has overtaken us and the other vanquished countries. Before our eyes we see how step by step we are going to pieces, and more and more the conviction is borne in upon us that the whole world must be put on a different basis, entirely new principles of international life must be established, if our land and all the other suffering countries are to be afforded the possibility of life. The attempt to change the spirit of the present system, based as it is on profit seeking, individualistic business and the serving of capitalistic and imperialistic interests, into a spirit of mutual service, which would give scope for the higher development of all individuals and all nations, this great task, I think, we felt borne in upon us at Jordans as the task for us as young Friends. In our sacred circle let us join hands, as members of different nations, and pledge ourselves anew that in the coming year we shall be even more closely united and determined in the struggle we must make for this new order in the world. The spirit which moves us, which slumbers in all mankind and which will illuminate us all if we permit it, calls us to this task, and will bring us the strength, in spite of all our weakness, to accomplish it.

It is our deep belief in this all-embracing and all-conquering spirit, and this belief alone, which can give us in Germany comfort and faith at this Christmas-tide, when we are in such a sad economic situation. The spirit of Him of which it was said: "And the light shone in the darkness" can and will lead us from darkness into the light.

In this common hope I greet you my comrades in Europe and on the other continents, with the wish that at Christmas a flood of love may fill all our hearts, and that we, too, may join in the angel chorus, *Peace on Earth!* WALTER KOCH.

Charlottenburg.

FRANCE.

"In the Society of Friends in particular, and in the world in general, we (the younger generation) represent the future. It is we, rather than older Friends, who are destined to carry on the cause of peace and reconciliation; upon us falls the greatest responsibility. Are we going to prove worthy of this call?

"To the question, 'What will be the nature of tomorrow?' we should be ready to respond that it will be what we, the young, should have wished it to be.

"Great difficulties present themselves, especially in France. France as a nation is essentially materialistic, sceptical, and hardened against all that concerns religion. Catholicism, by its obscurantism, its interference in politics and its venality,—Protestantism by its narrowness and its total lack of vitality, have killed the spiritual forces of France. They have prostituted Christianity and recrucified Jesus. It is against this current which we must make our way, and the task is a hard one. HENRY VAN ETTEN.

Paris.

AMERICA.

America is suffering from a false prosperity and a most alarming materialism. But the American people are far, far better than her institutions, and some day the real heart of America, which found utterance once through President Wilson, will claim the stage of action.

Depressing as the national attitude is to some of us just now, I must add that I feel cheered by the growing feeling of solidarity in the Society of Friends. The English conferences have already done inestimable service in bringing various branches to an understanding appreciation of the unique mission of the group as a whole. I trust that we may now launch out on tasks that are far too big for us, and that we will be pushed back upon the inexhaustible resources of God to carry them through. EDITH STRATTON.

Moylan, Pa.

We have just been making an inquiry into the possibilities of expressing our testimony through Young Friends who are teachers in the schools of our country. We now have the names of more than five hundred young people who are engaged in this profession. We are hoping to form a fellowship of Quaker teachers, which will set for itself the goal of interpreting

Christianity as Friends understand it through the activities of this profession. Also, this is the time of year when special activities in our various Meetings usually succeed in bringing a number of young people in touch with the life of the Meeting. We have endeavored to get in touch with these young lives and to place before them the needs of the world not only for men and women who can give their full time to religious, educational, or social service work, but for everyone to so live that he expresses in every avenue of his life the ideals, the life and the spirit of Jesus.

Richmond, Ind. CLARENCE E. PICKETT.

Quaker Outposts

WINIFRED CRAMP, in her letter to the Jordans Continuation Committee, gives a list of the Quaker outposts which have now been established in different parts of the world. This list is of such significance in indicating the various fields to which our message is being extended that we give it in full.

Austria.—Vienna—Two meetings for Worship (one in the Schonbrunn Palace, Hietzing) Study circles, First-day morning Adult School, F. O. R. meetings, public lectures.

France.—Paris—Meeting for Worship First-day mornings at 20 Avenue Victoria. Week-night public meetings. Library. Conference on Quakerism, held early in Tenth Month, 1920.

Germany.—Berlin—Two meetings for Worship (one at Charlottenburg) and various Study groups on Quakerism.

Frankfurt—Meeting for Worship. Hope to form regular Study groups. Luther Smith did valuable work here during Eighth Month.

Stuttgart—Meeting for Worship.

Darmstadt—Meeting for Worship.

Much Quaker literature has now been published in German, but the demand continues for more.

Holland.—Regular Meetings for Worship held at Bilthoven. John Woolman's Journal and extracts from Fox's Journal are being published in Dutch.

Hungary.—No meetings for Worship, but one or two isolated Friends (Hungarians) recently admitted into membership. One of these had the message "To All Men" translated and printed in a number of Hungarian papers.

Italy.—Florence—Meeting for Worship at house of Alice M. Cruickshank.

Poland.—Warsaw—Much demand for literature, and arrangements are in progress for doing regular Embassy work in connection with the Relief Unit.

Russia.—Workers in this field say there is much interest in Quakerism. "To All Men" has been translated and distributed. Pamphlet on "What the Society of Friends Stands For" and one by Corder Catchpool on Quakerism have been translated and will be published as soon as conditions permit.

Scandinavia.—Annual Meetings of Friends in Norway and Denmark. Much interest aroused outside Friends by Henry T. Hodgkin's visit in Second Month. Several books and pamphlets are being translated and prepared for publication. Three Friends from Norway and three from Denmark were at All Friends' Conference, and it is hoped that as a consequence there will be closer co-operation.

Switzerland.—Geneva—Meeting for Worship started at the house of Madeline Savary, but now held in a more central place—J. J. Rousseau Institute. Meetings mornings at eleven and afternoons at five-thirty.

The American Commission for Relief in Ireland

ACTIVE steps toward relief work in Ireland are being taken by the American Commission for Relief in Ireland, whose headquarters is at 1 West Thirty-fourth Street, New York City. This agency is not connected with any single sect or organization, though many Friends as individuals are interested in its work.

$75,000 has already been sent to Ireland, and is being distributed through James Douglas. He has cabled asking for Friends to be sent to co-operate with Irish Friends and the Irish White Cross in the work of distribution.

The Committee has selected a unit of six Friends to report to the committee in America as to the amounts of money needed and the extent of devastation, and to present a program for extensive work of rehabilitation. The Unit consists of R. Barclay Spicer, of Wilmington, Delaware; Oren Wilbur, Greenwich, N. Y.; Philip Furnass, Richmond, Ind.; John C. Baker, of Bedford County, Pa.; Walter C. Longstreth, Philadelphia; and William Webb Price, of Media, Pa.

American passports and British vises have been granted for this party to undertake relief work in Ireland, with headquarters in Dublin.

The Service Committee's Campaign for Funds

ANYWHERE from $.50 to $25,000 have been received in single checks by the American Friends Service Committee during the drive for relief of European children. Two $5,000 anonymous contributions came in one day. The greatest single day's receipts at the time of writing was on January 5th, $41,000. The next day ran a close second, being above $35,000.

The month of December brought in $139,000, while from December 28th to January 8th, we received $140,000. The popular contributions are in $1.00, $6.00 and $10.00, due to the appeal being put—"$1.00 will keep a child alive for one month, there are six months till the next harvest. $10.00 will feed and clothe a child for six months.

One woman recently brought $107 in cash in her handbag,—the result of saving. Another lady sold her diamond brooch and sent the Tiffany check for $500. A man carefully wrapped $5.00 in a silk American flag.

A great many people celebrate birthdays by sending contributions. Other checks are sent in memory of deceased relatives "who loved children."

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

REPLY TO "AN EXPERIMENT IN PRACTICING CHRISTIANITY."

TO THE EDITOR:—The man who so earnestly and sincerely tells how he gave his all to the poor (or at least disposed of it, and we can imagine no other disposition by him) and who will no longer work for

money, nor own property, compels our serious attention as well as our earnest sympathy. That he is entirely right in doing his whole duty, as he sees it, none may deny—least of all, we proclaimers of the Inward Light. But it seems well that not many find it their duty so to do.

I fully believe that the philosophy and religion of Jesus is applicable to all times and men, if interpreted and applied with clear visioned judgment. I do not believe that he would, here and now, advocate for all the course which he saw necessary for only one worried and enmeshed young man of his day. Because his clear vision would see the day after, and how the wealth, all given to the poor, would go back, less quickly but not less surely, and by what devious channels, to rich men's pockets. We must find some better way than this.

I hope this man may succeed in his effort, for the spirit of it merits success, but he will not escape difficulties. While he will not work for money, he will apparently have to work for food, and clothing, and shelter, which are often less convenient to give in exchange for work than is money, the universal medium of exchange. For he must have food, at once, and often, and must soon, and sadly, need a change of garments. He has but one suit. I cannot see that he can better help any person or cause in a dirty suit than in clean clothes; yet he is willing to do any labor, physical, mental or religious, and though he does it all religiously the implication is, occasionally or frequently, dirty clothes.

His spirit of willingness to give all, to strip self of all for the benefit of others, is noble. It is the spirit of many monks of past ages. Not of all, for many, in spiritual cowardness, took that way to ensure personal salvation, with little regard to the general welfare, and most of them too much neglected the world. He does not make that mistake. I hope he is alone. Had he a wife, children, dependents, how complicated his problem; how difficult to justify his course. And how vastly difficult for a woman to undertake such a mode of living.

He will not help bear the burden of community housekeeping, which in every State is represented by taxes and without which no State or community could exist, even in the most socialistic, the most moneyless scheme of society. Nor will he help bear the burden of government by serving on jury, though he is manifestly capable and would doubtless be valuable as a juror.

This is not written in the fear that Friends may follow his example. I am convinced that we have so much simpler and surer way of life (if we will go therein) that none will feel it better to put himself in the mendicant class to do his work. Nor is this written wholly in hardness of heart. I hope he may, among his new difficulties, find a philosopy of life which will bring him into the peace that passeth understanding. JOHN COX, JR.

FRIENDS MEET IN ST. PETERSBURG.

To THE EDITOR:—On the afternoon of December 19th about thirty Friends sojourning in St. Petersburg, Florida, gathered at 850 6th St., South, for a religious meeting. Since then numbers have increased and fifty or more different people have attended subsequent meetings. New York, Philadelphia, Baltimore and Ohio Yearly Meetings have been represented. It is very pleasant while so far from home to have the privilege of Friendly intercourse and the benefit of our own form of worship. Any Friends who chance to visit this city will be warmly welcomed in our group. S. E. GARDNER-MAGILL.

Brief Items of Interest

AN interesting article in the *Outlook* for January 12th tells of Our Chance Next Door (in Mexico). It says, "Another need is a foundation on the same general basis as the Jeanes Foundation, that has transformed in a quarter century the common school system among a backward people in the Southern States."

"A TRAINED observer was recently employed to make a tour of twenty-eight States for the purpose of ascertaining to what extent the Volstead Act was being enforced. He reports that he found in these States that the law is not only being violated, but in many cases, ignored; that strong drink may be obtained without difficulty. He noted in the States adjoining Canada a veritable flood of high-grade whisky was pouring into the United States. The foes of *righteousness and good government* are dying hard, and are resisting to the utmost, but the end of their nefarious business is sure!" ALLAN SUTHERLAND.

PRESIDENT WILSON has appointed a commission to raise money for the relief of the 40,000,000 starving Chinese, but this is necessarily slow work when remembering the immediate need, and that the Hoover committees rightly have the right of way at present. Therefore, George Foster Peabody proposes that Congress should as soon as possible make an appropriation of $10,000,000 for the purchase and shipment of food stuff to China with additional sums as suggested until $100,000,000 shall have been raised.

J. J. UNDERWOOD, of the *Seattle Times,* just returned from China, suggests ways in which America may not only save the lives of millions, but can also prevent a recurrence of these famines in this district. He suggests either sinking wells or a system of irrigation, plans for which have been worked out by American engineers and are entirely feasible, and so providing all Chinese who are still able with work. In this way relief funds can be made to accomplish the maximum result and will prevent the recurrence of similar disasters that date back 2,500 years, and ultimately will return manifold every dollar that is contributed to the cause."

"My hat is off to the Japanese," he says, "for what they did in Korea. When drought overtook Korea the Japanese got busy. They stopped the collection of rents, appropriated 40,000,000 yen, built roads everywhere, and put in a reclamation project. They put every Korean to work. They saved every Korean—ordinarily the loss would have been a million."

THE devastated regions of France will be able to feed themselves for the first time since 1914. This is official information. E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CONTRIBUTIONS.

WEEK ENDING JANUARY 15TH.

Five Years Meetings	$3,648.99
Greenfield & Neversink Executive Mtg., Eureka, New York	65.00
Orange Grove Mo. Mtg., Pasadena, Calif.	25.00
Germantown Mo. Mtg., Phila., Pa.	50.00
New Garden Mo. Mtg.	81.00
Mt. Holly Mo. Mtg., N. J.	100.00
New Garden Prep. Mtg., Avondale, Pa.	50.00
Cheltenham, Pa., M. Mtg.	9.00
Buckingham Monthly Meeting, Pa.	5.00
Lansdowne, Pa., Friends' First-day School	10.00
Frankford, Pa., Friends' First-day School	13.00
Phila. Yrly. Mtg., 4th & Arch Sts.	6,006.45
Fall Creek Mtg., Hillsboro, O.	6.45
North "A" St. Friends' Richmond, Ind.	20.00
Miami Mo. Mtg., Waynesboro, O.	59.71
Bear Creek Mo. Mtg., (Con.) Earlham, Ia.	10.75
Contributions for General Fund	5,263.15
For Germany	54,825.24
For Austria	1,876.60
For Russia	3,561.75
For Poland	223.00
For Serbia	2.50
For Syria	276.00
For China	106.00
Interest and bond coupons	689.18
Clothing Department	35.00
Miscl. Refunds & Payments	601.00
	$77,619.77

Shipments received during week ending January 15th, 1921: 2,408 garments received in 62 boxes and packages. 4 from Mennonites, 3 for German Relief, 1 box from Yorktown Heights, contents not noted.

CURRENT NEWS

TEACHERS' MEETING.

A most interesting teachers' meeting was held at Friends' Central School, Philadelphia, on Seventh-day, First month 22nd, attended by teachers of the Elementary Schools of both Yearly Meetings.

Mrs. Mary E. Marshall, of the Art Department of the Wm. Penn High School, spoke on "The Development of Art in the Elementary Schools," bringing to the teachers most helpful suggestions and a constructive program of art work according to grades.

Our teachers contributed to the meeting, telling of the art work in our own schools, and showing samples of the pupils' work. Mrs. Marshall commented upon this work most favorably, assuring the teachers of its value and excellence.

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238TH ANNIVERSARY OF FIRST FRIENDS' MEETING.

Members of the Associate Committee of Women of the Genealogical Society of Pennsylvania on First month 22nd celebrated the 238th anniversary of Friends' meetings in Philadelphia, at a meeting held in the building of the Historical Society of Pennsylvania. The invitations also stated that guests would meet Mrs. William C. Sproul, wife of Governor Sproul.

There were eleven speakers who gave four-minute addresses. Albert Cook Myers informed the meeting that the minutes of Philadelphia Monthly Meeting from 1682 to 1730 had been compiled by the Genealogical Society and that they are going on with the work of compiling the later records. He also stated that the first meeting was held in a small frame building located at what is now 122 South Front Street, where the building of Justice, Bateman & Company now stands. This meeting-house was built of pine boards brought over from New York. William Penn preached here, and the first Assembly met in this building, which also housed the early Philadelphia courts.

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PROGRAM OF CONFERENCE ON RELIGIOUS EDUCATION.

At Friends' Select School, 16th and Cherry Sts., Philadelphia, Seventh-day (Saturday), First month (January) 29th, under the auspices of Friends' Educational Association.

3:00 to 5:30 p.m.

Dr. Hugh Hartshorne, Principal of the Union School of Religion and Associate Professor of Religious Education, Union Theological Seminary, New York. Subject: "Religious Education of Young Children at Home and in School."

Albert E. Bailey, Professor in the School of Religious Education and Social Service, Boston University, former Director of Religious Education at Worcester Academy. Subject: "Some Methods of Interesting Older Boys and Girls in the Bible."

Phillips E. Osgood, Vicar Chapel of the Mediator, West Philadelphia. Subject: "Correlation of Week-day Bible Study with First-day School Work."

General Discussion.

7:45 p.m.

Professor Albert E. Bailey, Professor of Religious Art and Archæology, Boston University, author of "The Gospel in Art," etc. Illustrated lecture. Subject: "Religion in Art."

A cordial invitation is extended to all interested. Supper will be served for 50 cents per person between the sessions. Those wishing supper will please send notice in advance to Leslie H. Meeks, Friends' Select School, 16th and Cherry Sts.

BIRTHS.

Fussell.—On First month 15th, to Dr. George D. and Elizabeth Hutchinson Fussell, of Roxborough, Philadelphia, a daughter, who is named Anne Hutchinson Fussell.

Mellor. — In Germantown, Twelfth month 30th, 1920, Louise, daughter to Walter and Elizabeth Wharton Mellor.

Satterthwaite.—Near Yardley, Pa., on Twelfth month 21st, 1920, to Amos and Helen Row Satterthwaite, a daughter, named Mabel Elizabeth.

White.—At Woodstown, N. J., on Twelfth month 28th, 1920, to Wilmer F. and Lillian N. White, a daughter, named Mabel Irene White, a member of Pilesgrove Monthly Meeting.

MARRIAGES.

Brown-Brown.—By the Rev. G. I. Humphreys, in Washington, D. C., First month 6th, at the home of D. Waldo Brown, the groom's brother, and May Brown, the bride's sister, Whittier B. Brown, of Eastpoint, Florida, and Maymee Deane Brown, of Washington, D. C.

CORRECTION.

In the report of the P. Y. F. A., the date given for the annual business meeting was incorrect. The correct date is Second-month 7th.

ISAAC HALLOWELL CLOTHIER

JOHN BUNYAN's closing words in the account of his "Pilgrim" are suitable for our use here to-day: "And they laid him in a chamber fronting the sunrise and the name of that chamber was peace."

In the passing away of our friend, Isaac H. Clothier, we have lost from our community and from the circle of our friendship one who was eminently kind, true and good. He was a good man, a good neighbor, a good citizen and a good "seasoned" Friend.

We can say of him what we can only rarely say in truth of any man, that his life has been throughout *a happy life*. He was happy in the intimate circle of his home. He was blessed with a large family, and it remained to the end of his life an unbroken family. It was permeated and united by love and affection and, more than that, there existed in all the wide relationship a fine spirit of mutual friendship, fellowship and comradeship. He was happy, too, in the wide circle of his friends. The group grew ever larger as he lived and these friends of his added much to the richness and joy of his life.

He was happy in his extensive business undertakings. He saw the work of his hands grow and succeed. He did what he undertook to do. He was happy finally in his work for great causes. Some of the human causes for which he worked were achieved in his own lifetime, which is an unusual experience and many other causes in which he was deeply interested made steady progress. His deepest interest was the advancement of Swarthmore College, and its development and expansion gave him a large measure of happiness.

He did not limit his interests to his family or his business or his philanthropic endeavors. He loved his religious Society; he was deeply concerned for its spiritual advancement, and he was himself a religious man, he possessed a religious nature.

It does not seem possible to conceive that death is the terminus of a life like his. The great prophets of the race have always refused to believe that death is the end. They meet death with an outlook of faith and hope. "Be of good cheer about death," said Socrates to his judges, "and know of a truth that no evil can ever happen to a good man either in this life or after death." Paul always puts death among the assets of life, never among the liabilities: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come, for ye are Christ's and Christ is God's." And again: "I am persuaded that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any created thing can separate us from the love of God, which is in Christ Jesus our Lord."

"Transplanted human worth will bloom to profit otherwhere," is Tennyson's message.

"The secret of heaven," wrote Emerson, "is kept from age to age. No sociable angel ever breathed an early syllable to satisfy the longings of saints, the fears of mortals. We should have listened on our knees to anyone who by stricter obedience had brought his soul into parallelism with celestial currents and could hint to human ears the scenery and circumstance of the newly parted soul. But it is certain that it must tally with what is best in Nature. It cannot be inferior in tone to the already known works of the Artist who sculptures the globes of the firmament and writes the moral law. It will be stabler than mountains, fresher than rainbows, agreeing with tides and with the rising and setting of autumnal stars."

Our own Whittier has given us his prophetic message in these beautiful words:—

"I know not what the future hath
Of marvel or surprise,
Assured alone in that life and death
His mercy underlies.

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Standing here in the solemn presence of death and eternity, we ought to realize how trivial and unimportant are many of the things which absorb our lives and we should learn rather to put first things first. I am sure our friend would say that to us if he could speak to us now.

RUFUS M. JONES.

I REMEMBER vividly an evening four or five years ago when several members of the Board of Managers were the honored guests of the Faculty Club of Swarthmore College. Among these were three men, who have since gone to their reward, Howard W. Lippincott, Edmund Webster, and Isaac H. Clothier. In spite of a pre-agreement that there were to be no after-dinner speeches, Mr. Clothier yielded to the desire of those present to speak briefly. He chose to be reminiscent. His remarks struck responsive chords and for two and one-half hours the older members of the Board, Mr. Clothier more than any one, related incident after incident, each of which was inextricably woven into the woof and warp of Swarthmore College.

What a pity that a stenographic report of this meeting had not been kept. They told of the care with which the college site was selected, the building of Parrish Hall, the planting of the oaks, the laying of the asphaltum, the fire, the re-building, the building of the gymnasiums, and the other buildings, all of us know now. They remembered some of the athletic contests, some of the rules adopted by the faculty and the board looking to the control of the college; some of the changes in courses of study. These reminiscences revealed the intimate part that these men had played in the material and spiritual development of the college and the wisdom with which they had made the one produce the other. What they said could not have been more than a hint of the thought and detailed planning that Isaac H. Clothier, along with his contemporaries, had given to this institution.

He gave large material gifts to the college, gave them for things and at the time they were needed most, but what is even more significant he gave largely of himself. He gave counsel — constructive, helpful, broad-minded sympathetic counsel. He gave inspiration. The college was only one of many things that responded to his master touch; but of these other things I cannot adequately speak. But if it were the college alone which was enriched by his benefactions, the praise we bestow upon him, the honor we would bestow, the love we feel for him is all too small.

JOHN A. MILLER.

———o—o—o———

ELIZABETH NEWPORT TRAVILLA.

ELIZABETH NEWPORT TRAVILLA, eldest daughter of the late Jonathan and Martha Newport Travilla, passed quietly away on the afternoon of First month 12th, at the Friends' Boarding Home, West Chester, Pa., where she had been a helpless invalid for more than two years.

Never blest with rugged health, recent years brought failing vitality and intense suffering which she bore with exceptional patience

and heroism, as her friends and those who waited upon her so faithfully can testify.

At the services, held at the home of her uncle, Maurice R. Travilla, there were many touching tributes of her sterling qualities of mind and heart, of her bravery and unusual fortitude in bearing uncomplainingly her long ordeal of illness.

She was a woman of sensitive nature, modest and retiring, but with keen insight and the courage to live by her convictions. She would often smilingly say, "I cannot express my thoughts in public like my sisters," but she had the understanding heart and knew how to *minister* unto them and others whose lives touched hers. In this connection we like to think of her in her father's home on North Walnut Street, where her labors found their highest expression. In that hospitable home she was unselfish and untiring in her love and devotion. Her warm nature expressed itself in love for little children and they quickly responded! How she entered into the lives of her young nieces,—the one serving with the Friends' Relief Mission "overseas" —and the other in hospital training in this country. To the last she was interested in their hopes, their plans, and their achievements.

Her spirit released from earthly bondage is at last free, and truly prepared for greater joy and service in the Higher Life upon which she has entered. S. R. P.

AT PEACE.

She seemed to me a kind of saint,
Bearing her sorrows with no complaint,—
The kind, kind cousin, gracious and dear,
So bright with friendliness and cheer.

Whate'er the task, she bore her part
With modest zeal, with faithful heart;
And, fine of spirit, sweet of soul,
Made others' happiness her goal.

Dear, gentle "Bessie,"—we shall hold
Her image touched with memory's gold;
Our faithful loved one gone before,
At peace upon the heavenly shore!

J. R. H.

DEATHS.

Bartram.—At Kennett Square, Pa., on First month 14th, Nathan D. Bartram, aged 71 years. The interment was at Darby Friends' Burying Ground.

Bond.—At her home, near Winchester, Va., on Twelfth month 12th, 1920, Ann M. Bond, aged 80, the widow of John L. Bond, and a daughter of the late Jonah H. and Lydia Lupton, a life-long member of Hopewell Monthly Meeting, and for many years an elder; her long illness was borne with beautiful fortitude, one time expressing to the writer, her desire to be patient and resigned to her Father's Will, which was truly granted. The genial, hearty welcome to her home, will be long remembered by those who have partaken of her hospitality. She is survived by four sons and a niece. One sister, Rebecca J. Broomell, of Baltimore, with many relatives and friends, who mourn with them.

"There is no death, the stars go down,
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine for evermore."

M. R. W.

Clothier.—At his home, Ballytore, Wynnewood, Pa., on First month 15th, Isaac Hallowell Clothier, in his 84th year.

Comly.—At his residence, 241 S.

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8th St., on First month 18th, CHARLES COMLY, in his 81st year.

CRAFT.—At Ambler, Pa., on First month 19th, J. WATSON CRAFT, in his 74th year.

CUNNINGHAM.—First month 24th, SUSAN J. CUNNINGHAM, in her 79th year. Funeral services at Friends' Meeting-house, Swarthmore, Pa.

MATLACK.—At Moorestown, N. J., First month 15th, WILLIAM MATLACK, in his 77th year.

PANCOAST. — First month 16th, 1921, JOHN PANCOAST, aged 91, at residence of Nathan L. Levis, Drexel Hill, Delaware Co., Pa.

STEEL. — At Germantown, Pa., First month 19th, MARY ELLA THORNE, widow of Joseph Richardson Steel.

SWAYNE.—On First month 27th, at her late residence, Lansdowne, Pa., LYDIA C. GAWTHROP, wife of the late Charles Swayne, age 77 years; member of Monthly Meeting of Friends of Philadelphia.

TRAVILLA.—In West Chester, Pa., First month 12th, ELIZABETH NEWPORT, daughter of the late Jonathan and Martha Newport Travilla. Funeral services were held from the home of her uncle, Maurice R. Travilla, First month 14th, and in accordance with her wishes were private, only a close circle of relatives and friends in attendance. Interment West Chester, Pa., Friends' Burial Association.

WEBSTER.—At Media, Pa., First month 18th, PENNELL L. WEBSTER, in his 68th year.

WOOD.—On First month 16th, at Mount Kisco, N. Y., the infant son of Helen and Hollingsworth Wood.

COMING EVENTS

FIRST MONTH.

29th—Conference on some problems of Religious Education, to be held at Friends' Select School, 16th and Cherry Streets, Philadelphia.

29th—Westbury Quarterly Meeting at 221 East 15th Street, New York, at 10.30 a.m. Lunch will be served. Afternoon session at 2.30. Subject: "Do Prisons Protect Society?" Address by Roger N. Baldwin, Director American Civil Liberties Union, and Martha P. Falconer, of the American Social Hygiene Association. Elizabeth Walton will preside.

30th—Dr. Henry Jackson expects to attend meeting at Washington, D. C.

30th—O. Edward Janney expects to attend meeting at Lincoln, Va.

30th — Philadelphia Quarterly Meeting's Visiting Committee ex-

Buck Hill Falls

Have you ever skated on hard, smooth ice, known to be absolutely safe, with the moon making the night as day? If you have, then you can appreciate the good times we have been enjoying the past week. If you have never experienced such wholesome pleasure, or wish to renew those memories, then wire or write at once for reservations.

The ice harvest is in full blast and another week of this weather will fill the ice house.

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pects to attend Frankford Meeting at 11 a.m., and Farihill Meeting at 3.30 p.m.

30th—Richard J. S. Bullock expects to attend Pipe Creek, Md., Meeting.

30th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Leader, R. N. Whaley, Secretary of Philadelphia Health Council. Subject, "Stamping Out Disease."

30th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 p.m. Subject—"The Truth About Haiti." Speaker, James Weldon Johnson, Secretary National Association for the Advancement of Colored People.

SECOND MONTH.

1st—Concord Quarterly Meeting, at West Chester, Pa.

2nd—Purchase Quarterly Meeting, at Purchase, N. Y.

5th — Philadelphia Quarterly Meeting, at 15th and Race Streets, Philadelphia.

6th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Subject—"The Work of the Board of Health." Speakers—Dr. Harriet L. Hartley, Chief of Division of Child Hygiene, and Dr. A. A. Cairns, Chief Medical Inspector of Bureau of Health.

6th—Public service will be held at Friends' Home for Children, 4011 Aspin Street, Philadelphia, at 3.30 p.m. An illustrated talk on the life of Christ will be given by Friend Parry, with special songs by the children. All welcome.

6th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Schuylkill Meeting, at 10.30 a.m.

9th—Play under the auspices of the P. Y. F. A. See notice.

10th—Abington Quarterly Meeting, at Abington, Pa.

12th—Salem Quarterly Meeting, at Salem, Ohio.

14th—Miami Quarterly Meeting, at Waynesville, Ohio.

14th—The regular meeting of the P. Y. F. A., Second-day evening, at 8 p.m. George S. Bliss will give an illustrated talk on "Weather Forecasting and the Work of the Weather Bureau." Members and their friends are cordially invited.

19th — Short Creek Quarterly Meeting, at Emerson, Ohio.

19th—Pelham Half-Yearly Meeting, at Coldstream, Ontario.

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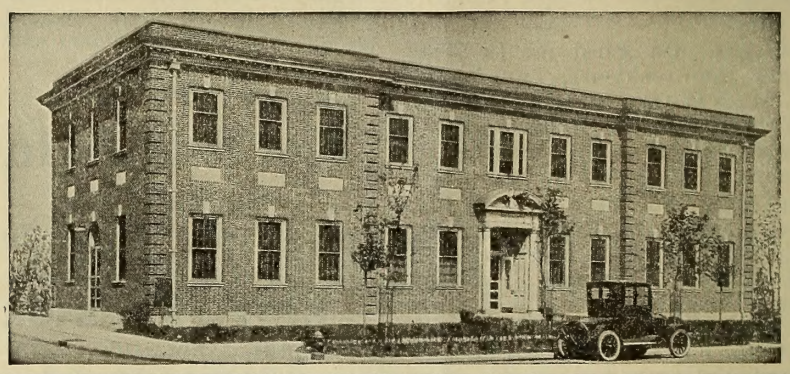
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NOTICES.

NOTICE—Concise statements of the principles of the Religious Society of Friends and their application to the problems of every day living, including The Spirit of Quakerism, by Elbert Russell; A Quaker's Faith, by George A. Walton; and other articles by Henry W. Wilbur, Howard M. Jenkins, Elizabeth Lloyd, Jesse H. Holmes, O. Edward Janney, Edward B. Rawson, etc., to be had free on application to Friends' General Conference Advancement Committee, 140 North Fifteenth Street, Philadelphia, Pa.

NOTICE—A play, under the auspices of the P. Y. F. A., The Fascinating Fanny Brown, in P. Y. F. A. Auditorium, 15th and Cherry Sts., Philadelphia, Fourth-day, Second month 9th, 1921, 8.15 p.m., proceeds for the American Friends' Service Committee. Tickets on sale at the P. Y. F. A. desk, 75c.

WANTED.

POSITION WANTED—AS ATTENDant and companion to semi-invalid, or elderly woman. Light duties; plain sewer. Suburbs preferred. Address B. 460, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY REFINED woman with much experience with nervous and elderly persons. Reading, sewing, and light duties. City or country. Address B. 462, FRIENDS' INTELLIGENCER.

EMERGENCY HELPER. Mrs. Susan S. Fox, 2405 N. Bryn Mawr Ave., West Philadelphia.

POSITION WANTED—BY MIDDLEaged lady as companion for elderly lady; or care of children by the hour or day. Best of reference. Address A. 471, FRIENDS' INTELLIGENCER.

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POSITION WANTED—BY REFINED middle-aged lady as housekeeper for elderly gentleman. Excellent cook and reliable. Best of references. Address T. 472, FRIENDS' INTELLIGENCER.

WANTED—POSITION WITH NERVous or semi-invalid lady (Friend preferred); experienced; good seamstress. Address T. 474, FRIENDS' INTELLIGENCER.

FUN.

WE place the following note under this heading because it will "take" better. It is from the *Watchman-Examiner*: A family of our acquaintance is composed of a father, who is an irregular attendant upon church services; a mother, who is an excellent and devout Christian; and a daughter, who is the organist in the church which she attends. The man is accustomed to say: "We divide the work up in our family. My wife prays, my daughter plays, and I pay."—*Christian Register.*

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, SECOND MONTH 5, 1921 VOLUME 78 NUMBER 6

The Word

VOICE of the Holy Spirit, making known
Man to himself, a witness swift and sure,
Warning, approving, true and wise and pure,
Counsel and guidance that misleadeth none!
By thee the mystery of life is read;
The picture-writing of the world's gray seers,
The myths and parables of the primal years,
Whose letter kills, by thee interpreted
Take healthful meanings fitted to our needs,
And in the soul's vernacular express
The common law of simple righteousness.
Hatred of cant and doubt of human creeds
May well be felt: the unpardonable sin
Is to deny the Word of God within!

—*Whittier.*

John G. Whittier, Mystic

BY LYMAN ABBOTT.

The following appreciation of Whittier is one of the series of sketches by Lyman Abbott, which is now appearing in the Outlook *under the title, "Snapshots of My Contemporaries." It is copyrighted by the* Outlook, *and is here reprinted by special permission from the editors.*

"WHITTIER," says Mr. Higginson, "was a politician before he was a reformer." In 1832 he would probably have been nominated for Congress, but had not quite reached the Constitutional age of twenty-five years when the election occurred. He was an enthusiastic admirer of Henry Clay, for whom he wrote several spirited campaign poems; but when the slavery issue arose he was drawn into the anti-slavery ranks. He at first co-operated with Garrison, but could not agree in either temper or methods with that acidulous reformer. If not a leader, he was a wise counselor in the gradually developing party of liberty. He unsuccessfully urged the Liberty party not to make a separate nomination for President in 1860. "Do not gratify your enemies by making any nomination," he wrote to Elizur Wright. After the Mexican War he urged his fellow-abolitionists not to oppose the admission of Texas into the Union, but to fight against its admission as a slave State. He was mobbed for his anti-slavery utterances and on one occasion his life was in serious peril. If his health had permitted, he might perhaps have been a political leader in those troublous times, for he had principles, courage, tact, and ambition. But he was without means. "My brother and myself," he wrote, "are almost constantly engaged in the affairs of our small farm." And he was without health. In 1830 his physician warned him that he had not a year to live unless he gave up his political work. From the storm and stress of political campaigning he was driven to quieter but more enduring activity with his pen.

When I knew him, this was all past history. The Civil War was over; the slave was emancipated; abolition was an accomplished fact. If my treacherous memory can be trusted, I first met him some time in the seventies in the hospitable home of Governor Claflin, of Massachusetts. I wonder if there is any man of wealth in our time whose home is dedicated to the uses to which their beautiful home in Newtonville was dedicated by Mr. and Mrs. Claflin. It was a meeting-place of preachers, authors, reformers. I lay down my pen for a moment and recall them—men and women all of whom have now joined the choir invisible. Mrs. Stowe, Henry Ward Beecher, John B. Gough, John G. Whittier, Charles Dudley Warner, Miss Sarah Orne Jewett, are a few of those in the procession which passes before me. Once I attended a house party given by Mrs. Claflin to a selected company, parents and children, gathered from the North End of Boston for their poverty and their need. A gaunt woman, one of the guests, approached the hostess with the question, "What made you think of

doing this? Jesus Christ told you, didn't he?" "Yes," said Mrs. Claflin, "I guess he did." "I thought so," was the reply. "I knew you couldn't have thought of it yourself."

Mrs. Claflin in her "Personal Recollections of John G. Whittier" reports a conversation between Whittier and Emerson from which defenders of the faith might well take a lesson in theological tactics:—

> *Whittier.* I suppose thee would admit that Jesus Christ is the highest development our world has seen.
>
> *Emerson.* Yes, yes, but not the highest it will see.
>
> *Whittier.* Does thee think the world has yet reached the ideals he has set for mankind?
>
> *Emerson.* No, no, I think not.
>
> *Whittier.* Then is it not the part of wisdom to be content with what has been given us, till we have lived up to that ideal? And when we need something higher Infinite Wisdom will supply our needs.

I wonder what Emerson replied.

In the summer of 1878 I called on Mr. Whittier in his country home, Amesbury, Massachusetts. Had he invited me when I met him at the Claflins? Or had I a letter of introduction to him? Or, being a journalist, had I more enterprise than modesty? I do not know. I only remember with what hospitality I was received and how gladly I accepted the invitation to stay to dinner. Of Amesbury I have no recollection whatever. Indeed, I am not sure whether it was at Amesbury I found him. That was forty-two years ago, and the picture I retain is faded. All I remember is a story-and-a-half New England cottage by the roadside, simple furniture, a simple meal, two middle-aged ladies who were apparently the joint housekeepers, and the poet-prophet himself. He must have then just passed his seventieth year. No one could call his face handsome; it was better, it was beautiful. The features were homely, though the forehead was high and the eyes were luminous. Photographs but illy represent him. For his face was a transparency; the spirit within lighted it up; and photographs rarely, the older photographs never, interpret the spirit. His illuminated face has made quite real to me the picture in Exodus of Moses when he descended from the mount where he had talked with God and "his face shone." Whittier's was a shining face.

Mr. Whittier's friends have told me that he rarely talked about himself. I can well believe it. I do not recall that he told me anything about his early adventures as an anti-slavery reformer. I know that I was surprised when long after I learned from his biographers of his political ambitions and activities. But that afternoon it was the poet and prophet, not the reformer, whom I met; and he talked freely with me of his religious experience. Perhaps he realized that he was talking to a comrade of half his years who was eager to get the light and life he had to give. Perhaps it was because his thought was not upon himself, but wholly upon that light and life, as was my thought also. Why did I not go back to my hotel in Boston and write it all down while it was fresh in my recollection? I do not know, except that I had from my early youth a prejudice against the diaries and journals so popular at that time and never have kept one myself, save in occasional starts, soon abandoned. Nor shall I attempt now to recall that sacred conversation. But it led to some brief correspondence, and that I may put before the reader because in that Mr. Whittier will speak for himself.

Going back to my editorial office, I presently wrote to him asking him for an article on the religion of the spirit. The reader must remember that at that time such books as Sabatier's "Religion of the Spirit," Matheson's "The Spiritual Experience of St. Paul," Hocking's "God in Human Experience," were very few, and such as existed were little known. In reply to my request I received the following letter:—

Bearcamp River House
West Ossipee, N. H.
4th 9 Mo. 1878.

My dear Friend:—

I wish I could comply with thy request, but the state of my health at this time forbids it.

I entirely agree with thee. The only safe and impregnable position in these days is the doctrine of the Divine Immanence—the inward Guide and Teacher. What Fenelon calls "the inexpressible voice of Christ in the soul." Believing and feeling this we have nothing to fear from the revelation of science or the criticism which assails the letter and the creed.

In the Sept. Atlantic I have endeavored to give expression to the mystics of the Romish Church in the 15th century who were believers in a purely spiritual religion, independent of creed, ritual or even the outward letter of Scripture.

The only real proof of the inspiration of the sacred books is that we find the laws and the prophets in our own souls—that our hearts burn within, as we walk with Christ through the New Testament—that the hymns of David have been sung in our own hearts—that the Sermon on the Mount accords with our intuitions.

Have thee ever read Barclay's Apology or Dymond's Essays on Moral Philosophy? The subject is well treated in them.

I am very truly
thy friend,
JOHN G. WHITTIER.

The contribution to the "Atlantic Monthly" to which he refers was "The Vision of Echard," now familiar to the readers of his works. From it I venture to extract four verses because by this letter he makes it clear that the vision of Echard is also the vision of John G. Whittier:—

For the dead Christ, not the living,
Ye watch His empty grave,
Whose life alone within you
Has power to bless and save.

O blind ones, outward groping,
The idle quest forego;
Who listens to His inward voice
Alone of Him shall know.

* * *

My Gerizim and Ebal
Are in each human soul.
The still, small voice of blessing,
And Sinai's thunder roll.

The stern behest of duty,
The doom-book open thrown,
The heaven ye seek, the hell ye fear,
Are with yourselves alone.

The above letter from Mr. Whittier was written, as

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the reader will see, in September, 1878. In May, 1879, he wrote me again on this subject. The "Friends' Review" had published what was intended to be a commendation of a religious article of mine in the "Christian Union." What that article was I do not know, and I have not thought it worth while to spend any time in looking it up; for the object of this sketch is not to define or to defend my own theological opinions, but to interpret the spiritual faith of Mr. Whittier, or, rather, to give the reader Mr. Whittier's own interpretation of that faith. The paragraph in the "Friends' Review" to which Mr. Whittier refers and which he had cut out and sent to me in his letter was this. His comment follows the extract.

> Lyman Abbott points out how dim is the light given to men by the Spirit compared with the full blaze of the revelation of God and of His truth given in the Gospel. Also how the effect of the light vouchsafed to men immediately begets a longing for a personal Saviour—leads to Christ.

Danvers
5 Mo 6 1879

My dear Friend:—

I enclose to thee a notice of the S.S. Lesson in the Christian Union on Job xxxiii 14—30 which appeared in the Friends' Review, (a paper which) professes to advocate Friends' principles)—of the 12th ult.

It is evident that the writer has greatly misrepresented thy views, so contrary to those expressed in some of the Editorials. If the light given *immediately* by the Holy Spirit is *dim*, what must that be which comes to us through the medium of human writers in an obsolete tongue? Is the bible more and better than the Spirit which inspired it? Shall the stream deny the fountain?

The writer in the Review evidently has abandoned the root principle of the early Friends and really has no reliance upon anything but the *letter*.

Thy friend,
JOHN G. WHITTIER.

In my library there has been accumulated a large amount of material—letters, pamphlets, newspaper reports of sermons and lectures and the like. In this material I have found a sermon of mine on "John G. Whittier's Theology," preached in Plymouth Church, Brooklyn, in 1893. It is said in this sermon that the faith once delivered to the saints is not a creed or form of doctrine; "it is always a personal experience in the heart of the individual"—"a seed planted which takes on many forms and many growths." I quote here a few sentences from an embodiment or expression of this faith in the biography of John G. Whittier, from which I quote more fully in that sermon:—

> God is One; just, holy, merciful, eternal and almighty, Creator, Father of all things. Christ the same eternal One, manifested in our Humanity, and in Time; and the Holy Spirit the same Christ, manifested within us, the Divine Teacher, the Living Word, the Light that lighteth every man that cometh into the world.
>
> The Scriptures are *a* rule, not *the* rule of faith and practice, which is none other than the living, omnipresent spirit of God. The Scriptures are a subordinate, secondary, and declaratory rule, the reason of our obedience to which is mainly that we find in them the eternal precepts of the Divine Spirit, declared and repeated, to which our conscience bears witness.
>
> My ground of hope for myself and for humanity is in that Divine fullness of love which was manifested in the life, teachings, and self-sacrifice of Christ. In the infinite mercy of God so revealed, and not in any work or merit of our nature, I humbly, yet very hopefully trust.
>
> I am not a Universalist, for I believe in the possibility of the perpetual loss of the soul that persistently turns away from God, in the next life as in this. But I do believe that the Divine love and compassion follow us in all worlds, and that the Heavenly Father will do the best that is possible for every creature he has made. What that will be must be left to his infinite wisdom and goodness.

Writing this sketch as I am approaching my eighty-fifth birthday, I accept this admirably clear and comprehensive statement as an adequate expression of my own spiritual faith, developed by over sixty years of Bible study and Christian teaching; and I gratefully wonder if I am not more indebted for that faith to John G. Whittier's influence than I have ever before realized.

Disarmament Prospects Brighten

DISARMAMENT scored a victory when the Senate Committee on Foreign Relations voted to report favorably Senator Borah's resolution for a five-year "naval holiday." As amended in committee, the resolution requests the President to advise the governments of Great Britain and Japan that our government will take up directly with them the question of naval disarmament, with a view of promptly entering into a treaty to curtail naval building programs during the next five years "to such an extent and upon such terms as may be agreed upon."

The resolution is important because it represents a first step toward real action. The all-important thing is to make a beginning. Senator Borah won the one real point at issue in the committee when he prevented the broadening of the invitation to include France and Italy. Such inclusion would almost certainly bring up the question of land disarmament and thus block all possibility of action. Despite contrary press reports, friends of disarmament have every reason to rejoice over the committee's action.

Senator Borah hopes to press his resolution to prompt enactment, though its execution is expected to rest with the new President. The tide of disarmament sentiment is steadily rising and meetings and demonstrations are under way all over the country. Now is the time to bring every possible influence to bear upon Congress. If this is done, the Borah Resolution will almost certainly be passed.

AMERICAN UNION AGAINST MILITARISM.

Sometimes

ACROSS the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.

And yet he smiles so wistfully
Once he has crept within,
I wonder if he hopes to see
The man I might have been.

—Thomas S. Jones, Jr.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SECOND MONTH 5, 1921

The Famine in China

THE famine which is now raging in China constitutes the greatest single need in the world to-day, and threatens to develop into one of the greatest tragedies in human history.

The five northern provinces, Chili, Shensi, Shansi, Honan and Shantung, are all affected. The actual famine zone covers 100,000 square miles with a population of 45,000,000 Chinese. The famine was caused by nearly one and one-half years of continuous drought, during which the normal rainfall has decreased from 25 inches a year to less than 3 inches. 45,000,000 Chinese are directly affected; 15,000,000 are facing immediate starvation and will die without our help; 10,000 are already dying daily.

The famine, unless halted by American relief, means the break-up of civilization in North China; in fact, the complete collapse of a vast region commercially, economically and morally, which is certain to persist for a generation to come. There comes to us an opportunity to help a friendly nation in distress, to strengthen existing ties and to have the consciousness that we have saved the lives of 15,000,000 human beings who would have died without our help. 3c will save one life one day; $1 will save one life one month; $5 will save one family one month.

President Wilson has appointed an Emergency Relief Committee to help deal with the situation. In the proclamation announcing the organization of this Committee, he said, "A famine, alarming in its proportions, to-day holds in its grip several important provinces in China. The crop failure is complete, and the present distress which is great, is likely, before winter has run its course, to become appalling. It is certain that the local government and established agencies are unable to cope with the magnitude of the disaster which faces them. Therefore not only in the name of humanity, but in that of the friendliness which we feel for a great people in distress, I venture to ask that our citizens shall, even though the task of giving is not to-day a light one, respond as they can to this distant but appealing cry for help."

The Committee appointed by the President, however, cannot successfully deal with the situation unless every individual gives it immediate support. The need is too urgent to give time for the gradual collection of funds. By next summer relief efforts will have succeeded,—or will be too late. We must not wait to be asked to give. We must all give voluntarily, glad to be able to do our part in lessening the evil of this great calamity. If the American Committee for China Famine Fund has no representative in your community, give your contribution to your bank, your meeting or send it to Vernon Munroe, Treasurer China Famine Fund, Bible House, New York City.

All funds collected by the American Committee are transmitted to the International Famine Relief Committee at Peking. This committee acts as a clearing house for the five regional committees in the famine area; the Peking Committee (including the Red Cross), the Hankow, Tientsin, Honan, and Shantung Committees, all of which are represented on the International Famine Relief Committee, and whose members are working among the famine victims.

After the Boxer uprising some years ago, America demonstrated her good-will toward China by returning a part of the indemnity, which she might have exacted, when she found that it was in excess of the actual losses sustained. The surplus thus returned has since been used as a fund to send Chinese students to America, and stands out as the source of one of the most striking bonds of international friendship.

A similar opportunity comes to us to-day. We have heard much of the Oriental invasions which may sweep over us if China is allowed to become a materialistic and militaristic nation. To-day China is in the grip of one of the worst calamities in history. If we follow the lead of the good Samaritan, and show by our efforts in her behalf that we look upon China as our neighbor and friend, we shall be cementing bonds of international good-will which will be for us a greater protection than armies or navies.

Annual Business Meeting of the Intelligencer Associates

THE annual business meeting of the Friends' Intelligencer Associates was held First month 19th, at 15th and Race Streets, Philadelphia. The number present, 26, did not constitute a quorum, but business was taken up on the understanding that the decisions of the meeting should stand unless objection was raised by absent members.

The Board of Managers presented the following report:—

Your Board of Managers of FRIENDS' INTELLIGENCER, organized in Fifth month, 1920, and assumed charge of the publication of the paper Sixth month 1st. Eleven regular meetings of the Board have been held, and also weekly conferences with the Editor and Business Manager.

From the middle of Seventh month to the first of Tenth month, the paper was edited by the Managers,

chiefly Edith M. Winder, and Sue C. Yerkes, our Business Manager. Since that time, Walter H. Abell has had charge of the editorial work, assisted by the following Editorial Board: Elizabeth Powell Bond, J. Russell Smith, Thomas A. Jenkins, and George A. Walton.

An analysis shows that during the year 1920, each subscription cost approximately $5.62. Of this amount $2.50 is covered by the subscription price. The balance must be met through advertisements and contributions.

We desire that this report should express our appreciation of the support rendered to us by the Associates, and to point out the important place which this support must continue to play if the INTELLIGENCER is to fully perform its mission. Friends should realize that the INTELLIGENCER stands upon an entirely different basis from that of the ordinary, secular periodical. It can never be expected to entirely support itself. In determining its policy, first emphasis must always be laid upon the fulfillment of its function as the organ of our religious body, and not simply upon business expediency. Some religious periodicals contain no advertising matter at all, being entirely supported by the organization which is using them to spread its message. In the same way, Friends should feel concerned to support the INTELLIGENCER. It is part of our religious advancement work, and its support must rest entirely upon ourselves.

The organization of the Associates is the means by which our members are giving this support to the INTELLIGENCER. And since the INTELLIGENCER is the organ of our religious body, we desire that the Associates should feel not that they are assisting us in our work, but that all of us are co-operating in the extension of our common faith.

THE BOARD OF MANAGERS,
ELWOOD HOLLINGSHEAD, *Chairman.*

The meeting expressed deep appreciation of the successful efforts of the Managers, feeling that the INTELLIGENCER had been greatly improved and strengthened under their care.

Herbert P. Worth, as Treasurer, presented the following report:—

REPORT OF THE TREASURER OF FRIENDS' INTELLIGENCER ASSOCIATES. 6/1/1920 TO 1/15/1921.

Received from Associates		$2,202.50
Paid to Intelligencer Association:—		
7/3/20	$1,000.00	
8/18/20	250.00	
9/3/20	300.00	
10/16/20	275.00	
		1,825.00
Balance on hand 1/15/1921		$377.50
Amount paid directly to Intelligencer Association by Associates previous to 6/1/20		$781.25
Amount received by Treasurer		2,202.50
Total paid in by Associates		$2,983.75

This total includes the following items which do not properly belong to 1920 payments:—

23 Associates paid in their full 5 yrs. pledge, 2 paid for 3 yrs., and 1 for 2 yrs., totaling advance payments of	$657.00
23 New Associates added as a result of the recent campaign for additional members have paid in	115.00
Second annual payments already made by Associates	90.00
Two contributions for 1921 without further promise	10.00
Total	$872.00

Some 1920 payments have not yet been made.

There are now 284 Associates representing a total annual contribution of $2,459.50

The Editor, Walter H. Abell, expressed his strong conviction that the INTELLIGENCER has a real mission,—it is needed to help build up and unify the Society, to disseminate the inspiration of the larger groups, and to carry the Friendly message to those not already in touch with it. He expressed an earnest concern that the INTELLIGENCER should be made better and that it should reach more people.

Various methods were suggested for extending the service of the INTELLIGENCER, and to the Executive Committee was referred the question of securing funds especially for placing the paper in the libraries of Colleges and other institutions.

The following Executive Committee was nominated by the meeting, and the Secretary was directed to cast the ballot for those named:—

William C. Biddle	Clarence C. Mills
Charles F. Branson	Isabel C. Roberts
Gladys Brooke	Edith M. Winder
O. Edward Janney	Samuel P. Zavitz
Walter C. Longstreth	

with the Chairman, Secretary and Treasurer ex-officio members.

Walter C. Longstreth and Abby Mary Hall Roberts, Tellers appointed by the Chair, reported the result of the ballot for officers and Managers as follows:—

Chairman, Ellwood Burdsall.
Secretary, Bertha L. Broomell.
Treasurer, Herbert P. Worth.

Managers to serve for three years:—
Edward Cornell, Alice Hall Paxson, Paul M. Pearson.

It was decided that, instead of sending out a formal request for the payment of 1921 pledges, these minutes should serve as notice that pledges are now payable. Checks should be made out to Herbert P. Worth, Treasurer, West Chester, Pa.

Adjourned.

BERTHA L. BROOMELL, *Secretary.*

Religion and Reconstruction

Pronouncements of Religious Bodies on Some Fundamental Economic Issues.

THE Social Order Extension Committee, which represents both branches of Philadelphia Friends, sends the following interesting summary of the attitude of other religious organizations toward some of the most important present-day, economic issues. The material is taken from periodicals or reports issued by the different denominations.

RESOLUTION ADOPTED LAST AUGUST BY THE LAMBETH CONFERENCE OF 252 ANGLICAN AND EPISCOPAL BISHOPS:

An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by

which alone we can hope to remove class dissensions and resolve industrial discords.

RESOLUTION ADOPTED IN MAY, 1919, BY THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA:

Resolved, That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

INDUSTRIAL DEMOCRACY.

American Protestants—With the demand for industrial democracy the churches are intensely concerned, for democracy is the expression of Christianity. The development of Christianity in the church and State requires industrial peace, but there can be no peace in industry unless justice is realized. What is justice in industry can only be determined and maintained as it has been in government, by the common consent of all concerned. The teachings of Jesus give the common man a right to participate in the control of industry, even as they give him a right to participate in the control of the State. Christian democracy applied to industry means the development of co-operative relations to the fullest possible extent. When all who participate in industry shall become co-operators with each other and co-workers with God in the service of humanity using the materials which he has provided, for the common good and not for selfish advantage, then will industry become a religious experience, developing service and sacrifice, the expression in economic terms of the fatherhood of God and the brotherhood of man.

American Catholics—It is to be hoped that the right to organize will never be called in question by any considerable number of employers. In addition to this, labor ought gradually to receive greater representation in the industrial part of management. The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production.

Church of England—Large numbers of working people too often have cause to feel that they are directed by an industrial autocracy, repugnant to them precisely because it is an autocracy, and because in so far as it controls their means of livelihood, it controls their lives. We cannot believe in the stability of any society, however imposing its economic triumphs, if it cripples the personality of its workers or if it deprives them of that control over the material conditions of their lives which is the essence of practical freedom. Christianity above all religions has fostered a keen sense of the value of every individual, and Christians cannot acquiesce in the undue subordination of human beings to the exigencies of any mechanical or economic system.

PROFITS.

American Protestants—The present assumption that after labor has been paid the market rate of wages, as determined by the competition in the labor market, all the value of the product belongs to capital alone we have found to be inconsistent with the conception of the goal of industry as serving the common good.... The increase of co-operative good-will, resulting from an honest effort to distribute the profits of industry according to some standard of social justice, may well prove to secure that increased production which is so great a present need.

American Catholics—Profit making is not the base justification of business enterprise. The employer has not a right to interest on his investment until his employees have obtained at least a living wage. A living wage is not necessarily the full measure of justice. All the Catholic authorities on the subject explicitly declare that this is only the minimum of justice. Why then should we assume that this is the normal share of almost the whole laboring population?

Church of England—There is no moral justification for profits which exceed the amount needed to pay for adequate salaries to the management, a fair rate of interest on the capital invested, and such reserves as are needed to insure and maintain the highest efficiency of production and the development and growth of the industry.

WEALTH AND INCOME.

American Protestants—Out of many of the very industries that pay inadequate wages great fortunes are being built. To their makers the Scriptures utter words of warning: "Woe unto him that buildeth his house by unrighteousness and his chambers by injustice; that useth his neighbor's services without wages, and giveth him not his hire." Against such inequalities the Christian conscience must protest, for it means poverty, bitter struggle, loss of opportunity and social unrest. It must find a way to remove them.

American Catholics—The present system stands in grievous need of considerable modifications and improvement. Its main defects are three: Enormous inefficiency and waste in the production and distribution of commodities; insufficient incomes for the great majority of wage-earners and unnecessarily large incomes for a small minority of privileged capitalists.

Church of England—We urge our fellow citizens to ask themselves whether an economic system which produces the striking and excessive inequalities of wealth which characterize our present society is one which is compatible with the spirit of Christianity, or in which a Christian community ought to acquiesce.

Is there not some grave error of distribution when the normal lot of many hundred thousand families of independent and industrious citizens is one of constant poverty in spite of constant labor?

The whole conception of society which tolerates as normal and inevitable the co-existence of riches and widespread poverty, instead of regarding it as the shameful denial of Christian brotherhood which it is, must be renounced by Christians and abandoned by the community. The pursuit of wealth in itself creates an atmosphere in which right social relations are hardly attainable and in which it is difficult not only for the rich, but for all classes to enter the Kingdom of Heaven.

———o—o—o———

LIVE while you live, life calls for all your powers,
This instant day your utmost strength demands,
He wastes himself who stops to watch the sands,
And, miser-like, hoard up the golden hours.

—*William Henry Hudson.*

Some Presidents I Have Met

BY O. EDW. JANNEY.

It is my purpose to relate several incidents in my life that are out of the usual way of experiences and seem to have been of interest to those to whom they have been related. Perhaps they will be of interest to the many of my friends who read The Intelligencer. They relate to interviews that I have been privileged to have with four of our Presidents: Lincoln, McKinley, Roosevelt and Wilson.

ABRAHAM LINCOLN.

Our family lived in Washington City until the close of the Civil War, and then our parents, thinking that a city was a poor place to bring up children, moved to Harford County, Maryland, where we lived on a farm, in a community of Friends and Friendly people.

During the exciting days from 1861 to 1865 Washington was a lively place and there was no lack of excitement and interest for a little boy, what with the marching of troops with the gay uniforms that were then worn, and the military bands with their stirring music.

Our father, Henry Janney, conducted a shoe store on Pennsylvania Avenue, near Seventh Street, and one day President Lincoln walked in and ordered some boots and shoes to be made for him. Two or three years later he told the story to our cousin, John J. Janney, of Columbus, Ohio, in the following words:—

President Lincoln said he was walking down the Avenue some time after he came to the city, when he remembered that he needed a pair of boots and he came to a shore store with "Henry Janney" on the door. "I thought now there's a Quaker and an honest man, and I'll buy a pair of boots of him. I went in and met Mr. Janney himself and had a good long talk with him, and I was so pleased with him that we have had a good many good talks together since; and I'll say to you that of all the men living in this city whose acquaintance I have made since I came here, there is not one in whose honesty and judgment I have more confidence than I have in Henry Janney."

I saw the great President three times. The first occasion was at a public reception soon after his coming to Washington. My oldest sister took me with her, and as we slowly passed along with the long line of those who wished to greet him, I grew more and more afraid of speaking to the President, whose tall form towered above all others present. In those days all ladies wore hoop-skirts, which spread their skirts out to an enormous extent. So, as we approached the place where Lincoln was standing, I, hoping to pass him by unobserved, sought to hide myself in the voluminous folds of my sister's dress. In this effort, however, I did not succeed, for the keen eye of the President detected me and reaching down his long arm he took hold of my little hand and said in gentle tones that took away all my fear, "And how is the little gentleman to-day?" Since that day I have striven to be a gentleman.

Some two years after this I was playing about the streets with one of my little friends and, happening to be near the White House, noticed a line of people waiting in front of the mansion to see the President. I said to my playmate, "Let's go in and see the President." And so we joined the line and went in with the others, the kindly President greeting us two little boys as warmly as he did the others.

Then one evening, just after the news of the surrender of Lee's army reached us, my father took me to the White House, and joined a crowd of people assembled there to hear Lincoln speak. I do not recall a word what he said, but remember well that he appeared at an upper window and addressed the crowd below in such a way as to arouse great enthusiasm and cheering. This was probably the last address he ever made, as very soon afterwards came his assassination.

In April, 1865, the silent form of the martyred President lay in state in the Rotunda of the Capitol, while thousands of mourners passed reverently and silently by and gazed on that majestic countenance for the last time. Each one felt that he had lost a personal friend. So my father and I felt as we entered the long line that passed by the side of the casket, feeling deep sorrow for the untimely taking off of this wise and brave friend of all mankind, and realizing not so much then as now the truth of the words of Secretary Seward, "Now he belongs to the ages!"

The Spiritual Relief of Europe

BY FREDERICK J. LIBBY.

Europe is not only in great physical distress: it is also spiritually sick. France is mad with fear and the militarism that comes from fear. The new States that have been created since the war are most of them under French influence; and they, too, are fixing their hopes of future greatness upon force. Germany and Austria are not militaristic any longer: they have lost faith in the god of battles but, in losing faith in him, they seem far too widely to have lost God altogether. I shall never forget the inexpressible sadness of seeing an old woman, with one foot in the grave, during a meeting in Konigsberg, burst into a horrid laugh whenever God was mentioned. Russia, in its violent reaction from the state church of the Czar, has likewise swung to an extreme.

The problem of ministering to the spiritual distress in any adequate manner is a much more difficult one than provision for material relief. Nevertheless, it has not yet received the same intelligent study that has been bestowed upon its companion problem. In Germany, for example, we have three small Quaker Meetings for our workers which are open to the Germans who wish to come, and have Quaker literature for circulation among those who send for it. I believe that for the advancement of the Friends' point of view this is all that we have a right to do in Germany under present conditions. We do not want to use our relief work as a means for the propagation of Quakerism in a sectarian way. Even to seem to do so would be a calamity. During this period of great distress physical relief carries its own message of love. Nevertheless, it is obvious that this spiritual service is absurdly inadequate to meet the needs of a nation. It seems to me to be comparable with the individual case department with which the English Friends began their relief work in Germany. They met people who came to see them at their office in Berlin; visited them afterwards in their homes, and then ministered to their wants. Clearly their work

was limited to a mere handful, and yet it was valuable as far as it went.

When the American Friends backed by Mr. Hoover came upon the scene and started relief which has become nation-wide, they had to work upon different lines. It was clear from the outset that they would not be able nor would it be desirable to import into Germany a personnel sufficient for feeding hundreds of thousands of children in widely separated centers. The work must be done by the Germans of good-will or it could not be done at all. Our part would be that of organization, inspiration, and supervision. Proceeding on these lines it has been our good fortune to be able really to be of service to the whole German nation along lines of physical relief. Last year, with a small personnel of our own, but with the aid of 20,000 Germans, we frequently fed as many as 630,000 children daily.

Using the experience gained in our physical relief as a suggestion, it is increasingly evident to me that if we would minister to the spiritual needs of any nation in Europe, we must do it through the men and women of good-will in the nation that we are trying to serve. It is true that our physical relief is conveying a spiritual message without a word being spoken; and this message is from the very heart of the Gospel. It is the message of disinterested service, of love, which is the very heart of God. Nevertheless, I cannot believe that it is the whole message that the situation requires. The hunger of Europe is for faith and hope as well as love: for faith in a God worthy of faith, a God who saves and transforms; for hope that reaches beyond the misery of this world into a world that will satisfy and is sure.

Such faith and such hope are not confined to the Friends, but are the common possession of all true Christians, of Christians in the countries that we serve as well as in the countries from which we come, of Protestants and Catholics alike. Accordingly, if I may return to the analogy of our relief work, our task in the countries where we wish to meet the spiritual need is one of organization and inspiration rather than of unaided effort. We need to co-operate with the powerful redemptive forces within the Catholic Church as well as within the Protestant churches of Europe. A Catholic priest who went from Austria to Bilthoven, Holland, to attend a meeting of the Fellowship of Reconciliation and there gave voice to his aspiration to be able to express within his body the ideals that animated that conference, is undoubtedly only one of many who have not bowed the knee to Baal.

Our faith has been too small. Our vision has been too limited. We have been appreciative of our brethren within our own narrow circle without beholding the host of possible fellow-workers whom God has been preparing for just such service. They are scattered, doubtless, and doubtless their faith, too, is small; but united and organized, with the aid of brethren of their own bodies from abroad, encouraged by the knowledge of their own numbers they would take heart, I believe, and under God would revivify their nations.

That such a task as this is difficult and requires even greater wisdom and ability than has gone into the relief work, is obvious, as I have said. Whether or not we can furnish leaders in this work I cannot say. The only thing of which I am sure is that no effort less than this will solve the problem of a Europe that is spiritually starved, that is groping in great darkness and that needs the Light which makes some of us glad.

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CONFERENCE ON RELIGIOUS EDUCATION.

The conference on religious education, held at the Friends' Select School, Philadelphia, on First month 29th, was a source of genuine inspiration to the large group which attended its sessions. Dr. Hugh Hartshorne, the first speaker of the afternoon, emphasized the fact that religious education in the end cannot be the result simply of certain class hours; it must come through home life, play and all the conditions of life. The time to teach the child the meaning of God, he said, is after it has had some experience from which it has caught the joy of service. All the child's highest instincts and experiences, it should be led to associate with its conception of God. Dr. Hartshorne then discussed story-telling as one of the powerful means for developing the child's conception of God.

Prof. Albert Baily, the next speaker, said that the child could not be brought to understand the Bible until it was made to re-live the experiences which are recorded there. He gave the means by which one may come to enter into Biblical narratives more deeply; through a knowledge of the geography of Palestine, through studying its appearance by means of pictures, and by learning to dramatize the scenes and characters involved.

Philip E. Osgood then spoke on the correlation of week-day and First-day religious training. He felt that First-day training should be primarily training for worship. He told of the system which he employs in his church. The children meet before church and he goes over the coming service with them, explaining all that they do not understand, and seeking to impress them with its significance. Then they attend the service with their parents, thus giving them a sense of co-operating with their elders in this profoundly important experience.

At the evening session, Prof. Baily gave a lecture on religion in art, which he illustrated with lantern slides of many famous religious paintings.

An exhibition of books related to religious education was shown, and a printed list of books on this subject, by Walter Haviland, was given out. Those desiring copies of this pamphlet may obtain them from the Friends' Select School, 16th and Cherry Streets, Philadelphia.

On the whole the conference was representative of the modern enlightened methods which are gradually transforming and revitalizing religious education.

THE OPEN FORUM

To the Editor:—For all readers who imbibed the depressing and uneconomic notions expressed in the article "An Experiment in Practicing Christianity," which appeared in the Intelligencer of First month 22nd, I would like to prescribe large doses of a wholesome, refreshing and inspiring tonic from the pages of a recently published autobiography entitled, "The Americanization of Edward Bok." S. S. Green.

Bartow, Fla., Jan. 27th.

PUBLICATIONS OF INTEREST TO FRIENDS

JORDANS REPORT:—The report of the Young Friends' Conference at Jordans has now been received in America. This is the first international conference held by Young Friends, and was held in connection with the All-Friends' Conference in London. The report gives condensed versions of all the addresses, together with summaries of the discussions. Among the addresses given are those by Rufus M. Jones, Carl Heath, William C. Braithwaite, and A. Neave Brayshaw. The report, which is illustrated with many snap-shots of conference scenes, will prove a vivid acount both to those who were present and to those who were unable to attend. It is bound in paper, 104 pages, and is to be had from the Advancement Committee, 140 N. 15th St., Philadelphia, Pa. Price 60 cents.

THE FRIENDS:—A revised edition of a pamphlet by Sylvester Jones, entitled, "The Friends, their history, organization and principles of faith and practice," 20 pages, is about to issue from the press. This essay was originally prepared at the request of the Church History Club of the University of Chicago in 1907: the edition was soon exhausted: watch later notices in regard to its sale.

AMERICAN FRIENDS' LITERATURE COUNCIL.

PAMPHLETS issued by the National Consumers' League: THE FOOD PROBLEM AND FEDERAL LEGISLATION; this pamphlet contains many statistics about undernourishment, food monopoly and high prices in the United States. It then outlines the impending legislation which has been framed to remedy these conditions. MINIMUM WAGE LAWS ARE GOOD BUSINESS, Extracts from letters from employers operating under a legal minimum wage. THE HIGH COST OF LIVING AND THE TEN YEARS' PROGRAM OF THE NATIONAL CONSUMERS' LEAGUE. NIGHT-WORKING MOTHERS IN TEXTILE MILLS, by Agnes de Lima, Research secretary. The above pamphlets may be had free of charge by writing to the National Consumers' League, New York City. AMERICAN MINIMUM WAGE LAWS AT WORK is a more extensive booklet which may be had at the same address, price ten cents.

Brief Items of Interest

A CONFERENCE was appointed for this month in Holland, the object of which is to band together all who will pledge themselves, in the case of war, not to bear arms, not to engage in making munitions, and not to subscribe to war loans.

PRESIDENT H. J. GRANT, of the Mormon Church, has set aside Sunday, the 23rd day of January, as a special fast day in behalf of the starving children of Europe. All Mormons will be expected to go without two meals, feel the pangs of hunger which millions of little children are feeling in Europe and contribute the price of two meals to two big relief projects—the Near East and European relief.

GEORGE D. HORST, millionaire manufacturer, of Reading, Pa., with his wife, has sailed for Europe to help with the child-feeding in Germany, under direction of the Friends' Service Committee.

THE Pennsylvania Branch of the Women's International League for Peace and Freedom met at 1300 Spruce Street, Philadelphia. It is essentially an anti-war league, its membership pledge containing a promise "not to aid in the prosecution of any war." At present it aims to support the Borah resolution.

A TWO days' conference, conducted by the Friends of the Indians, has been held at the Friends' meeting-house, 20 South Twelfth Street. Impending legislation regarding them was discussed. The plight of the Blackfeet Indians and the scarcity of teachers amongst the tribes were subjects under consideration. The annual meeting of the Indian Rights' Association was also held.

THE evils of drink recently caused the authorities of a Mexican town to destroy all alcoholic beverages, and they are pictured emptying barrels and breaking demijohns in this crusade, in the *Outlook*.

A CORRESPONDENT to the *Friend* (London) says:—"It is true that a protest by Friends against any particular war carries less weight by reason of their forswearing all war. Yet if you could only concentrate your mind-power on this terribly important subject, so that the Society could this time speak with an undivided voice, well knowing the facts and before the crisis arose, who knows how much good you might do."

P. COLEMAN DUPONT, of Wilmington, Delaware, on a visit to Lincoln University, Pa., gave a check for $100,000, payable to the institution.

DURING the recent typhoid epidemic, caused by defective water pipes, in Salem, Ohio, a Friendly center, fifty-eight Red Cross nurses were sent to help care for the sick. Salem has a population of 9,000, and nine hundred cases of fever occurred.

THE Junior Red Cross are doing much good work among children abroad and at home. One popular feature of home work is the introduction of hot lunches into the schools. Part of the fund is furnished by the school and part by the parents, the children doing the work and the arithmetic classes keeping the accounts.

THE *Boston Transcript* says Canada has reduced her armaments to a minimum. Not a drum or a bugle is heard on the streets, and the regular army has been reduced to less than 4,000.

THE *Swarthmore Phoenix* suggests that our college graduates take up the new profession of Community Service either as a temporary or permanent occupation "because of the work itself and the gratification that comes with worth-while achievement."

THE Mennonites from Manitoba will migrate this year to Wayne and Green Counties, Mississippi, where they have bought 125,000 acres of land and have an option on 100,000 more. There are about 162,000 in the community. Governor Russell has guaranteed them religious liberty and the right to their own method of education and ways of speech. He has done this in spite of the protests of State and national Legion of Honor societies and officials.

GUATEMALA will discharge two-thirds of her present army. The $50,000 a month saved will be put into school improvements. E. K. B.

CURRENT NEWS

PASADENA FRIENDS WELCOME VISITORS.

Southern California, with its mid-winter sunshine and flowers, its invigorating climate, its miles upon miles of boulevards midst scenery grandly picturesque and inspiring; then Pasadena, Crown City of the Pacific Slope; but best of all to Friends, near Friends and liberal-minded people, Orange Grove Friends' Meeting, in many respects the most unique religious organization of its kind in the world, having a large, increasingly active membership from many parts of the United States and Canada, representing all of the Seven Yearly Meetings of liberal Friends; these striking features evidently are among the attractions which bring ye Friendly tourist to this section.

Visiting Friends among us are made exceedingly welcome.

To assure them of our warm-hearted interest in their welfare, yesterday afternoon, Sixth-day, First month 7th, Orange Grove Monthly Meeting, through its Membership Committee, tendered to all of its friends an "Afternoon Tea" in the pleasant, east room of the meeting-house. This first social event of the New Year proved to be an especially enjoyable function. Many visitors were present. A goodly representation of prominent Friends of the Villa Street Meeting joined us in extending the hand of fellowship and welcome. The affair was an informal, democratic, cosmopolitan aggregation of cordiality and Friendly spirit over a cup of tea.

Ellen H. E. Price, clerk of the Monthly Meeting and chairman of the Membership Committee, was hostess. The receiving line was "progressive" in feature, as was also the pouring of tea. Among those to grace the dignity of this position was Anna W. Speakman, the eldest Philadelphia Yearly Meetingite present, and sometimes saluted as "Our Philadelphia Friend," although there are several others here who came from the same meeting.

The Committees appointed to look after details were exceedingly active, adding much to the keen enjoyment of all.

The following paragraphs by Keturah E. Yeo are taken from the invitation to attend, which appeared in the *Pasadena Star-News* of the previous day. They radiate true Friendly spirit:—

"There will be no formal program, but just a cordial handclasp, words of greeting, and a cup of tea.

"There are many persons who have much love and interest for Friends, either through ancestry, acquaintance, attendance at their schools and colleges, or through sympathy with the Friendly mode of worship. To all of these, to the members of the other branches, and to the 'strangers within the gates,' whom there has not yet been time or opportunity to meet, in addition to its own members and attenders, the meeting is extending its hospitality tomorrow afternoon."

MARIANNA BURGESS.

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MAKEFIELD FRIENDS PROTEST AGAINST MILITARISM.

In response to a letter received from New York Yearly Meeting of Friends, held at Poughkeepsie, Makefield (Pa.) Monthly Meeting of Friends adopted the following minute which it forwarded to the members of Congress from this district and to President-elect Harding:

"Makefield Monthly Meeting of the Religious Society of Friends, held First month 6, 1921, considered the subject of military training as now agitated in many parts of our country. We believe that the past war has demonstrated the futility of any such measures for the safeguarding of world peace and we see in it the danger which made the European war unavoidable.

"At this time of world disorder and unrest we call upon our national representatives to turn from any policy of imperialism which would necessitate a large military and naval force and to cultivate the friendship of our sister nations as the only sure path to peace.

"We protest against the expenditure of ninety-three per cent. of the funds of our government upon war —past and present, and call upon you for a broader statesmanship in order that a similar disaster may be avoided in the future."

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WESTERN QUARTERLY MEETING.

Western Quarterly Meeting met at Kennet Square, Pa., on First month 25th. This was the first time since its inception that it had been held elsewhere than at London Grove. The meeting-house was crowded both at the morning and afternoon sessions.

The period of worship with which the meeting opened was remarkable for its unity of spirit. Caroline J. Worth was the first to break the silence. She spoke of Jesus as the master builder, and developed the thought that all of us must be building beautiful lives, adding a stone each day. George Walton then carried on this thought, emphasizing the fact that in planning our lives we must not take it for granted that we are always to be spared from struggle and hardship. Pre-conceived ideas about the future stifle the voice of God within us, he said. Hardship and struggle are the means by which we develop our spiritual strength. Eliza Ambler said that the message of Friends to-day is summed up in the phrase, "Love in action"; that we are seeking to work out a positive program of good-will. Barnard Walton said that the reserve of strength which Jesus gained in prayer was the force which enabled him to meet the unexpected emergencies with which his disciples were unable to cope. He urged that we also lay up these reserves of strength through our experiences of prayer.

The business meeting then opened, and the queries were read and considered. In connection with the Fifth Query, a general concern was expressed in regard to the need of protesting against the increasing use of lotteries at local fairs and carnivals. The matter was referred to the Philanthropic Committee of the Quarterly Meeting. A campaign to educate public opinion against this evil will be carried on both through the press and through personal influence.

A minute was adopted to be sent to congressmen from the district urging their support of the measures now before congress for a reduction of military appropriations.

Before the close of the meeting, a concern was expressed in favor of holding the sessions of our Yearly Meeting jointly between the men and the women, as is now done in all our other meetings. It was felt that this would result in greater efficiency, and be more in keeping with our principles of equality. It was decided to recommend this suggestion to the next Yearly Meeting.

At the afternoon session, Jesse H. Holmes delivered an address on peace and disarmament, presenting both the material and the spiritual losses which follow war and preparation for war. He said that we must study the world situation, not to urge any particular social creed, but realizing simply that the present system has failed and that unless we are able to find a better one, the calamity of war will result in the future as in the past.

In the evening a meeting of Young Friends was held under the leadership of Eliza Ambler.

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting, held in New York, on the 29th of First month, was noteworthy, both for the unusually large attendance and for the intense and active interest shown in present-day problems. The large attendance is interesting, also, in view of the fact that no Friends from outside the Quarterly Meeting were expected to attend, the coming of Daniel Willets being an unexpected pleasure. His brief message in the Meeting for Worship showed that the teachings of truth will solve every question which may come to us.

Our own "home-grown" speakers, Albert Lawton, William W. Cocks, Dana Clough and George T. Powell, also brought helpful and spiritual thoughts. It is our business to find out the spiritual plan of this world. Few plants or animals come to absolute perfection; why should we lay stress on the shortcomings of other human beings? Confidence in each other is a mighty force. Our fathers did their work; we have ours to do. Our mistakes, though they often overwhelm us with suffering, bring out our human sympathy.

In the business meeting, Frederick E. Willits was named Clerk for the next two years, and Ethel Albertson Post, Assistant Clerk.

The Current Problems Discussion group, composed of Friends of New York Preparative Meeting, and others, presented to the Quarterly Meeting the letter given below, which it had sent to New York State Senators, the Chairmen of the Appropriation Committees of the Senate and House, and to Representative Hicks, and urged that the Quarterly Meeting take definite and vigorous action in the matter.

"At a meeting of the Current Problems Discussion Group, composed of Friends and others, held in New York on January 17th, the Chairman was instructed to communicate to you the strong conviction of the meeting that this country should now take the first great step in a world movement for disarmament. It was the unanimous opinion of the group that never in the history of civilization has there been a more opportune time to show the real faith of our country in the power of righteousness, and of justice as being superior to armed force.

"The Chairman was also instructed to urge you to use all the influence at your command to further this movement toward universal peace, and to oppose the excessive appropriations proposed for the army and navy of the United States—in order to prevent the Prussianization of the country by the ideas of the defeated nation.

"Very truly yours,
"J. Paul J. Williams, *Chairman.*"

This letter, which was received with great favor by the Meeting, brought up, also, the matter of universal military training in Congress, and in the New York Legislature. It was pointed out that there is now a movement to repeal the military training law in New York State. If this can be done, it may destroy the National movement entirely; at least, will make it much more difficult. New York State, therefore, is the key to the military training situation. Individual letters are of much greater value than group resolutions. This was emphasized by speaker after speaker, and Friends were urged to write to their legislators at Albany requesting action for the repeal of military training in New York; and to their legislators at Washington, requesting action against military training there, and for the Borah resolution for united naval reduction by the United States, Japan and England. The Clerk was directed, also, to write to all the Congressmen representing members of Westbury Quarterly Meeting, sending the above letter, and adding the Meeting's earnest desire as to their action on the Borah bill, and universal military training.

A report of the afternoon conference on the subject, "Do Prisons Protect Society?" will be given in a later issue. A. L. C.

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Oxford Friends began the new year with deep interest shown both in Meeting and First-day School. On First-month 2nd, Daniel Batchelor was present and gave a talk on character building. We must not be like the iceberg, he said, which is being constantly weakened from below until it topples over. We must be like the coral growing continually upward; strong in our foundations.

BIRTHS.

Powell.—At Chester County Hospital, West Chester, Pa., First month 1st, to Jere W. and Amy Pusey Powell, of Hancock's Bridge, N. J., a daughter, who is named Helen Hannah Powell.

MARRIAGES.

Philips-Turner. — On First month 8th, under care of Wilmington Monthly Meeting of Friends, in the meeting-house, 4th and West Streets, William C. Philips, of Wilmington, Del., and Caroline C. Turner, of Unionville, Pa.

ISAAC H. CLOTHIER; AN APPRECIATION.

Extracts from address given at the funeral of Isaac H. Clothier by Alexander Griswold Cummins.

Friends, we are here for a splendid purpose.

We bear witness by our presence to a privilege,—compelling, inspiring and ennobling. In this event wherein we reverently honor the memory of Isaac H. Clothier, we honor ourselves.

Sadness and gladness mingle as we bring our tributes,—confidence, admiration and affection. Let us weave these spiritual offerings into a wreath of beauty fairer than any made from earth's gift of flowers.

Humbly let us place our offering near him, our friend, so recently a man among men, a man of God, and now in his Heavenly Father's Home.

If we search the Scriptures through for a verse which seems to sum up the broad purposes of his life we need go no further than verse 18 of the 4th Chapter of the Book of Proverbs, which reads:—"The path of the righteous is as the dawning light, that shineth more and more unto the perfect day."

Others will be inspired to speak of the various factors, forces and works of our friend's life.

Let the composite impression that the life of Isaac H. Clothier made upon those among whom he worked and lived occupy for a brief space our attention.

His business enterprise and dealings were fair and square. His family life was loyal and true. He was a man of natural force of intellect. He used his powers for noble ends. His mind was set on high things. He believed in a religion pure and undefiled. He was a whole man, about him was a fullness of stature, therefore he was a righteous man. Such men upbuild civilization's progressive life. They are the truly great of the earth. They are ensamples unto us of right living. Therefore, whithersoever they go among the habitations of men they open a path for progress, a way of hope, a straight road for those prone to err, a highway of aspiration. For this reason the trail they blaze is as the dawning light,—leading us out of the desert of perplexity, insecurity, doubt and fear, into the promised land of faith, hope and love. Well may we all strive to be as he was among our fellow men.

As a small boy I knew Isaac H.

Clothier. I looked up to him then as a model man. In all this time through boyhood, early manhood, and mature years, I have continued to look up to him. As I have grown older he has ever grown greater in my estimation, commanding increasing admiration. Therefore, I feel that his firm purpose, his simple faith, his innate refinement, must have been as the dawning light to all those who knew him, shining more and more unto a day of greater perfection.

What a beautiful completion of life's long and fruitful journey here, was his!

The dawning light came streaming in at the eastern windows, his loving wife and nine devoted children, an unbroken family circle were all gathered round him, the brightness of the new day shone upon him as a radiant benediction and upon them all. While his loved ones were watchng and waiting, without struggle or reluctance his soul went forth in full assurance as upon the wings of effulgent glory, whither his Heavenly Father was calling him out and up into the light of his own perfect day.

As we look out now we see the shadows begin to lengthen. We are reminded of approaching sunset and the twilight hour.

As Isaac H. Clothier drew ever nearer the western horizon of his life here his faith deepened, his hope ever broadened. He found great comfort in Tennyson's immortal poem, "Crossing the Bar." He had a copy made especially to read at the funeral service of a friend.

It seems appropriate that I should use this copy in reading the poem to you.

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SUSAN J. CUNNINGHAM.

The news of the sudden death of Susan J. Cunningham, Emeritus Professor of Mathematics of Swarthmore College, which was briefly mentioned last week, has brought a deep sense of loss to all the older Swarthmoreans. Coming as she did to the college at its beginning, to it she gave the best working years of her life. She was born in Pennsylvania on March 23, 1842, and was a birthright member of Little Falls Monthly Meeting of Friends, Harford County, Maryland. Her father was Edwin Lloyd Cunningham, and her mother, Elizabeth H. Hollingsworth. To her grandmother Hollingsworth she owed the wonderful training in all the arts of the household of which she was an accomplished mistress, for her mother died when she was a child. Probably her thirst for learning was inspired and encouraged by a New England schoolmaster by the name of Curtis, who came to their neighborhood during her girlhood and opened a school. He was an enthusiastic student of mathematics and his love of learning was imbibed by his pupils. The *Swarthmore Phoenix* gives an interesting review of her many academic honors and of generations of Swarthmore students which she taught.

Many tributes to her were voiced at the large gathering of Friends and former students in the meeting-house on the college grounds the day of her funeral. On the following day, a beautiful cold, clear day, she was laid to rest in the old graveyard at Little Falls Meeting, Maryland. A gray-haired companion of her childhood, said at the grave, "On this beautiful winter's day, in the winter of her life, she has come home to rest among her friends of sixty years ago," just as she had wished.

There may be those who would like to know something of the last years of her life after she stopped teaching. Besides the interests already enumerated, for a while she taught mathematics to boys at the Philadelphia College Settlement—and during the past years of the war, her hands were always busy with knitting and she came regularly to Swarthmore to sew with the Friends there for the needy.

In September last she moved back to an apartment in Swarthmore, the windows of her living room looking toward the college. It was her great desire not to be a burden to anyone in her last days, and her friends cannot but feel that her sudden death, after a very happy day spent with some of her former students was indeed an answer to her prayers.

No narrative of Miss Cunningham's life would be complete without a mention of the tender, interested love she had for the children, yes, and grandchildren of her former students. It was the greatest pleasure to her to knit for them—mittens and sweaters—very many did she make for them and up to the very last day of her life, for a little pair of gray mittens lay finished on her table ready to send away when she died. A. H. P.

In the passing of Susan J. Cunningham, a life closes which, during its long and useful course, was dedicated solely to the instruction, help and uplift of others. None who came in contact with her but can testify to her patience in the trying task of teaching, and the ennobling influence of her character. She possessed in the fullest degree the spirit of self-abnegation, united with patient industry, which are the necessary attributes of all teachers.

The world is better because of her life, and although we sorrow in the sadness of farewell, we must also rejoice in the comforting assurance that in the presence of God who gave her life she now stands to hear that greatest reward for a life well spent: "We done, thou good and faithful servant; enter thou into the joy of thy Lord."

MORRIS L. CLOTHIER.

Could all of the students of Susan J. Cunningham have spoken concerning her at the memorial services in the Swarthmore Meeting-house last Fourth-day afternoon, on that which most deeply influenced their lives, the tributes would have been many and varied indeed.

Loyalty to Swarthmore would certainly have been unanimously emphasized.

Generosity in giving all that she could and what some of us feared was more than she should, to send young men and women to college was another outstanding characteristic.

Simplicity of life and self-sacrifice in order that she could give were consistently practiced.

Untiring energy in working to influence others to give for education, and especially for the two fellowships that deserving Swarthmore women might have opportunity for graduate study, will always be associated with her name.

I knew so well of her work for the Fellowships; of her willingness and even eagerness to do the drudgery in connection with them; of her enthusiasm which held us steadily to our duty in keeping them to their highest efficiency, that I realize that the names of the Lucretia Mott and Martha E. Tyson Fellowships can never be mentioned without recalling the memory of Susan J. Cunningham, who proposed and started them.

Adherence to duty as she saw it, was so marked in Dr. Cunningham that we all felt under the very spell of it when in her presence. She was one who *would* do the right as she interpreted it, come what might.

And so her generation of college students have much to be thankful for, and my last conversation with her, not three weeks ago, leads me to be very grateful that her translation into the Great Unknown was just as it was,—sudden and swift. She expressed herself to me very freely upon her dread of a lingering illness which might place care and anxiety upon others.

It is for her students whom she

loved, to cultivate in their hearts and to hand down to future generations, her sense of loyalty, generosity, simplicity, self-sacrifice, adherence to duty and all else which she has so freely given to the world through her long and useful life.

HANNAH CLOTHIER HULL, '91.

HER SUNSET DAYS.

How fitting, that her sunset days were passed
Beside a Swarthmore window looking west,
Where with fond reminiscent gaze she watched
The well-loved College to which she gave her best!

J. R. H.

DEATHS.

PARRISH.—At Kennett Square Friends' Home, First month 31st, JOHN C. PARRISH, son of John and Elizabeth W. Parrish, aged 85.

ROBERTS.—At Swarthmore, First month 31st, ELLWOOD ROBERTS, aged 75. Funeral at Plymouth Meeting.

VAIL.—On First month 4th, at Miami, Florida, JOHN H. VAIL, son of the late Lindley M. and Rachel Harned Vail, aged 76 years and 7 days. Funeral and interment at Quakertown, New Jersey. He was a member of the old Quakertown Monthly Meeting.

COMING EVENTS

SECOND MONTH.

5th — Philadelphia Quarterly Meeting, at 15th and Race Streets, Philadelphia, at 1.30 p.m.

5th—Gwynedd Monthly Meeting held at Norristown, Pa., at 3.30 p.m. Box supper at 6 o'clock. Address by Charles F. Jenkins, on the London Conference, at 7.30.

6th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Subject—"The Work of the Board of Health." Speaker—Dr. A. A. Cairns, Chief Medical Inspector of Bureau of Health.

6th—Public service will be held at Friends' Home for Children, 4011 Aspin Street, Philadelphia, at 3 p.m. An illustrated talk on the life of Christ will be given by Friend Parry, with special songs by the children. All welcome.

6th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Schuylkill Meeting, at 10.30 a.m.

6th—Bible Class at 35th Street and Lancaster Avenue, West Philadelphia, at 9.45 a.m. Subject—The Christian Life.

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6th—There will be a conference at Sandy Spring, Md., in the afternoon. Daniel Batchellor is expected to be present.

6th — Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 p.m. Subject—The Machine: Slave-Driver or Tool? Speaker—Frank Stephens, Founder of Arden Community.

9th and 10th—Abington Quarterly Meeting, at Abington, Pa. East and west-bound trains will be met arriving at Jenkintown station between 9 and 9.45 a.m. each day.

10th—At the regular meeting of the Peace and Emergency Committee of Philadelphia Yearly Meeting at 15th and Race Streets, at 7.15 p.m., Margaret H. Riggs of West Philadelphia First-day School, will give an account of her work and experiences in China, among the people living near the Canton Christian College. Her talk will probably be illustrated with lantern slide views. All Friends interested in this important method of peace and service work are invited.

11th and 12th—Lectures by Elbert Russell, at Washington, D. C.

12th—Salem Quarterly Meeting, at Salem, Ohio.

13th—Dr. O. Edward Janney expects to be at Gunpowder, Md., Meeting, and Daniel Batchellor at Little Falls Meeting.

13th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Subject—"The Work of the Board of Health." Speaker—Dr. Harriet L. Hartley, Chief of Division of Child Hygiene.

14th—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, at 7.30 p.m. Supper will be served at 6 o'clock to those present.

14th—Miami Quarterly Meeting, at Waynesville, Ohio.

14th—The regular meeting of the P. Y. F. A., Second-day evening, at 8 p.m. George S. Bliss will give an illustrated talk on "Weather Forecasting and the Work of the Weather Bureau." Members and their friends are cordially invited.

19th — Short Creek Quarterly Meeting, at Emerson, Ohio.

19th—Pelham Half-Yearly Meeting, at Coldstream, Ontario.

19th to 21st—Fairfax Quarterly Meeting held in Washington, D. C. George A. Walton and O. Edward Janney expect to attend.

20th — Chester (Pa.) Monthly Meeting, at Providence, Pa., at 2.30 p.m.

Buck Hill Falls

The open Winter has brought an unusual number of motorists to the Inn this year. The roads from Stroudsburg, via Analomink and Henryville, are in better condition than they have been at any time during the past seven Winters. One Connecticut car has been with us for nearly three weeks. With the heated stalls at the garage we are able to care for these unexpected motorists.

Last week a new stunt was uncovered on the hills—using dish pans in place of toboggans, and it proved a great success. The slide and whirl gave a new thrill.

There are still some accommodations available for our friends of the "Friends' Intelligencer."

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NOTICE—A play, under the auspices of the P. Y. F. A., The Fascinating Fanny Brown, in P. Y. F. A. Auditorium, 15th and Cherry Sts., Philadelphia, Fourth-day, Second month 9th, 1921, 8.15 p.m., proceeds for the American Friends' Service Committee. Tickets on sale at the P. Y. F. A. desk, 75c. Dancing.

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
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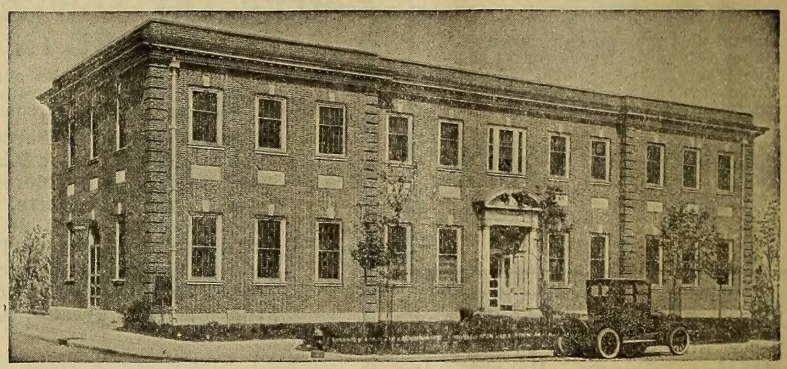
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, SECOND MONTH 12, 1921 VOLUME 78 NUMBER 7

FRIENDS and War

A survey of the "New Statement of the Quaker Position," which was adopted by the London Conference. The entire Statement, a twenty-three-page pamphlet, may be obtained from the Continuation Committee of the Conference of All Friends, 20 South Twelfth Street, Philadelphia, Pa. Price, Ten Cents.

In the following survey, we have attempted to sum up the essential principles set forth in the statement on war which was adopted by the London Conference, summarizing many of the passages which space does not permit us to reprint and giving the most important paragraphs in their entirety.

The brief foreword with which the statement opens, after reviewing both the inevitability and the difficulty of seeking to apply our religious principles to the problem of overcoming war, ends with a note of hope drawn from the analogy of slavery:—

"We have seen a similar faith prove triumphant in the abolition of human slavery," it says. "For centuries Christians failed to see that Christianity and slavery were irreconcilably inconsistent. Gradually the clearer faith and vision of a few pioneer spirits raised the entire Christian Church to the insight that slavery was incompatible with the teaching and spirit of Christ. We believe that war as a method of settling the affairs of the world is in like manner opposed to the ground and basis of the Christian religion. It is our hope that the Christian forces of the world may be brought to see this truth, and may join with us in a common effort toward a better world order."

The statement then opens with the following paragraphs:—

"The fundamental ground of our opposition to war is religious and ethical. It attaches to the nature of God as revealed in Christ and to the nature of man as related to Him. There are economic and biological arguments, but they are subsidiary to the main position. The only absolute ground for an unalterable and inevitable opposition to war is one which attaches to the inherent nature of right and wrong, one which springs out of the consciousness of obligation to what the enlightened soul knows *ought* to be."

Contrast Between Religious and Purely Practical Approach.

"It will always seem to one who approaches the problem on what is known as the *practical level* that in the last tragic resort he must disregard his deep-seated horror of war, he must remit his individual opposition to it, he must discount for the moment the testimony of his spiritual senses and merge himself into the corporate movement for national aims and ideals. When a national crisis comes he must count his own life, his own wishes and desires, his individual preferences as of no moment, of no consequence. But if, as may happen, he approaches the problem, as Friends in fact do, from a wholly different point of view he may very well find that nothing on earth can swerve him from what seems to him a higher obligation, born of his soul's vision of what constitutes truth and goodness. One who takes this position may be no less devoted to the ideals of his country, no less ready to surrender all that attaches to himself as an individual, but he may, quite sanely and even rationally, maintain that he can make his single life count for the most in the long run by preserving an uncompromising loyalty to the kind of world that ought to be and by standing, even though it may involve death for him, for the way of life which his soul knows is the true and right way."

Historical Development.

An outline of the historical development of the religious opposition to war is then given. It is pointed out that the various currents of religious thought and moral reform from which more than from anything else early Quakerism sprang, all place their central emphasis on the sacredness of human life. This was characteristic of their return to the gospels after the intricate theological systems of the middle ages. "The moment one turns from theological Christianity to the Christianity of the New Testament he enters an entirely new climate, almost a new world. We have even yet hardly begun to comprehend in full measure what havoc the theologians made and have always made of the Christianity which Christ planted in the world, nor do we quite realize how profoundly human ideals were altered by the change. In its original form and power Christianity was a way of living. Its central figure was a person who lived in complete consciousness of the love of God and through this intimate direct fellowship revealed a wholly new kind of life. God was seen and felt by him to be an all-loving Father, and through this supreme discovery all things in the world were at once transformed. The fresh new interest in man is one of the wonders of the Gospel.

During the middle ages this conception of Christianity as a "new way of living" was lost in the maze of theological speculation and controversy. "There can be no question that this substitution of theology

for real Christianity is one of the great tragedies of history. It turned the gaze to another world. It made men acquiesce in the evils of this one. It cut the nerve of practical effort to transform the world here. It removed Christ from real leadership. It transferred the scene of the Kingdom of God from the world we know to one where no conquests are needed.

With the coming of the sixteenth century, the humanists made a sharp revolt against this deadening system of theology. Erasmus is the chief exponent of their new conception. He "calls Christendom back to the Sermon on the Mount and to the positive way of life proclaimed in the teaching of Jesus. The result of his fresh interpretation of the Gospel itself is that he wakes up to the fact that war is utterly inconsistent with Christianity, and a dreadful perversion of it. Nobody has seen this more vividly than he did.

"Every page of the Christian Scriptures," he wrote, "speaks of little else but peace and concord; and yet the whole life of the greater portion of Christians is employed in nothing so much as the concerns of war. . . . It were best to lay aside the name of Christian at once, or else to give proof of the teaching of Christ by its only criterion, brotherly love."

Then came the founding of Quakerism. "George Fox was not a lone and isolated religious reformer. He had forerunners who prepared the way for him, but he stood forth as a man who not only had a fresh vision of a better way, but, what was more important, was prepared to put his truth into positive practical action. He felt once more the tremendous possibilities of human life. He saw again the prophetic vision of a Kingdom of God builded here in the world of men. He believed that the world is malleable and can be re-made through unswerving obedience to divine revelation of what ought to be. The gospel which he re-discovered was a gospel of life and light and love, and it had in it no place or possibility for war, or for the taking of human life on any ground whatever. . . . He set forth and exhibited a type of Christianity with which war was forever incompatible."

Early in the nineteenth century there came an important step in the historical development of the Quaker peace testimony when Jonathan Dymond wrote his Inquiry into the *Accordance of War with the Principles of Christianity.*

"Dymond studied with much insight the causes of war, and he dealt sanely and wisely with the moral evils involved in the nature of war. The weightiest part of his contribution, however, is his formulation of the fundamental grounds of the Quaker 'testimony' against it. He reduces the situation to a sharp dilemma; either we must refuse to fight or we must abandon Christianity. . . . Dymond takes for granted that Christianity is the well-defined way of life unfolded in the Gospels and incarnated in Jesus Christ, and he concludes that its essential feature is a spirit which would forever exclude participation in war on the part of a person who possessed that spirit.

"It should be pointed out that this argument of Dymond's—and the historical Quaker argument in general—carries with it immense implications."

The Fundamental Basis of the Peace Testimony and Its Implications.

"The Christianity which makes war impossible is a way of life which extirpates or controls the dispositions that lead to war. It eradicates the seeds of war in one's daily life. It translates the beatitudes out of the language of a printed book into the practice and spirit of a living person. It is not consistent for any one to claim that his Christianity as a way of life stops him from war unless he is prepared to adjust his entire life—in its personal aspirations, in its relations with his fellows, in its pursuit of truth, in its economic and social bearings, in its political obligations, in its religious fellowships, in its intercourse with God—to the tremendous demands of Christ's way. If Friends are to *challenge* the whole world and claim the right to continue in the ways of peace while everybody else is fighting, they must reveal the fact *that they are worthy of peace and that they bear in their bodies the marks of the Lord Jesus.*

"This fundamental religious ground, thus briefly reviewed in its historical interpretation, remains to-day the primary ground of the Quaker refusal to fight. Friends are as conscious as other people are of the complications of the social and political order. They are aware that perfect conditions are not to be expected at this stage of life. The Kingdom of God has obviously not yet come in all of its extensity or intensity. But they take the way of life, revealed by Christ, as a divinely given programme of human action and of social relationship. They do not rest their case on sporadic texts. They find themselves confronted with a Christianity, the Christianity of the Gospels, that calls for a radical transformation of man, for the creation of a new type of person and for the building of a new social order, and they take this with utmost seriousness as a thing to be ventured and tried. That it is difficult and that it involves living, even at this imperfect stage, as though the Kingdom of God had come and as though love were the supreme force of life, seem to them no adequate reasons against this experiment. The only way it ever can come, they believe, is to have a nucleus of people who practice it here in this very difficult present world, who have faith enough in it to make a venture and experiment of trying it, of living by it and, if need be, of dying for it. Finally, they profoundly believe that Christ's own loyalty and dedication to it, even though it cost Him life itself, has made it forever a way of sacred obligation. As this position is a unique one, and does not conform to the interpretation of Christianity generally held by the Churches throughout the world, it behooves Friends to be restrained in their judgment of others, and very careful not to assume spiritual superiority. They must themselves fully recognize the difficulties of maintaining their position in a world that does not yet accept it, and they can go forward in the difficult practice of their faith only if they clearly believe that they have found a way of life which is divinely revealed, and which, therefore, is backed by the eternal nature of things."

The question of authority is then discussed. What

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grounds has the individual to set himself up against the judgment of society when the two conflict? It is admitted that there can never be any absolute proof of authority. But there are several factors involved which, when combined, constitute the nearest approach to absolute authority which human beings can make.

The Nature of God.

"One of the most weighty of the influences which combine to form the sanction, or basis of authority, is undoubtedly just this faith of ours that *God has revealed Himself and has called us into life and fellowship and service with Him.* This faith is not built upon a few selected texts. . . . We may disagree as to what was Christ's conception of society, and we may be uncertain about the kind of 'kingdom' which He proclaimed, but we cannot be in doubt about the character of the Father whose revelation to the world is the consummate truth of Christianity. The whole gospel is here. We are called to live Christ's way of life in order that we may be like our Father! He suffers long and is kind. It is His nature to love and to forgive and to sacrifice Himself. He does not compel the human will by the application of force. He respects freedom. He drives no soul toward salvation by the use of sovereign power. His children become sons only because they discover His love, awaken to His grace, and respond to His goodness. The most unique feature of Christianity is this new revelation of God."

"We have, to be sure, no 'proof' that God is in very truth this kind of God. We accept this revelation of the character of God because it is the highest thing we know. It satisfies our highest and noblest nature. It speaks to our ideal self and helps form and build it. It raises us beyond impulses that are narrow and anti-social. It provides for a kind of life which we dimly feel to be potential in us all. It seems, therefore, grounded in the deepest region of the soul of man. It builds, too, the kind of world we want."

Conscience.

"The *interior* ground of opposition to war is that tribunal in the soul which we call conscience. It is enough for the moment to say that though we cannot make the immense assertion that conscience is absolutely infallible and a precise guide under any and every circumstance of life, it is nevertheless the surest moral authority within our reach—a voice to be implicitly obeyed in the crises of life. The last place of refuge amid the confusions of the world is this inviolable citadel within. We owe almost everything to the larger society of which we are an organic part—'almost everything.' But there is one thing we can never surrender, barter, or disobey at the command of any external authority—the august voice within us. Conscience is, therefore, and remains a fundamental ground for a refusal to fight."

Sacredness of Personality.

"There is another fundamental ground of opposition to war, namely, the sacredness of personality, the supreme worth of personal life. This extraordinary estimate of the worth of personality, like conscience, owes very much of its depth to the influence of the New Testament. There for the first time man stands forth in the light of his infinite possibilities, as a being of eternal destiny, and as a recipient of the limitless love of God. He outweighs all finite things, he surpasses in import even the whole world itself."

Irrationality of War.

"Besides all fundamental grounds against war which have been here reviewed, there stands out now in staggering revelation the obvious fact of its madness and sheer insanity. Through the long, slow centuries of tribal life, and while man was emerging from the dominant stage of instinct, there existed no known ways of solving differences between impulsive groups, except through a recourse to physical force. Fighting did not then seem irrational. It appeared to be the only 'natural' way to arrive at desirable ends. It seemed as rational as the pursuit of food or as the construction of shelter from the extremes of heat and cold. It was the world's way of getting forward. We have now reached a stage of development which puts fighting in a wholly different light. War has become a gigantic horror.

"The entire circle of the earth has been drawn in and ground in the awful millstones of war. An immense stock of the slender resources of the earth has been irreparably wasted. The men of finest physical type of all the warring nations have been either killed or mutilated. The flower of this generation, the potential genius of this age, has gone into the dark to come no more back to us. The agony, the waste, the moral chaos, the interruption of all human endeavor, the collapse of centuries of social effort, pile up an aggregate of horror which no conceivable gains could offset, and, then—to increase the irrationality of it all—we reflect that with a little patience and restraint, with a slight amount of give and take, with the wise application of long tested methods of justice and judgment all matters in dispute might have been peacefully adjusted, and all these rivers of blood prevented!

"Those who feel the essential insanity of modern warfare, as calm and reflective Friends are apt to do, are irresistibly restrained from joining in it. They have reached a stage of life in which the primitive pugnacious instincts are largely arrested and inhibited by the formation of social habits and rational ideals. It has become more 'natural' for them to revolt from killing and from the maelstrom of destructive forces than to be swept in with the instincts of hate and destructive tendencies. They feel about war as Tolstoy said, in his *Confessions,* that he felt about the execution of a man which he had witnessed, 'No theory of reasonableness can justify this deed, and though everybody from the creation of the world has held it to be necessary, *I know it to be unnecessary and bad.*"

"There are such differences of viewpoint manifested in any group of thoughtful people, and there is such a degree of uniqueness of ideal and vision in every developed individual that we can never predict with certainty what will appear as the most fundamental ground of opposition to war for any particular person or for any definite member of the Society of Friends. The grounds considered above are almost certainly the dynamic ones which operate in the minds of Friends to-day. The Christian way of life revealed in the New Testament, the voice of conscience revealed in the soul, the preciousness of personality revealed by the transforming force of love, and the irrationality revealed in modern warfare, either together or singly, present grounds which for those who feel them make participation in war under any conditions impossible."

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SECOND MONTH 12, 1921

Does It Cost to be a Friend?

"DOES one have to pay to be a Quaker?" is a query that has come at times to the thoughts, and occasionally to the lips, of some members of the Society of Friends. The question usually occurs to those who are not active in, or in close touch with, their Meeting.

The answer, of course, is that one may be a Friend in belief and spirit without being enrolled as a member of any religious body, but being a real Friend means that the individual must have at heart the welfare of humanity, and that will cause him to give of himself and his means liberally.

There is no doubt that for the accomplishment of definite work there needs to be united, organized effort; and organizations require money. Even when the active workers receive no monetary recompense, as is the case in Friends' Meetings, there is need for funds, generally in proportion to the amount of work done.

Distant and inactive members have little idea of the variety of activities and needs that prevail in their own Meeting. Even if little outside work is done, and the most active of our Meetings accomplish too little, there is expense in the mere upkeep of the building and grounds, in heating and care of the building. Then there must be correspondence with non-resident members, in order that the bond between them and the Meeting shall be preserved; there should be frequent social gatherings and perhaps occasional paid lectures; the First-day School must not be stinted; often a library should be maintained for the benefit of the pupils and older members. The children of the Meeting must be educated, and increasingly philanthropic needs press upon us.

Friends have tended far too much to collect money and spend it only on the running of Society machinery. It is a narrow and selfish, yes, a destructive policy, that confines the activities of an organization, especially a religious one, chiefly to maintaining its own existence. It is worth little if it does not do more than that. With the vast world of needs outside, precious opportunities for developing the spiritual life of a religious organization are wasted if there are not organized connections between the group of people striving to know the divine will and the conditions around them. Their first concern should be to contribute their strength and insight, and to give the guidance so sorely needed.

Comparatively few members of a Meeting realize that the work of the Quarterly and Yearly Meetings depends for its support upon the collections made by Preparative and Monthly Meetings. There was a time when our larger, central Meetings took very little notice of affairs outside of their own organization, and so comparatively little was needed to support them.

But of recent years Friends have awakened to a sense of their obligations and possibilities. They have realized increasingly that if there is anything in Quakerism which is good for a small body of people, it ought to be shared with others. Our committee for the advancement of Friends' principles is meeting a hearty response to its efforts to extend what we have come to call "our message." The name of Quaker is known today as it never would have been known had not representatives of all Yearly Meetings united to carry relief and a message of brotherhood to foreign peoples. All cannot take a prominent part in this work, but each can give as his circumstances permit.

A woman, who would have been a valuable member of the Society had she not resigned in her early youth, remarked recently that if the Society had been as active then as it is now, she would not have resigned. She is not the only one who has left us because the Society presented no acceptable field of activity. Let us hope that no strong man or woman of the next generation may be able to make a similar comment. There is need for more than money, but we must remember that funds are needed and that our Meeting activities must be encouraged, not curtailed.

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EVERY Friend should read the remarkable article entitled, "SOS—Europe to America," by G. Lowes Dickinson, which appears in the February issue of the *Atlantic Monthly*. It is a straight-forward statement of the consequences of the policy which the Allied nations have been pursuing since the signing of peace. Incidentally, it refers at length to the work of Friends in the child-feeding centers. "Would that all our statesmen might read it!" exclaimed one Friend.

RESOLVE.

To keep my health!
To do my work!
To live! To see to it
I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power;
But always fronting onward to the light,
Always and always facing toward the right,
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have!
Back to the way!

—*Charlotte Perkins Stetson.*

Some Presidents I Have Met

BY O. EDWARD JANNEY.

II.

WILLIAM McKINLEY.

In the late summer of 1898 the Friends' General Conference met in Richmond, Indiana, and one of the concerns that then arose was that our country would not enter into a war with Spain. It was decided to send a group of Friends to President McKinley with a carefully prepared memorial on the subject. Notwithstanding our objection war came upon us. Nevertheless in September it was thought best to present the memorial, and, by correspondence with the President's secretary, Mr. Cortelyou, a date was granted for our interview.

The delegation consisted of Jonathan K. and Emma L. Taylor, Edward Stabler, Jr., William Wood, Anne W. Janney and the writer.

Upon arriving at the White House, we were met and welcomed by Mr. Cortelyou, who ushered us into an ante-room, where we waited a short time, when the Secretary escorted us into the Cabinet Room, where we found the President awaiting us, to whom each one of us was introduced.

The President then took his place at one end of a long mahogany table, at which the Cabinet officers were accustomed to sit, and we were invited to occupy some of their chairs.

The President was a handsome man, with a most genial and attractive face. I remember well the details of his dress. He had on a black Prince Albert coat, with the red carnation, which he always wore, in the lapel, a plain black tie, a white waistcoat, with little sprigs of purple, with grey trousers. While talking to us he played with a rubber band, held in his fingers.

It was outside of that room a time of great excitement, the news of Admiral Dewey's capture of Manila had but recently been received; men of high rank were rushing about or waiting restlessly to see the President. Yet in that room was peace, order and quiet. Our group of Friends was received with as much courtesy and cordiality as if we had been people of importance.

As I held the memorial, the President requested me to read it, which I did. The President then took it in his hand, saying that he greatly appreciated our visit and respected our principles and would read the memorial carefully at his leisure. He then turned to me, sitting next to him and asked, "How much of the Philippine Islands do you Friends think we should retain?"

This was an appalling question! The capture of Manila had come upon the world so suddenly and so recently, that we scarcely knew where the Philippine Islands were located, and still less had thought about our relation to them. Yet the question was asked of us in so serious a manner as to create the impression that the President depended upon our judgment, and to make us feel for the moment as if the fate of the Filipinos depended on us.

He was answered that we had not sufficiently considered the subject to answer it without further study, and then Edward Stabler, Jr., said that we should probably retain only coaling stations, but the President replied, "No, we are led in this matter by destiny. In capturing these islands we have assumed a responsibility for their inhabitants which we cannot evade. We must hold them until they are ready for self-government," and he explained this decision in some detail.

At this point we felt that we had taken quite enough of the President's time, and rose to depart, with expressions of gratitude for the interview. Then William Wood, tall and stately, asked the President after the health of his wife, and was told that she was as well as usual. Then William Wood said, "We are just plain Friends and always like to inquire after the women folks," which made the President laugh and say that Mrs. McKinley would be glad to receive the ladies of the party were she not out driving." He then shook hands with each of us and we came away feeling that our President was a very courteous and clever man and that Friends, through us, had been highly honored. Indeed, we felt what some older Friends would describe as "Very much set up!"

Suggestions on Meetings for Worship

The first condition for a profitable meeting for worship is prompt, quiet and reverent assembling. Visiting outside after the hour arrives or late arrival handicaps the meeting to start with. When assembled the normal progress of the individual through the meeting will frequently follow this order—First, thankfulness; second, reflection; third, prayer; fourth, expression. One way to get into the spirit of a profitable meeting for worship is for each individual on taking his seat to think over gratefully the fact that he has life, health, friends, opportunity and religious help upon which he may depend.

After a pause of this kind to help toward attaining a proper mental state, each individual should endeavor to reflect earnestly and profitably. He may center his thought upon a single passage of Scripture or inspiring stanza, or he may review in mind the struggles and conquests of people striving to do God's will. He may think of other lives either in the past or present which show ideals worthy of emulation. He may recall great pictures, great sermons, helpful books or any other external stimulus which he has ever found helpful in his own life. During the period of silence he may review the high and the low points of his life during the last week and formulate resolves for the next week. His reflection must not be wholly selfish. The lesson of great lives, of great struggles, is one of mutual helpfulness. The period of reflection should cover an earnest consideration of how our religion can be better expressed in helpful action.

The third step in the meeting for worship is the actual realization of the help of God in carrying out our good intentions and calling forth new inspirations. This is the period of silent communion, of prayerfully seeking for the light and help which we need. This condition is more easily attained after a period of reflection on concrete things. It is almost impossible to attain introversion of spirit without careful preparation for it. This furnishes the reason why our meetings for worship should be introduced by a reasonably long period of silence. During this period we do do not formulate our aspiration in words, although we may sometimes be helped by recalling the words in which the aspiration of great souls has been

vocalized, such as the Lord's Prayer, various Psalms, this stanza from Andrew Rkyman's prayer,

"Clothe with strength the weak intent,
Let me be the thing I meant."

Lastly, the meeting for worship is not complete and satisfying without expression. The expression should only follow some or all of the previous steps in worship enumerated above. When we have been filled with a spirit of thankfulness in any field of concrete knowledge, have felt the spirit of aspiration to be guided into larger usefulness, we ought often to be impressed with the desire to share with others some phase of our own experience. Without expression worship may be helpful individually, but the realization of social worship comes when we share with each other the things we have found helpful.—*From the First-day School Bulletin (Philadelphia).*

Do Prisons Protect Society?

The topic of the afternoon session of Westbury Quarterly Meeting, held in New York on First month 29th, was "Do Prisons Protect Society?" The speakers were Martha Falconer, of the American Social Hygiene Association, and Roger N. Baldwin, of the American Civil Liberties Union. Both were heard with the greatest interest, the latter, indeed, being interrupted several times by applause—in a Friends' Meeting-house!

Martha Falconer said, in part, "A young woman is an asset. If she is of defective mind, and falls into the wrong hands, she can earn much money for them, in a wrong way. Such a girl must be protected. No State provides enough care for its delinquent women. Some Southern States give none at all. It is very important that they be properly classified, but this costs money. Nevertheless, New York has recently made important suggestions as to their classification and care.

"Prohibition helps in this prison question. In some communities to-day, the jails are practically empty. The splendid Cleveland jail has accommodations for 800. Last winter, it housed 200. I said to the warden, 'You will be out of a job soon.' But he was very certain that the numbers would rise again before long. That is the feeling in every prison I have visited. In a detention house in Boston, the caretakers were against Prohibition, because so few women now came in that they had to do all the scrubbing themselves.

"I wish we might have better custodial care in our institutions, so that the girls might be developed physically, mentally, morally. Think of your Blackwell's Island Workhouse. It is old, and out of repair. The women there are locked up, two in a cell, from 4 p.m. until the next morning. They should have more air and exercise. Most of the young girls there should be at Bedford. There is room for more, there. It has a cottage system, and opportunity for the development which they need.

"When we shut men and women up with poor food, air, etc., we are doing the worst we can for them. The Government should give better care to its Federal prisoners, should send them to the best-conducted penitentiaries, instead of taking no thought. There are over 200 women Federal prisoners. There should be a woman connected with the Department of Justice; there should be a parole system for Federal prisoners; and prisons should be inspected so that only good ones should be used for Federal prisoners.

"Above all, we should forestall prisons by giving boys and girls better programs of recreation, seven days a week."

Roger Baldwin said: "All our criminal processes fail in the object for which they are intended. Prisons are a place where we deal with people whom we do not understand. If a friend or relative has gone wrong, you do not send him to prison; you try to reform him outside.

"There are three groups in prison. First, those who are there accidentally, people like us. Most of us have had impulses that if carried out, would have taken us to the police. Second, Defectives, and victims of drug habits, or of something that prevents self-control. These should be in institutions where they will be cared for; not in prisons. Third, victims of our prison system; men whose lives are one long round of convictions and jail-sentences; whose resistance has been broken down by the system. A prisoner has no power of initiative. Do you wonder that when he comes out, he has none, and so follows the line of least resistance?

"I knew a boy in prison who had been a highway robber, with a band of others, since he was twelve. He was a normal boy. But he had never had a friend, or a human relationship. I became his friend. He learned to make friends, and now has three or four. He has been out of prison a year, but has broken away from his old associates, even under fear of death, and is making good.

"The only influences that do make men better in prison are personal. No matter how well a prison is carried on, it is fundamentally wrong in its basis. What we need to do is to destroy the basis of punishment (Applause). We must take the system of our homes into our prisons. Every father, mother, or schoolteacher, who rules by punishment, is sustaining the present prison system. We must get rid of the attitude of punishment, and adopt the attitude of love.

"The world is in a state of social warfare, between the possessors and the dispossessed. It is this state of social warfare that produces crime. Nine out of ten prisoners are *poor, young, men.* Some of the best spirit,—misguided spirit—of our young men, is being broken in prison.

"There is no criminal type. Turn loose the inhabitants of Blackwell's Island, or of the City Tombs, and give them a good chance to make a living on the land, and they will make as good citizens as an equal number picked up at random on the street. No social or religious or economic revolution can solve this problem. There are many people who can not adjust their impulses to social life. Good-will, alone, can solve the problem. Society must be organized upon the old-fashioned Christian principles. Support movements for social and economic reorganization that will remove the causes that lead men to jail. And above all, Love.

"More people go to jail in hard times than in good times. They go because they have nowhere else to go; they may not know that, but it is true. Our conduct is determined largely by circumstances. Men just out of prison are usually poor, young, and their characters not fully formed. They naturally go back to their old

associations. They can not break away unless a friend from outside gives them a chance.

"There must be more personal friendships, and a better understanding, both of the boys and girls who have gone to jail, and those who may go, unless given a better chance." A. L. C.

Poland: A Nation Born to Sorrow

BY FREDERICK J. LIBBY.

Of the new-old nations "liberated" by the war, Poland's lot is the bitterest. Mothered by anti-Bolshevik, anti-German France for her own selfish ends, she has been compelled to don armor over her swaddling clothes and extend the agony of four years of war with two more exhausting years. Now with her doctors mobilized or dead, she is swept with typhus and threatened with cholera. Her cities are hungry and naked and cold. Her southern border, bereft by contending armies, of the one means of support, the cattle, starves miserably. And what can one say of her eastern area, the region devastated and robbed by seven or more armies? Crowded into huts and dug-outs, subsisting on potatoes, cabbage, and a black bread that is made of everything but flour, children clad for winter in the one cotton garment of summer, they are predestined to furnish victims in sickening hosts for the epidemics already upon them.

Yet even these are well off in comparison with the returning pilgrims from Russia who are coming back empty handed to the spot of their nativity. Fifty-four such have just returned from Buzuluk to the ruins of their old homes near Werbkowice. Read what Harry Stevens wrote of them about the middle of November: "In one place a man and his wife were excavating a large square out of a high bank at the side of the road. Their plan was to build a lean-to of wattles and clay against it. Meantime they were sleeping in the open, despite the keen frost. In another place we found a family of six living under the long semi-circular canvas cover that had been the roof of their cart.

"From family to family we went and everywhere the same mournful story. One woman was a widow with three children; another a widow with two children; one man with a paralytic wife, another living with a mother well over seventy.

"The clothing of all was a pitiable sight. Scarecrows on English fields boast of better. They wear home-made boots of straw plaited, and outer garments too thin and ragged to be patched. None of these clothes could stand the least hard wear of winter. We asked them what they would do this winter. The answer was usually a shake of the head and a hopeless, 'I don't know.' One man more alive than the rest said he had thought until his head ached, but all to no purpose."

The comprehensive dearth in Poland affects all classes except a little group at the top. The Polish mark is lower even than the Austrian crown, a fact which makes the purchase of imported goods, generally speaking, impossible. Professional men suffer with the wage earners. Those that have retired on even handsome incomes or pensions are here, as in Vienna, now the poorest of the poor. A pre-war income of $1,200 a year is now $20 with a suit of clothes costing $25, and a can of milk for the baby $0.20. The surpassing need of Poland is recognized in every country of Europe. "Help us and Poland," is the appeal from our Mission in Germany and even from poor Vienna.

All of the relief organizations uniting are able only to diminish, not to meet this vast tragedy. The American Relief Administration (Hoover's organization) will give one meal a day to more than a million children of communities large enough to arrange the administration of the gift, but so great is the poverty of the people that the other two meals are mostly lacking. And who will provide for the parents? The American Red Cross has a few doctors and nurses and relief workers in Poland, but in numbers wholly inadequate as yet to scatter a thin sprinkling through the devastated area, to say nothing of eastern Galicia. The Jewish Joint Distribution Committee has undertaken to mother 50,000 Jewish children, but what are they among so many? The Friends have been aiding students' institutions in Warsaw and other cities; have been making some provision for university students in Warsaw, Cracow and Lemberg; have been conducting a valuable but limited anti-typhus campaign, first in Zawiercie and later in Nadworna and the vicinity; have been maintaining a social settlement in the foot hills of the Carpathians at Pasieczna; have done an interrupted piece of reconstruction in the Werbkowice area; and have aided refugees during the past summer in various places. But to quote again from a recent letter from Poland: "Truly our small measures of relief seem very minute drops in the ocean of the necessities of these people."

Our Polish Unit has just submitted for the action of our home committee a six months' program, modest in size but soundly conceived on the foundation of work already done. It is in four parts: First, special provision for children under school age, provided that we are largely aided by other organizations with respect to food and clothing. Second, anti-typhus work in co-operation with the Health Department of the Polish Government. Third, continued aid to the needy students of the universities until these shall be taken over by the World's Student Movement. Fourth, reconstruction in the devastated area.

The estimated minimum cost of this program is approximately $180,000, of which America is asked to furnish $130,000. Since the brunt of the burden has hitherto been borne by the English Friends, this division of the balance is a just one. It includes $24,000 for the students which may be made unnecessary if the plans of the Y. M. C. A. and Y. W. C. A. are successful.

The Unit now in Poland numbers fifty-five. Seven of these are Americans, nine are Polish and Russian and thirty-nine are British. William R. Fogg, of Lansdowne, Pa., is the head of the Unit, and Clement M. Biddle, of New York, is giving his valuable aid in the re-organization for the winter's task. Dr. Haigh, who has been until recently the head of the Unit and who has resigned to make room for a Friend in his place, is continuing as the senior medical officer. His knowledge of Poland, his vision, and his devotion make him invaluable. The adoption of the program above indicated will necessitate so many changes in the location of the personnel that it would be useless to enter into a detailed statement here as to their activities. The names of the Americans in Poland are: William R. Fogg, Clement M. Biddle, Anna Craw-

ford, Frank Walser, Paul Ward, Hilda Holme and Benjamin Collins, Jr.

What kind of personnel do we need to complete the Unit? The very strongest business men as administrators; the most experienced relief workers we can get; and all of them Friends in spirit and as many as possible members of the Friends' bodies. How great a task shall we undertake this spring when the mud dries up and reconstruction can begin in earnest? In eastern Galicia there is a section of the devastated area which we have investigated three times and where we had begun operations which the Bolshevik invasion last summer arrested. Its chief town is Tarnopol and we call it the Tarnopol area. It comprises what were once two hundred villages. About one-half of these villages have been destroyed. Two lives have been lost in the investigation here through typhus fever. It is the hope of many that the Tarnopol area will be our Verdun area in Poland. It would not require so great a personnel as did our work in France, for the Poles themselves would build their houses. They need from us transportation and supervision. Their government will give them the necessary lumber. They will need of us also seed for planting and possibly a part of the necessary agricultural implements.

The loving sympathy of America for the children of poor Poland flows undiminished by the fateful policy of their rulers. They at least art not guilty; and they suffer. Without our aid they will die.

Three Quaker Blacksmiths

Charles F. Jenkins sends us the following interesting clipping, which appeared recently in the editorial column of the Philadelphia *Public Ledger:—*

A few short paragraphs in an English newspaper tell of the filing of the will of George Tangye.

Back of that bit of ordinary legal chronicling is one of the romances of British business.

There were three brothers Tangye. Of the three George was the youngest. They were Quakers and as youngsters they established a tiny blacksmith shop in Cornwall. They were clever boys and excellent workers, and they did pretty well. One of them invented a jack of great lifting power. They still were blacksmiths when, in 1857, the Great Eastern, the wondership of the world at that time, was built. You may not know it, but no steamship ever built created so much of a sensation as that one. And the *Great Eastern* might never have sailed the seas but for the three young Quakers of Cornwall.

Brunel tried to launch the mighty ship and couldn't. The great vessel stuck on the ways. And she kept sticking there until the three Quaker boys brought jacks such as one of them had devised and lifted the great ship and sent her overboard.

Ever after the Tangye boys used to say they launched the *Great Eastern* and the *Great Eastern* launched them. And what a launching! Out of that tiny blacksmith shop there grew the great corporation of Messrs. Tangye, Ltd., of Birmingham, world famous for its engineering works.

Many honors have been shown to the Tangye brothers. Knighthood came to one, university degrees to the others, and with honors and years there came wealth, too—lots of it.

George Tangye was 85 when he died. His personal estate was more than a million. He left a goodly sum to charity and among the charities were not a few Quaker hospitals, sanitariums and such, together with one gift of $25,000 to go to any Quaker charity his executors should determine.

Friends and the Orient

At the invitation of Elbert Russell, a group of concerned Friends met for a supper-conference at Woolman School, on the evening of First month 2nd, to discuss possibilities of formulating the growing Friendly interest in the Far East into some definite program. Margaret H. Riggs and Joseph E. Platt, both of whom have recently returned from work in China, were present. Among others present were Walter Haviland, who recently made a tour of inspection of the work of Orthodox Friends in Japan; Alfred Wright, J. Barnard Walton and Samuel J. Bunting, Jr.

As a result of the evening's discussion it was decided the the first definite step which Friends could take toward carrying their work into the East, would be to work for the support of Margaret Riggs at Canton Christian College. She has already had several years' experience at this work and feels that it offers great possibilities for constructive service. If Friends would undertake the responsibility for her support there, they would be entitled to elect a member to the American Board of Directors of the College.

Joseph Platt suggested that it might also be wise for Friends to send some well-known Friend to the East for a brief period of inspection, after which he might report to our meetings on the needs and the possibilities of work in China.

IMPORTANT LEGISLATION PENDING

THE STERLING BILL FOR THE SCIENTIFIC REGULATION AND SELECTION OF IMMIGRATION (S. 4594).

This bill proposes a new, comprehensive and permanent policy for continuously adjusting the amount of immigration to the changing economic conditions in this country. The amount to be admitted from each foreign land is to depend on the ease and speed with which the different nationalities become Americanized and enter wholesomely into our body politic.

The following eight points summarize the main features of the bill:—

1—A Federal Immigration Board with carefully defined duties and powers.

2—The Scientific regulation of immigration based on accurate information in regard to

(a) Economic conditions in each State.

(b) Experience as to assimilation of each people.

3—Admission annually of only so many immigrants from each people as we can wholesomely assimilate and steadily employ without endangering normal American Standards of living, labor and wages.

4—Continuous adjustment of volume of immigration to changing economic and industrial conditions in America.

5—Examination of immigrants before they sail.

6—A proper distribution of immigrants.

7—High standards of Naturalization.

8—Citizenship for all who qualify.

This bill is now before the Senate Committee on Immigration. Since the emergency bill passed by the House in December is not likely to be reported out by the Senate Committee, the need of promptly adopting a permanent policy is increasingly urgent. The most useful step that

can now be taken by those who think Congress should promptly enact some new immigration law is to write to Senator LeBaron B. Colt, Chairman of the Senate Committee on Immigration, urging this course and commending the principles of the Sterling bill.

The Sterling bill is supported by the National Committee for Constructive Immigration Legislation, 105 East Twenty-second Street, New York City. It has issued a pamphlet outlining the principal features of the bill. This pamphlet, together with a copy of the bill and a striking illustrated folder on "One Hundred Years of Immigration," may be had free of cost by writing to the Secretary of the Committee.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

"AN EXPERIMENT IN PRACTICING CHRISTIANITY."

TO THE EDITOR:—The INTELLIGENCER for First month 22nd contains an article, "An Experiment in Practicing Christianity," which seems to me one of the most compelling expressions of faith that it has ever been my privilege to know. I have showed it to a number of people, and I myself have read it several times, and each time, the spirit in which it was written has proved afresh an inspiration to more trenchant sincerity, more complete courage.

To one who has lately read again of those pentecostal days of early Quaker faith, it can not but recall the spirit that possessed men and women of that time. Are we not too apt to regard those lives of utter courage and complete abandon to the impulses of selflessness, in a false perspective, as almost unrelated to ourselves, to the demands of our own day and generation upon *us*? They have for us now a sort of halo born of distance and centuries of deference. But may it not be that we are sometimes as blind to spiritual significances in contemporary events and lives as were the people of that day who saw, in these courageous souls whom we *now* regard as our spiritual forebears, our leaders in the truth, only a source of "social disorder" and "lawlessness," or at best foolish personal eccentricity? Were there not many, even "doctors of the law," who could see in Jesus only a "wine-bibber and a friend of publicans and sinners"?

This man who is making this "experiment" himself says in all humility that the fuller vision actual experience always gives, will doubtless lead to change in this particular expression of his ideal. Is not the mere *circumstance* of expression always variable, in a sense immaterial? Surely to follow the ideal, the spirit of Jesus does not *of necessity* mean literal crucifixion, or even to assemble twelve companions, or to walk from one place to another. All such things, great or trivial, are matters of mere personal, temporary, incidental circumstance. But to follow Jesus' ideal does mean, *must* mean, to be unflinchingly true to one's own soul's vision *wherever* this may lead. In this day of widespread imprisonment and increasing persecution for conscience sake, it may indeed lead even to actual crucifixion. Surely for no soul faithful to-day to the faith of Friends for which our forebears suffered, and died, can it mean to live oblivious to, or without *active* sympathy with, the suffering throughout the world to-day. To follow Jesus must mean to each one of us to-day to in *some*wise "go about doing good," to be sincerely, understandingly, "acquainted with grief"—the grief, the suffering, the enslavement everywhere about us, if only we have eyes to see, "ears to hear." As I understand this man's action, he is simply *giving the spirit right-of-way in his life.* Can any human do more? Dare any human do less? Incidentally, at the moment, this abandonment to the Spirit's direction leads him to give away all but one pair of shoes, one suit of outergarments—as indeed George Fox found leather clothing convenient to his needs, and other Quakers, the wearing of homespun a medium of expression for the vision of truth that just then possessed their souls. Certainly there is no intrinsic, inherent virtue in mere leather, or homespun, or a single pair of shoes. All these things are only and always incidental, temporary media of expression. But there *is* "virtue," there is deep spiritual value in the use we make of these things, of *all* things. And do we not deprive ourselves of this value and significance, do we not indeed, close our hearts to the message of the Spirit, if we allow superficial criticism of a medium, a method, a tool, a mere circumstantial detail, to obscure for us the vital truth of the life, the soul, struggling for expression through these?

We say a certain thing is not "practical." Practical for *what*? An action that is not "practical" for self-preservation, or conforming to contemporary environment, may yet be eminently "practical" for conveying to the world a great and new revelation of truth. Quakers are essentially, in the very nature of their faith, *spiritual anarchists.* Should not our habitual attitude be that of readiness to greet *any* soul of high courage and faith as a brother-pioneer, a fellow-spirit?

That this one man so deeply feels the needs, the enforced privations, the bitter suffering of his fellowmen that he has no peace apart from them, is "driven of the Spirit" to share with them their uttermost burdens, seems to me a truly wonderful revelation of the actual spirit of Jesus in our midst. It was just this that he, too, did in the following of his own vision. He gave *himself.* If we indeed give the Spirit right-of-way in our own souls, can we give anything less? ESTHER HARLAN.

Johnstown, Pa.

Brief Items of Interest

THE suggestion made by English Friends to the League of Nations that their meetings be opened by a time of silent prayer was not adopted by them.

THE London Meeting for Sufferings was informed through their Library and Printing Committee that the promised gift from Rufus M. Jones and American Friends of over £800 had now been received for the purchase of "The Spence MSS.," and that Robert Spence had agreed to accept £1,500 for the volumes, and that their possession had thus been assured to London Yearly Meeting. "A minute expressing warm and hearty thanks to the Friends of America and England for their contributions was adopted by the meeting."

THE history of the United States, by Allen C. Thomas, translated into Yiddish, is presented to every Jewish immigrant to the United States.—*The Manchester Guardian.*

THE American Forestry Association has started a "hall of fame." It began with the "Wye Mills oak" near Easton, Maryland. The tree covers a third of an acre and has a spread of 140½ feet. The circumference one foot from the ground is 51½ feet.

THE Washington (D. C.) *Herald* tells that nearly $2,000,000,000 changed hands this year as a result of gambling. "Gambling at cards and betting on racing has reached a frenzy never before equalled in the United States," says Director Lewis, of the Savings Division of the Treasury.

THE Armstrong Association Fund, to provide scholarships for the higher education of colored students, reports that $1,600 for this purpose has recently been collected among colored people.

SINCE the Christmas vacation a caterer system has been installed at the Friends' Union, State College, Pa. Applications for membership from Friends for next year are already being received. E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING JANUARY 29TH.

Five Years Meetings ...	$1,494.69
Philadelphia Yearly Meeting (4th and Arch Streets):—	
Lansdowne Mo. Mtg. ...	10.00
Philadelphia Mo. Mtg...	10.00
Philadelphia Yearly Meeting (Race St.):—	
Germantown Mo. Mtg...	1,526.38
Concord Mo. Mtg.	17.00
Green St. Mtg., Phila...	371.00
Other Meetings:—	
Sandy Spring, Maryland, Mo. Mtg.	182.60
Baltimore Mo. Mtg.	400.00
Baltimore Yearly Mtg...	688.70
Cornwall, New York, Mo. Mtg.	17.50
Blue River, Illinois, Quarterly Mtg.	50.00
Middleton, Ohio, Friends	17.00
Jericho Mo. Mtg. (New York)	294.00
Manasquan, New Jersey, Mo. Mtg.	10.00
Contributions for General Fund	2,662.26
For Germany	10,373.42
For Austria	1,678.63
For Russia	135.50
For Poland	19.50
For Serbia	175.00
For Syria	169.25
For China	72.00
For Armenia	70.00
Miscellaneous payments.	200.00
Total	$20,644.43

CURRENT NEWS

CONCORD QUARTERLY MEETING.

CONCORD QUARTERLY MEETING met at West Chester on Second month 1st. "The dominating feeling of the meeting seemed to be," says the *Daily Local News*, "that in these times so generally declared to be 'out of joint,' Friends must play a part and play it in no half-hearted or hesitating manner, in restoring it to a firm basis built upon a foundation of Christian principle.

"The sentiment of the meeting was summed up in a minute presented by the Philanthropic Committee, urging Friends to be loyal to their principles and to use their influence in securing the passage of bills in Congress and State Legislature which shall be in accordance with those principles."

Among those who spoke in Meeting for Worship were: Elizabeth Newlin, Charles S. Paxson, and Maria Bishop, a visiting English Friend. "Dr. Jesse Holmes said that one distinctive feature of the Society of Friends is that it is a society of ministers, with no laymen. Every member should be a minister and if he does not, in some way, let the world know what he stands for he is not a true member of the Society.

"The only way to bring the conditions which Christianity has given us as our ideal is to recognize humanity as a great family with God as the common Father. We must have faith in our fellow men and recognize the good that is inherent in all.

"Anna Travilla Speakman made a plea for the work which Friends are carrying on for humanity across the seas and urged that those living in comfort here at home shall not leave all the work to the young people who are braving hunger and cold for the sake of saving others from starvation and suffering.

"Florence Hall Philips made a plea for contributions which she might send to a representative of the Friends' Service Committee, Virginia Preston Grist, who is doing relief work in Havre, France.

"At the business meeting, minutes from Street Meeting in Somerset, England, and from one in London, recommending E. Maria Bishop and introducing her as having a concern to visit the smaller meetings near Philadelphia and Baltimore were read. Assurances of welcome and appreciation were voiced by Caroline J. Worth, Elizabeth Newlin, Anna Travilla Speakman, Sarah R. Paiste and others.

"After the noontide recess, when a substantial luncheon was served in the school building, the business session was resumed with the reading and discussion of queries. Among those who spoke earnestly against militarism and in favor of securing legislation opposed to it were Dr. Holmes, Chas. Paxson, E. J. Durnall, of Swarthmore; Lavinia C. Hoopes, William Cope and others."

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INTER-RACIAL COMMITTEE MEETS.

THE Inter-Racial Committee, of Philadelphia, held its third meeting Second month 5th, at Philadelphia Y. F. A. Building.

Guests of the committee included Bishop Levi J. Coppin and Jesse H. Holmes.

A sub-committee on the press, including Esther Morton Smith, of Arch Street Friends; Rev. Richard W. Hague and Raymond T. Bye, of University of Pennsylvania, reported they had shaped a statement of the object of the committee, the tensity of the present interracial relations and appealing for co-operation from the press in helping to bring mutual understanding and confidence into the situation.

The sub-committee reported that editors of the leading Philadelphia papers had been personally visited with this statement and had responded with encouraging insight and good will, promising space for brief notice of future work.

Mrs. William I. Hull and Prof. Leslie P. Hill reported an article in answer to ex-President Taft's recent editorial, "The Negro in Politics," in which he apparently adopts the view of white Republican politicians of the South that party expediency must still deny recognition of constitutional rights to colored Republicans there, that they would better content themselves with disfranchisement so that they might reap more school money and less lynching.

The paper in answer to this editorial was a powerful appeal for a white leadership dealing with the rights of educated men and women on a higher plane than party expediency.

The committee directed the article be printed in leaflet form and sent to leading public men, including Mr. Taft and the incoming heads of the Republican party.

ANNE BIDDLE STERLING.

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GEORGE SCHOOL ENDOWMENT.

THE campaign to add $500,000 to the George School Endowment has been under way for three months and is about one-quarter completed. A total of $147,000 has so far been reached. The work is directed by a committee consisting largely of former students, of which Arthur C. Jackson is chairman. By means of printed letters, it has distributed much specific information about the affairs and finances of George School. Local campaign committees are at work in about half the Friendly communities within the limits of the seven Yearly Meetings. During the fall the Principal, George A. Walton, gave his whole time to the campaign, but for the present has resumed his regular duties at the school. The campaign will be continued until the required amount is raised.

The average contribution from

former students is $74.19; from parents of students, $80.65. For other members of the Society of Friends, exclusive of the George School Committee, the average is $86.81.

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NEW YORK NOTE.

The gymnasium of Friends' Seminary, New York, is now in use four nights a week for organizations or activities unconnected with either the Seminary or the Meeting. Twice a week, on Second and Fourth-day evenings, from 7 to 9.30, the place is used by Boys' Clubs of the Gramercy Neighborhood Association, a different group each night. About fifty boys, fourteen years old or thereabouts, come each time to play basket-ball, and do gymnasium work of various kinds. On Third-day nights the United Girls' Club has the floor. This Club is one of the twenty or more units, in New York City and neighborhood, of the New York League of Women Workers, the purpose of which is "to promote and establish in the State of New York clubs of working girls for purposes of mutual benefit, recreation, and intellectual and moral advancement." The United Girls' Club has fifty or more members. At the Seminary, they use the basket-ball floor, and the gymnasium apparatus, they bring their sewing for a chatty evening, they have little entertainments, etc. At Christmas time, they had, in the gymnasium, a Christmas party for a number of forlorn children. On Fifth-day nights the young women who work in the National Bank of Commerce, New York City, come in for an hour or so of basket-ball.

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LAING SCHOOL.

The county has opened more of its schools this year so that children who have been compelled to walk ten or more miles each day to Laing now have schools in their vicinity. However, there are some children who prefer coming to Laing and walk distances of from four to eight miles to the school. The opening of the county schools has cut down our enrollment to about three hundred, which, with the completion of the new building, gives us considerably more room to do efficient work. Most of our class rooms have seating space for the children, with the exception of the fourth grade, where many of the girls and boys must be seated in chairs along the sides and the back of the room.

We are still finding it necessary to put a great deal of emphasis on the grade work. However, we are progressing nicely in our five industrial departments. The Manual Training Department, with the strong foundation laid last year, is now able to work out larger problems. Last year such articles, medicine closets, tabarets and tables were worked out until the boys were entirely familiar with their tools. Now, with this knowledge of their tools and more equipment given by the George School and the Abolition Society, the boys are making pieces of furniture suitable for their homes. The same that is true of this department is true in the Cobbling, Cooking, Sewing and Printing Departments. Everywhere we are working for efficiency and thoroughness, our aim is to have strength of character as well as strength of intellect.

I would like to state that just what is meant by a "closer connection with the county" in Miss Ida Tourellot's report given of Laing in the Friends' Intelligencer, Eleventh month 27, 1920, is not clear to me. I think there has not been a representative visit us from the Phillip Stokes Fund during the last two years. The County and Laing are trying to do some very definite things. It seems to take a great deal of time to accomplish a little, yet one result has been obtained in that we have this year a County Supervisor, with headquarters at Laing. We hope to accomplish more, and would be glad for suggestions or a personal interview from the representative of the above-named fund.

We can still make use of barrels or packages containing your discarded clothing or shoes, and shall be glad to receive them when sent to Laing School, Mt. Pleasant, S. C.

Charlotte Bryant Ross,
Principal.

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GERMANTOWN SEWING CIRCLE AIDS SERVICE COMMITTEE.

Spurred to activity by the movement started in Camden, the Sewing Circle of Germantown Meeting initiated a campaign for the Hoover Child-feeding Fund. A small group was appointed to canvass, and efforts were made to include the Friends' Association, the First-day School, the Day School as well as our Meeting.

The most gratifying part of the work was the immediate and generous response from children and grown-ups alike to the great need of humanity, and in spite of many previous contributions we were happy to forward the following:—

Day School	$20.15
First-day School	267.73
Meeting and Association	1,404.50
Total	$1,692.38

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Philadelphia Quarterly Meeting's Boarding Home has just received a legacy of $1,000.00 (less the collateral inheritance tax) from the estate of Letitia H. Jackson. This friend was for many years a boarder at the Home, and much interested in its welfare. As a gift always useful and always appreciated, she presented the handsome grandfather clock which stands in the hallway of the Home.

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Both branches of Friends in West Chester recently combined to give a supper for the benefit of the Friends' Service Committee. The supper brought into fellowship many who had needed to know each other, and when the net proceeds were divided, each group had a substantial sum for the Service Committee. Contributions since added to the portion of our group have raised it to nearly eight hundred dollars.

BIRTHS.

Cocks.—On Twelfth month 22, 1920, to Edmund and Mary Anderson Cocks, of George School, Pa., a daughter, who is named Alice Anderson Cocks.

MARRIAGES.

Philips-Turner. — On First month 8th, under care of Wilmington Monthly Meeting of Friends, in the meeting-house, 4th and West Streets, William C. Philips, of Wilmington, Del., and Carolien C. Turner, of Unionville, Pa.

Underwood-Downing.—Near Centre, Wilmington, Ohio, on First month 17th, Irma Fay, daughter of John and Cora Downing, and Zephaniah, son of the late Zephaniah, and Matilda Underwood.

SUSAN J. CUNNINGHAM.

"Life on earth is not given to anyone for a permanent possession; it is for the use of all." Thus pondered the poet Lucretius two thousand years ago, even as we today must reflect: "Life on earth is not given to anyone for a permanent possession; it is for the use of all." Could it have been permanent, we would wish it to be so for those bulwarks of Swarthmore College, Robert M. Janney, Isaac H. Clothier, Susan J. Cunningham. But these rare friends have, in a sense,

spent their lives, and ultimately forfeited them, that we who came within the sphere of their influence may have the privilege and the joy of carrying on their achievements, their hopes, and their ideals.

A sternly sweet austerity, a generosity that had no thought of self, a will to do that recognized neither retreat nor defeat, unswerving devotion to duty, unflinching insistence on high standards, love for Swarthmore College that amounted almost to religion—these are the characteristics that enriched the life of Miss Cunningham, these are the qualities with which she endowed the "old Swarthmore."

Her passing lays upon the alumni, students, and friends of Swarthmore a sacred charge that this life which has been dedicated to the college may be, to repeat Lucretius' phrase, "for the use of all." Reverently, I trust, we shall accept that charge, with a full appreciation of the great responsibility that it entails. Under the standards of Miss Cunningham there can be for the new Swarthmore and new Swarthmoreans no shirking or hypocrisy, no failure or mediocrity. In her philosophy, as it finds expression in the words of the essayist, "It is beyond all reason and comprehension to be satisfied with anything that is not the best."

ETHEL HAMPTON BREWSTER.

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AN APPRECIATION OF ANNA M. JACKSON.

The following Minute was adopted by the Friends' Home Association of New York Yearly Meeting, on First month 29th:—

Again the Executive Committee of the Friends' Home Association has to record the death of one of its Charter Members, Anna M. Jackson.

The history of the Penington has been bound up with her life; she having been Clerk of the Executive Committee from the beginning until 1920, and a member of the Penington family for many years. During all this time her broad judicial mind alert to grasp details and solve difficulties was always freely given to the Penington problems.

Her's was a rare gift for friendship for all classes of people. With a remarkable memory and keen insight she fitted many of the younger generation into helpful situations, not only for their own remuneration, but also for the public good. People of differing colors, creeds, and education will long hold her in loving remembrance.

She was blessed with a happy disposition that radiated sunshine and good cheer and won for her a wide circle of friends. She leaves behind her the memory of a sweet, strong nature that will live in the hearts of those who knew her best and loved her for her splendid qualities as a woman and a friend.

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NATHANIEL RICHARDSON.

The following review of the life of Nathaniel Richardson is taken from the memorial by Arabella Carter, which appeared in the Philadelphia *North American*:—

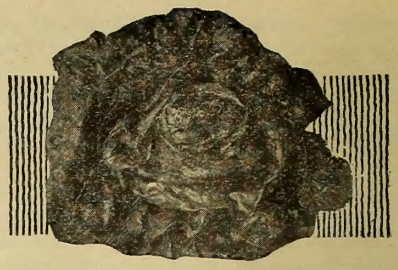
Nathaniel Richardson was born Fourth month 18, 1839, and passed away Twelfth month 22, 1920, nearly 82 years of age. He was the son of Nathaniel and Hannah Yarnall Richardson, and the grandson of Peter Yarnall, a minister of the Society of Friends, also of Joseph Richardson, of Philadelphia, a gold and silversmith.

He was in the class of 1857 at Friends' Central School. He was a graduate of the College of Pharmacy and continued in the drug business in Philadelphia until he returned to the country and engaged in the manufacture of magnesia, in which he was still active at the time of his death. At the age of 23, he married Mary K. Cooper, of Woodbury, N. J.

Early in life, he yielded to the divine impression made upon him and appeared in vocal ministry when quite a young man. Byberry Monthly Meeting of Friends acknowledged his gift in the ministry in 1876. Many offices of responsibility were his in his Yearly Meeting as well as in subordinate Quarterly and Monthly Meetings and faithfully were the duties performed. He was treasurer of Byberry Meeting at the time of his death.

Earnest in the belief that the franchise should be extended to women he lost no opportunity to advocate it and he lived to rejoice in the achievement of this, as well as the abolition of the liquor traffic, another cause to which he was pledged.

On the day of his funeral many were the testimonies borne to his worth by Anna Jenkins, Ferris Hallowell, Isaac Michener, Evan T. Worthington, Ellis W. Bacon, Watson Dewees, and Arabella Carter.



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SCHOOLS.

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Under the care of Philadelphia Yearly Meeting of Friends.

Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to

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George School, Penna.

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Charles Burton Walsh, Principal

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A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address

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Country Home School for young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

DEATHS.

BUNTING.—In New York City, Second month 4th, ELIZABETH M., daughter of the late Charles T. and Phebe M. Bunting, aged 89 years and 10 months. "The Angels sang in Heaven when she was born."

ELLIS.—At his home, Evanston, Ill., First month 31st, CLIFFORD JUSTICE ELLIS, aged 60, son of the late Charles J. and Matilda S. Ellis.

HALL.—At East Goshen, Second month 5th, HANNAH, widow of Albert Hall, late of West Chester, in her 89th year.

SMEDLEY.—At Media, Pa., on Second month 5th, PHILENA Y., widow of Thomas Smedley, in her 88th year.

WHITE.—On First month 27th, in Pasadena, California, REBECCA SMITH WHITE, aged 64 years, daughter of the late John Gibbons Hunt and Anna M. Hunt, formerly of Philadelphia and Lansdowne, Pa. She was a member of Orange Grove Monthly Meeting.

COMING EVENTS

SECOND MONTH.

13th—Bible Class at 35th Street and Lancaster Avenue, West Philadelphia, at 9.45 A. M. Subject—The Christian Life.

13th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Speaker—Western Starr, Single Tax lecturer. Subject—Taxation and Social Progress.

13th—Dr. O. Edward Janney expects to be at Gunpowder, Md., Meeting, and Daniel Batchellor at Little Falls Meeting.

13th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Subject—"The Work of the Board of Health." Speaker—Dr. Harriet L. Hartley, Chief of Division of Child Hygiene.

14th—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, at 7.30 p.m. Supper will be served at 6 o'clock to those present.

14th—Miami Quarterly Meeting, at Waynesville, Ohio.

14th—The regular meeting of the P. Y. F. A., Second-day evening, at 8 p.m. George S. Bliss will give an illustrated talk on "Weather Forecasting and the Work of the Weather Bureau." Members and their friends are cordially invited.

14th—8 P. M., Warwick James Price will discuss "Our Oldest

Buck Hill Falls

Recently a guest started at Swarthmore Shelter on a pair of skiis and fairly flew over the snow until finally she stopped on the bridge at the Golf Club House. It was a wonderful ride and a glorious sight, causing those she passed all varieties of thrills for the performer had never been in skiis until the previous week.

Are you beginning to feel the effects of an enervating winter—a winter without the usual cold which sends the blood racing through your veins and forms new corpuscles? If so, a trip to the Pocono Mountains will give you that much-needed tonic, and you will find homey comforts within.

A letter from our General Manager, Charles N. Thompson, who is in Europe, included a message from Wengen, under the shadow of the Jungfrau in Switzerland, as follows: "From the Alps of Pennsylvania to the Poconos of Switzerland, is some distance, but I find human nature very much the same everywhere. The winter season all over Switzerland has been very backward, the weather much too warm, but it is some improvement now. The Americans have not come since the war."

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Racial Problem." The negro question is one in which Friends have always shown much interest. The Germantown Friends' Association welcomes all to membership.

16th — Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, 7.30 P. M.

17th — Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 P. M.

18th—Margaret Riggs will give an illustrated talk on her work in China, in the School Building, 17th Street and Girard Avenue, Philadelphia, at 7.30 P. M., preceded by a mid-winter picnic supper. All are invited.

19th — Short Creek Quarterly Meeting, at Emerson, Ohio.

19th—Pelham Half-Yearly Meeting, at Coldstream, Ontario.

19th to 21st—Fairfax Quarterly Meeting held in Washington, D. C. George A. Walton and O. Edward Janney expect to attend.

20th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Leader, Samuel Zane Batten. Subject, Co-ordination of Church Work.

20th—An informal meeting for worship, under the auspices of the Junior Conference Class, in the meeting-house at 17th Street and Girard Avenue, Philadelphia, at 7.45 P. M. Earnest support to this devotional hour is requested.

20th—Paul Jones is expected to be at Friends' Union, State College, Pa.

20th — Chester (Pa.) Monthly Meeting, at Providence, Pa., at 2.30 p.m.

21st—Center Quarterly Meeting, at Unionville, Chester Co., Pa. Reuben P. Kester expects to attend.

22nd — Burlington Quarterly Meeting, at Mt. Holly, N. J.

24th—Bucks Quarterly Meeting, at Wrightstown, Pa.

25th—There will be an informal social held at the Brooklyn Meeting-house, at 8 o'clock. All Friends and friends are cordially invited.

26th—Blue River Quarterly Meeting, at Chicago, Ill.

26th to 28th—Warrington Quarterly Meeting, at Menallen, Pa. Daniel Batchellor expects to attend.

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

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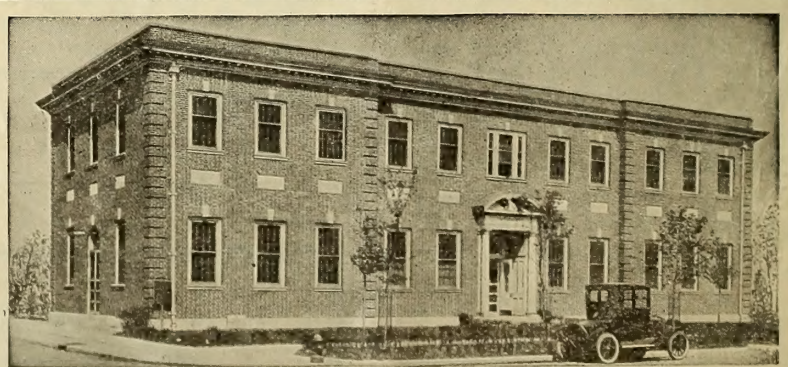
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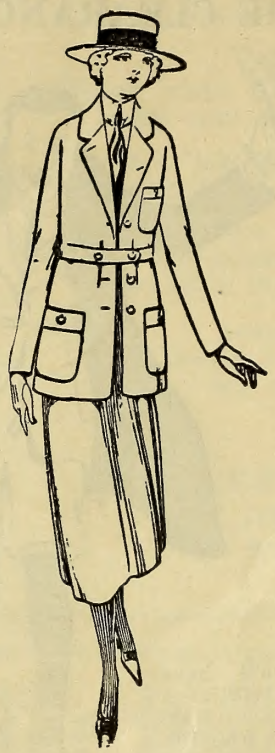
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ESTABLISHED 1844 PHILADELPHIA, SECOND MONTH 26, 1921 VOLUME 78 NUMBER 9

Where, Father, To-day?

"Father, where shall I work to-day?"
And my love flowed warm and free,
And he pointed me out a tiny spot,
And said, "Tend that for me."
And I answered quick, "Oh no, not there,
Why no one would ever see
No matter how well my work was done,
Not that little place, for me?"
And the word he spoke, it was not stern,
He answered me tenderly,
"Ah, little one, search that heart of thine,
Art thou working for them? *or for* Me?
Nazareth was a little *town,*
And small was Galilee."

ELEANOR SCOTT SHARPLES.

The Appeal of the Far East

BY ELBERT RUSSELL.

THE present situation in the Far East makes a special appeal to the Christian people of the United States. There is, first of all, the appalling and constant need of medical aid, education and religious teaching among the overcrowded, ignorant, disease-laden, superstitious people of China. Conditions in Japan are only a little better. They need the spiritual help of Christianity as the basis for permanent improvement in their outward conditions. In the second place, there is an emergency call from China on account of revolution and famine. There are probably twenty million people starving in the present famine district. The majority of these will die before another harvest unless help is given. Beyond this, there is great need of assistance to China in flood prevention, if famine is not to follow flood periodically among the crowded population of the great river valleys.

There is also urgent need of Christian help in the process of building up a new civilization to take the place of the old which is breaking up and disappearing. A new national consciousness is awakening in China, but it has not yet come to full realization. The nation is still in a plastic state, still capable of being shaped for good or for ill. The new China may be an asset to Christian civilization, if the proper influences are brought to bear upon her people now; or it may become a menace to western civilization, if it is developed along the lines of an aggressive military power. A few years ago Japan was in the same plastic state, but at present its national life is rapidly settling into a narrow nationalistic mould, which it is more and more difficult for Christianity to influence or reshape. But the opportunity to influence the Chinese is still open. It remains largely with the Christian people of America to determine whether the new China shall be Christian and neighborly or pagan and selfish.

In the absence of other strong influences, Japan will most certainly develop the resources and shape the character and policy of the new China. The results of Japan's attempt to civilize Korea, however, do not make this a pleasing prospect. The persecution of the Christians in Korea by Japanese officials shows an attitude, which would make Christian work in China very difficult, if Japanese influences came to dominate China. Only a people with Christian hearts and Christian motives can safely be given the task of developing the new Chinese civilization.

In all the far eastern countries a social and industrial revolution is beginning, like that through which the western world has been passing since the age of steam began. No friend of humanity can contemplate with equanimity the prospect of a repetition among the Japanese and Chinese workers of the sufferings and struggles through which the working classes in Europe and America passed in the early stages and our industrial revolution,—overgrown, filthy cities, poor housing, deadly diseases of overcrowding, long hours of labor, the sweating of men, women and children, and all the other horrors of the struggle be-

tween capitalistic greed and exploited laborers in our own industrial system. These can only be prevented by strong, enlightened, Christian social influences, brought to bear in the Far East speedily.

It is not only for the sake of the welfare of the Oriental workers and for the sake of a stable society there, that Christian foundations must be laid for the new social order of the Far East. The standard of living of our own laboring class will inevitably be lowered, if they are thrown into commercial competition with an industrialized east where wages are pitiably low and the hours of labor inhumanly long.

There are two phases of the situation which should appeal particularly to Friends and which put a special responsibility upon us. The situation in the Orient is full of menace to the peace of the world, if tendencies now in operation develop to their logical end. First, in spite of the desires of the most enlightened leaders of Japan and the traditional, friendly attitude of the Japanese people toward the United States, public sentiment in Japan is being steadily alienated from the United States, and from some other English-speaking countries, as well. The attitude toward the Japanese which prevails in California, Canada and Australia is irritating to their pride. They realize that they have done wonderful things in the last three-quarters of a century. In that time they have assimilated the best of western material and intellectual civilization, and attained a high place of influence and power among the nations of the world. They have been matched in war, in diplomacy, and in industrial competition with white peoples and feel justly proud of their victories and achievements. They do not intend to be treated as inferiors, nor will they continue indefinitely to suffer the insolence of the traditional Anglo-Saxon contempt for colored peoples.

Japan is in the best position to develop the vast material and human resources of China, both because of her nearness and of her industrial development during the late war. If she does this, the Japanese will naturally dominate the spirit of the new China and determine the character of her new national life and its attitude toward the rest of the world. Thousands of Chinese students attend the Japanese universities. It is easily conceivable that an embittered Japan might create in the Chinese mind antagonism toward the western world. The Chinese people have rankling memories of the opium war of Kiao-Chou and other aggressions of so-called Christian nations. If Japan and China should develop together such a hostile attitude, the vast material wealth of China would form the basis of a very formidable Oriental naval and military armament. The four hundred and eighty million people of China would furnish material for enormous armies which western civilization could not hope to match. It is appalling to think that the Chinese people could throw away an army the size of all the soldiers who perished on all sides in the great European war, and yet scarcely miss the ten million from among her quarter of the human race.

Secondly, the prospect of China's development in the immediate future is such as to create another situation that is full of sinister possibilities. A people respond more rapidly to material and intellectual influence than to those which would modify their religious practices. To-day China is scarcely able to support her population, seriously crowding as it does upon the margin of substance, but ancestor worship ties the mass of the people to the graves of their fathers and prevents them from leaving the congested areas or emigrating to other countries as permanent colonists. The first effect of western influences will be to increase the population. Commerce, manufactures, and improved agriculture will augment the means of substance, so that a larger population can live in China. Ancestor worship and polygamy together will continue to maintain the present enormous birthrate, while western sanitation, medicine and hospitals will gradually reduce the death rate, and the better enforcement of the prohibition of opium will make a longer-lived people. The result will be almost certainly an enormous increase in the population of China in the next fifty years.

By that time, with or without the aid of Christianity, western science and philosophy will destroy the restraints of ancestor worship and release the tides of emigration. Then this surplus population will attempt to emigrate to more favored sections of the earth in order to find permanent homes and a higher standard of living. If the other nations should resist this spilling over of China's surplus population, a conflict could easily be precipitated which would be of terrible moment to the world. It is of the utmost importance, therefore, for us as peace makers, not to wait until war breaks out or a conflict is imminent to become active, but to attempt now by every means in our power to Christianize the spirit of China and Japan. This alone will guarantee the peace of the world, if the conditions, I have forecast, should develop.

Christian ideals supplanting ancestor worship and stopping polygamy would go far to decrease the birth rate; and would at the same time instill into the Chinese and Japanese peoples a Christian spirit that would make them good neighbors in the larger world of which we must in the future live and play our part. We Friends ought not to be content merely to abstain from conflict in the time of war or to build up again the things, which war has destroyed,—praiseworthy as both of these attitudes are. We should get in ahead of those who make war, and build up the spirit, character and relations which make for peace. We should endeavor to occupy worthily those sections of these countries in which Friends are already at work, and which are given over to us by the common consent of other Christian bodies doing missionary work in China and Japan. Schools, hospitals, meetings, and literature are needed. Those already established need greater support. In addition there are whole provinces whose myriads of people are yet untouched.

TAKE the Sunday with you through the week
And sweeten with you all the other days.

—*Longfellow.*

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Preparation For Life's Greatest Business

RUFUS M. JONES.

Reprinted from the London Friend.

THE true worshipper is one who rises to the positive experience of the real presence of God and who is bathed with the joy of that experience. The theologian seeks for right ideas about God; the worshipper seeks for God Himself. The former speaks of God in the third person—"He is"; the latter knows God in the second person—"Thou art, and Thou art my God." It is, of all things, important to discover how to make this great ascent of soul and how to arrive at the meeting-place where the finite spirit becomes aware of its Divine Companion, though it must not for a moment be supposed that He is far away or in some other country—in the remote heights or in the unfathomable abysses. All that is really needed is to get ourselves into a true condition to discover that He is already there. "To arrive where God is," as St. Augustine beautifully said, "is nothing else but to *will to go*—to will God entirely is to have Him."

The trouble is that most of us do not realize that this *intention* to find God as a personal experience is the primary and essential thing in religion. We have become so accustomed to substitutes that we very easily fall back upon these substitutes and consider them sufficient. We content ourselves with hearing somebody talk about God, or with the theological account of Him, or with the enthusiastic hymn which gives us a moment's thrill and exaltation as we rhythmically follow some earlier poet's experience. What we need now is to go the next step and intensely seek God for ourselves. This intense attitude of heart, this positive intention of will, is absolutely essential for real worship. There will never be great meetings for worship until we come together *expecting,* above all things else, to worship, to find God, to enjoy His real presence.

It is well-nigh impossible to over-emphasize the importance of these matters of attitude and intention. We have found in our generation that the mental attitude works almost like a miracle even with the body. Our physical health is strangely bound up with our mental tone and with our expectations. The neuralgias which comes back at stated times, the sleeplessness which besets us because we get to expecting it, are only too well known. Our very blood discs are affected by our attitudes of joy and expectation or by our discouragements and depressions. Immeasurably more is our spiritual experience shaped by what we expect and intend. We are all the time opening or closing the gates of our inner life to God. Most often we do it, as we do so many other things of our daily life, unconsciously or subconsciously. The set of our habits does it for us—the trend of our disposition, the inner atmosphere of our heart or mind or will or whatever else is deepest in us. The way to worship is to cultivate the habit of worship; the way to find God is to expect to find Him; the way to be flooded with the Divine Presence is to set the will and disposition open in that direction. It is, therefore, very important to cultivate this habit in little children. They are very susceptible to spiritual realities; they feel the power of a living hush almost more than grown-up persons do; their inner gate is never in the early days quite tight shut, and any normal child can be trained to expect that his Heavenly Father will speak to him and become real to him. But if we older ones act as though we expected no such event, if we leave all this lofty inward experience out of our religion and give no time nor scope for it in our gatherings, the little folks will naturally adjust themselves to our practical habits, and they will find their inner gate closed up like their elders.

Another point of vast importance in the preparation for worship is the cultivation of the spirit of love and forgiveness and charity toward our fellows. It is almost impossible to open successfully the door of the soul to God if that same door is shut and barred to some human brother. Prejudices, hardness of heart, spirit of grudge, invariably close the eye of the soul and keep the inward life in the shadow of eclipse from God. If you have hard feeling toward the person who sits across the aisle from you, it will be difficult to break through the film and get the face-to-face experience with God. The cultivation of forgiveness, the practice of charity and large-heartedness, the atmosphere of love in the inward spirit, the shunning of prejudice as a deadly plague, are as essential to true worship as physical atmosphere is essential to breathing. This is one of the ways in which we can prepare for meeting and for worship.

We can still further prepare by using as much time as possible before religious services in meditation and prayer. Some have no time to sit down, to cut away from the tasks of the morning and to collect the soul for its great ascent, but is it not possible to do this more or less well in the midst of necessary activity? To keep from being ruffled, to avoid being fussy and cumbered with cares, to hold the inner helm true even amid cross-currents, may mean more than prayer and meditation do for those who have only to fold their hands and sit in sweet peace. In any case, whether we go to our worship from states of quiet and peace, or from scenes of busy activity, let us all remember that the one essential attitude is *intention* to seek, to find, to meet and to enjoy the infinite Companion of our spirit.

One who has never enjoyed the thrill of swimming has no adequate conception of what it means to be immersed in the cool water and buoyed up by its liquid mass. The unpracticed spectator watching the operation thinks of water as something in which you *sink* if you happen to fall into it. The swimmer, on the contrary, wonders how anybody ever sinks. Water seems to him made to swim in. It feels to him like a life-giving, life-renewing, substance in which he finds himself at his physical best. Somewhat so God seems to bathe and refresh the spirit of one who is bold enough to leave the material shore behind and to plunge into His deeps where real life begins. No wonder birds sing "in profuse strains of unpremeditated art"! They have found their true element. They find the air not only buoyant but invigorating. It raises life for them to its real glory. In God men find, too, their true element and atmosphere. All tired with the heavy effort of being good, suddenly the surge of a new force of life animates the soul, the labor ceases and the refreshed self feels carried on as though by invisible wings.

Go often to the house of thy friend, for weeds choke the unused path.—*Scandinavian Edda.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SECOND MONTH 26, 1921

The Meeting For Worship

ONE of the most valuable assets of our meetings for worship is their democratic form. The right of each individual to participate, however, is not a right to be taken up and laid down at will. Few of our members fully realize their continuous responsibility.

In any organization whose form is democratic the right of each individual member to have a voice in the carrying on of that organization brings with it also an obligation. For example, in a democratic government, the personal right to a vote in ruling carries with it an obligation to *use* that right, or the ruling will be done by a few and will *in spirit* be undemocratic. It is the same with the meeting for worship. Unless the duty of general participation is performed, the democratic *spirit* of the meeting is lost and either dullness and stagnation enter in, or wordy monopoly prevails.

Now there is a deep-seated feeling amongst our members that as they cannot speak in meeting, or feel that they cannot, they are in no wise responsible for the meeting. This is not true. To use an illustration: Suppose a crew of men were rowing a boat and one of them held his oars still in the water and did not try to pull with the others. Would he be a help or a hindrance to the progress of the boat?

We little realize the power of thought with thought. We must each one be in earnest in a Friends' meeting for worship. We have the promise of the ever-presence of the Spirit of God—but not without seeking does it come to us. Therefore we should enter into these meetings in the *spirit of seeking.* This is attained by silent prayer or praise or thanksgiving to God at the outset; and for the most useful development of the meeting, the first period should be undisturbed by vocal expression unless it be briefly in one of these three ways.

In the second period should come the seeking: searching our own beings and noting progress or the reverse; seeking Divine aid for our strengthening; not forgetting to couple with our own reaching out, the desire that others, groping also, may have their needs filled. "Blessed are they that hunger and thirst after righteousness for they shall be filled."

We may never be called to be the mouthpiece for the message from God, but again and again we shall find that corporate faithfulness of even a few in the meeting to this obligation of our democratic form of worship will result in the outpouring of the spoken word to fill the needs of all. "Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering, he shall reach the Kingdom, and when he reaches the Kingdom he shall have rest," Jesus saith.

An earnest awakening in regards to this matter is apparent among many of our membership. It is to be hoped that this will become more widespread, and that earnest efforts will be made by parents to teach to their children the wonderful power of the direct communion with the Divine in the meeting for worship.

A. H. P.

AT this time when the work of the American Friends' Service Committee is attracting world-wide attention, both to the relief service and the principles of our Society, it is important that we ourselves should have a clear knowledge of the nature and extent of this work which is being done in our name. We wish to call the attention of our readers, therefore, to the series of articles on Friends' service in different lands, by Frederick J. Libby, which is now appearing in our columns. From the summer of 1918 until the fall of 1919, Frederick Libby was a member of our reconstruction mission in France. He re-entered Friends' Service in the spring of 1920 and from then, until about two months ago, acted as International Commissioner for Europe, visiting all the fields in which American Friends are working. The wide experience which he gained in this way qualifies him to report, not only on our work in Europe, but on European conditions in general. Articles from his pen on Russia and Poland have already appeared. This week he gives a survey of our work in Serbia. His accounts of Friends' service in other countries will follow.

IN Dr. Edgar Whitaker Work's, *The Fascination of the Book,* one finds the following description of the invaluable factor a knowledge of the Bible is in every day life:—

"It has often been remarked of persons who have taken pains, especially in early life, to memorize the language of Scripture, that they have at hand a ready-made philosophy of life that serves them on all occasions.

"To them the events of our world seems neither new nor strange; they have been spoken of in this universal literature of life. Its words are often the open sesame to the closed places, a quick interpretation of things dark and hard. To have its language in mind is to have a purifying stream running through the region of the understanding: it is to have in hand a rubric of thought and feeling; it is to possess a whole arsenal of fact, incident, precept and principle for the battle of life—'Thy words have I hid in my heart.'"

Some Presidents I Have Met

BY O. EDWARD JANNEY.

IV.

WOODROW WILSON.

With a purpose similar to that which took a delegation of Friends to see President McKinley another was requested to visit President Wilson before this country had entered the European war. As before this delegation was composed of men and women who were to urge upon the President to "keep this country out of war."

This time we were received in the new group of offices that had been built to the west of the White House. After the customary wait we were taken to the room used by the President as his private office. It was a large room, beautifully furnished in heavy mahogany, with a table in the centre for the President. There were very few chairs, it evidently being the custom for the President's visitors to stand during the interview.

In our case, however, there being ladies in the party, the President's Virginia training would not permit them to stand, and so he himself dragged two of the heavy chairs across the floor, as soon as we entered, and offered them to the ladies. He greeted us very pleasantly and suggested that we bring forward enough chairs for our whole party. This we did and sat around in a circle in a most informal way. Incidentally, it seemed odd to see the President of the United States, whose political position was then and is now the most powerful in the world, drawing up the chairs, in a most home-like manner, for the comfort of his guests.

After we were seated and after a few ordinary remarks, he asked us to give our message, which we did to the effect that we were earnest in the hope that some means would be found to end the war which was then devastating Europe. He listened very quietly to what was said by several of the delegation, and then replied briefly but very earnestly. Among other things he said, "I want you Friends to believe that I am doing all that lies in my power to put an end to this war and to keep our country out of it. There is no subject that occupies so much of my thought as this. Not only am I doing all that I can to accomplish this, but it is with me a constant subject of prayer. You may rest assured that I am in sympathy with the purpose you have in mind, and in this you Friends may confidently rest."

All of us felt the earnestness of his manner and that he was entirely sincere. His reference to prayer was especially impressive, particularly as this phase of his character had not before been brought to our notice.

The simplicity and true democracy of his manner embodied a valuable lesson. Where in all the earth could a group of citizens obtain with so little difficulty an audience with the head of a great nation, and then sit in so home-like a way to consult over matters of mutual interest? It may not have occurred to you, but this is a great country.

Soon after our visit Woodrow Wilson was to take part in a great contest, which was destined to strain the resources of every nation in the world. He saw our nation enter that conflict and take its part therein; he saw the happy day of the armistice; he created a new precedent by going across the ocean to endeavor to have his ideals embodied in the League of Nations; he found this a task too great for his strength and he returned to his home land broken in health—an old man. Yet the ideals for which he struggled will some day be those which will guide the united nations of the earth, and the judgment of the character and attainments of Woodrow Wilson may well be left to history.

END OF SERIES.

Quakers and the Balkans

BY FREDERICK J. LIBBY.

Nothing less mighty than fundamental Christianity can solve the Balkan problem. Ancient hatreds are organic maladies which must be brought to the Great Physician. When race and religion drive men apart, only the greatest of forces can bring them together.

The recent history of our work in Serbia is bright with promise for those who are concerned not merely with physical relief, but with reconciliation. The little city of Pec (pronounced Petch) where our Unit is located is in the hottest corner of the Balkans. Itself a town of 20,000, it is the center of a population of 100,000 Serbs, Turks, Albanians, Montenegrins, scattered in villages over the great Metchija plain and the mountains that surround it. Part are Mohammedans, part are adherents of the Greek Church.

Speaking generally, the Albanians live on the mountain sides and have no love for the rich farmers whose cleared lands dot the plain below. Accordingly they shelter and conceal the *comitadjis* or guerrillas, usually Albanians, too, whose bands make night raids on these temptingly prosperous neighbors. The Serbian soldiers in turn make reprisals in a manner now made familiar to the world in Ireland, burning the villages which are suspected of thus abetting crime. So when a Serbian official traveled last summer the lonely road from Pec to Mitrovitza to take the train there, the road was guarded and an armed squad bore him company. The Albanians likewise went when possible in troops. Assassinations were frequent. No one walked alone after dark along the road or in Pec itself.

With this explanation clearly in mind read the following recent communications from Serbia; they are from Drew Pearson's account of the formal opening of our hospital in Pec:—

"Our hospital opened for patients on October 1st, but we did not open it officially until December 1st, which is one of the biggest Serbian holidays. December 1st corresponds to our Fourth of July. On that day two years ago the representatives of Serbia, Croatia and Slovenia declared the union of Jugo-Slavia. . . .

"The most beautiful thing was the face of the Greek Priest, Pope Lazavitch. High intelligent forehead, firm mouth, brown beard, and the kindest understanding eyes. I have known him for a year now and I think I have no more beloved Serbian friend. After sprinkling water everywhere he made a speech which I value because it came from a man whom I have never known to say anything he did not mean. Among other things he said: 'Our people were under the enemy for so many years that they almost forgot each other, but

these our friends are showing them how to help one another in a good way instead of taking rifles and killing each other like savages. The Mission, besides other humanitarian work, is building two large villages for our poor settlers and giving them examples of a new life. . . . In better words, they are taking care of them as good parents take care of their children. Long live the American people! Long live Director Pearson, and all members of the Mission!'

"Even more pleasing than the Pope's speech was a remark which the Commandant whispered to me during the ceremony. He pointed to the crowd which had surged into the courtyard and was standing attentively below us and said: 'There is a beautiful thing: Turkish fezes, white Albanian caps, Montenegrin and Serbians hats all together for your American hospital! This is a great day.'

"Sister Butler, of the Serbian Relief Fund, who is now working with us, also made a significant remark: 'You people certainly do associate yourselves with the people.' She went on to explain that in her five years among the Serbs she had never known a Unit which had taken so much part in the people's work."

A football game at which all the officials of the town were present and in which the director of the Unit was a participant occupied the afternoon, and an entertainment at which Turks, Montenegrins, Serbians and Albanians were present occupied the evening.

"After the games," Loreta Rush writes, "when we had streamed away in the White with banners flying, the mass of the soldiers formed in line, marched to the hospital of their own volition, danced their *colas* (folk dances) there for half an hour and ended up with rousing cheers for the Americans. It made us feel good."

From the Minutes of the Anniversary Meeting of the Serbian Unit December 23rd, and from a letter of January 1st, we obtain further light regarding the way our presence in Pec is affecting the race situation. The question under consideration has been as to whether the local people wanted the Friends' hospital to continue under Friends' management. On this important point we have not only the earnest request of the Serbian officials and of Pope Lazavitch, but also the following two testimonies: "The day before the Meeting of the Hospital Committee to Albanian members came to me and asked for a private interview. The gist of the conversation that followed was that they wanted the Unit to remain. The main reason was because an American Mission served as a steadying influence upon the Serbian officials in their treatment of the Albanians." The Pope had already expressed the same opinion regarding the influences of the Mission upon the Albanians as reported in a previous letter.

"The Military Commandant in a recent interview said that he appreciated the views of fair play to all held by our Mission, and that while he felt that Missions were no longer needed in Northern and Central Serbia, conditions were so different in this corner that he hoped, as did all the people of Pec, that our Unit would remain for another year."

In token of his sincerity the Military Commandant notified the Mission the other day that he was going to build a church for our settlers in Vitomoritza and Dobrusha. He said that the Mission had done so much that he was going to have the Military do a bit.

What Is Chautauqua?

BY HOWARD M. BUCKMAN.

The modern Chautauqua is an outgrowth of the Lyceum movement founded in 1826 by Josiah Holbrook. His first lyceum was organized in answer to the need for an open forum where speakers would be free from the limitation of speaking on sectarian and political platforms. The leaders in American political, literary and social life, Lowell, Holmes, Emerson, Garrison, Sumner, Phillips, Beecher, Gough, addressed their initial and their largest audiences from the lyceum platforms.

In time the lyceum programs were further enriched by the addition of high-grade musical and entertainment numbers, which popularized the movement still more. Then in 1874, at Lake Chautauqua, New York, Bishop John Vincent organized the Chautauqua Sunday-school Association which was at first a summer school for religious instruction, but which now includes the whole field of general education for adult persons out of school. In imitation of these summer assemblies at Lake Chautauqua other assemblies somewhat like the parent institution have sprung up all over the country. They have, however, fewer of the study groups and more of the musical and entertainment features. They usually last for a week or more, and lectures, concerts and entertainments are given daily. They are called Chautauquas because they are like the summer assembly at Lake Chautauqua. They embody the best and most popular features of both Chautauqua and Lyceum.

The cost of such an independent Chautauqua is so great, however, that comparatively few communities could afford it. Hence the origin of the circuit Chautauquas about fifteen years ago. A central organization purchases all equipment for the erection of a huge tent auditorium, engages the lecturers, musicians and entertainers, and in co-operation with a community committee conducts a Chautauqua in a town for a fraction of what an independent Chautauqua would cost. Their popularity is best shown by their growth and permanency. Chautauqua is now an established institution in several thousand towns in the United States, Canada, Australia and New Zealand.

Chautauqua is the people's university. Its program is patriotic but non-partisan, its teachings are always clearly moral, but never sectarian. Without regard to class, creed, party, or social stratification, its gospel is always of genuine uplift and broadening vision. Without free discussion real democracy is impossible. Chautauqua's programs, heard annually by over ten millions of people, help preserve our priceless democracy by the only sure way, a free and frank discussion of the country's problems. Chautauqua brings together all the people of the community to consider with the nation's keenest minds the world's biggest problems. Theodore Roosevelt said:—"There is probably no other one educational influence in the country quite so fraught with hope as the Chautauqua and the movement of which it is the archetype."

One of the large Circuit Chautauquas is the Swarthmore Chautauqua Association. It was organized in 1912, and is chartered under the laws of the Commonwealth of Pennsylvania, "not for pecuniary profit." The ideal of its founder and director, Paul M. Pearson, and of its Board of Managers, a group of public-

spirited business and professional men, is solely that of service to the community.

The rapid growth of the Association during its eight years has demonstrated the soundness of this ideal and of the principle of co-operation upon which it is operated. Beginning in 1912 with forty-one towns in four States, it has added to this number each year until in 1921 over seven hundred and forty-five towns in fourteen States of the United States and three Provinces of Canada look forward to the next visit of Chautauqua.

The guarantors realize that operating on a mutual partnership basis the Swarthmore Chautauqua can and does present the best program possible for the money involved. With the Association performing those parts of the work which are technical and professional, and with the community doing those things which are local, the highest efficiency is reached. In recognition of its educational character, the Chautauqua is exempt from the amusement war tax.

As the Philadelphia *North American* said in a recent editorial, "Taken as a whole, it is an invaluable institution. Spurring minds as it does and enlarging horizons of thought, it vitalizes the human forces in every community that comes under its influence."

All's Well

The following verses from the poem **All's Well,** *by D. A. Wasson, are printed at the suggestion of Elizabeth Powell Bond. As the poem is too long to give entire at this time, we hope to publish the remaining verses in a later issue.*

Sweet-voiced Hope, thy fine discourse
Foretold not half life's good to me:
Thy painter, Fancy, hath not force
To show how sweet it is to Be!
Thy witching dream
And pictured scheme
To match the fact still want the power;
Thy promise brave
From birth to grave
Life's boon may beggar in an hour.

Ask and receive, 'tis sweetly said;
Yet what to plead for know I not;
For wish is worsted, Hope o'ersped,
And aye to thanks returns my thought.
If I would pray,
I've naught to say
But this, that God may be God still;
For Him to live
Is still to give,
And sweeter than my wish His will.

"All mine is thine," the Sky-Soul saith:
The wealth I am, must thou become:
Richer and richer, breath by breath,—
Immortal gain, immortal room!"
And since all his
Mine also is,
Life's gift outruns my fancy far,
And drowns the dream
In larger stream,
As morning drinks the morning star!

An Emperor's Visit

1814.

A Story for Children, from *"The Time of Her Life and Other Stories."*

BY MAUDE ROBINSON.

(Continued from Last Week.)

Tall Nathaniel Rickman, in his First-day suit of snuff-colored cloth, with large white cravat, and drab beaver hat with low crown and broad brim; his comely wife, with her muslin cap and kerchief; Mary Ann Dean, a fine handsome brunette, her cheeks blooming with excitement, her glossy black hair twisted into a high knot, which showed through the high crown of her London made Friends' cap like a bird in a cage; the tidy, smooth-haired children in their grey frocks and white pinafores; no wonder they attracted attention from the passers by.

Soon the sound of horse hoofs was heard, and along the road from the westward came outriders, followed by a team of four black horses, drawing what, to English eyes, was an oddly shaped foreign carriage. The liveries of the servants told the watchers that it was the King of Prussia. He had his two sons with him, and all three bowed, rather mechanically, as they dashed past.

After an interval came more carriages, odder in shape than the first, and, wonder of wonders, the drivers and other servants had beards—long, bushy beards, streaming down over their gay liveries!

In the second carriage a gentleman was looking at a map, but he glanced up, saw the group under the fir-trees, and called to the red-bearded coachman, "Halt! halt!" The carriage stopped, and the gentleman, in a plain brown traveling suit of English make, alighted, after a few words to the lady who sat beside him. With a pleasant smile he advanced to Nathaniel Rickman, and spoke in slow, but correct English, "I pray you, sir, are you Quakers?"

"Certainly we are," was the answer, courteously given, but with no "flattering title."

"And this is your home? I have much desired to see a Quaker's house; may we see yours?" A ready consent was given, and turning to his sister, the Duchess of Oldenburg, he said, "Oui, oui!" The lady alighted, and came smilingly forward to Mary Rickman with both hands extended: "How do you do? I am glad to see you."

She wore a sweeping dress of lustre, a quiet colored Indian shawl, fastened by a large jeweled brooch; but her bonnet!—the little Quaker girls looked at it open-mouthed, for it was prodigious in size, of white satin, with enormous ostrich feathers, half a yard high, and of a bright rose color.

"May we see your abode, Madame?" said the Emperor, offering his arm to Mary Rickman. She took it, saying first, "Stay here with baby, children. Mary Ann, wilt thou take my keys, and bring refreshments to the best parlor?"

The children were nothing loth. The Emperor was far more of an ordinary mortal in their eyes than his coachman, with his long beard waving as he called strange words to his horses, four noble greys, who stood champing their bits, and tossing their manes with impatience at the sudden halt, their harness gay with bright brass and red tassels.

Into the best parlor stepped the little procession,

a large, low room, with a table covered with a grey cloth, and more books than would be found in most farmhouses of those days. The walls were whitewashed, and a single picture—the engraving of William Penn's Treaty with the Indians—was over the fireplace, and on either side hung what had been Mary's *chef d' oeuvre* of artistic work in her maiden days—two broad bell-pulls in fine worsted work, with pink roses, blue convolvulus, and a yellow flower unknown to botanists. Poor old treasures! Many, many years after they still hung there, dingy and moth-eaten, over a great heap of wheat, when Amberstone house was empty and used as a granary!

When the royal guests were seated, the Emperor told how he had been much interested in Friends in London. They had even attended, under William Allen's guidance, a meeting at Westminster, and had been much struck with its simplicity and solemnity.

"What is your profession, Sir?" he asked.

"I am a farmer; I send butter and wheat, and wool and fat cattle to the market town."

"That is well. I take great interest in agriculture. I notice in England that the farms have a great air of prosperity. I wish it were so in my own land. Are many Quakers farmers?"

"A good many. It is an honest, necessary trade, in which we are not called to violate our consciences."

"Ah, you are men of religion—a religion which extends to your everyday life. I would that we had Quakers in Russia."

(*To be continued.*)

A New Message From An Old Prophet

Based on notes taken during nearly forty years, John Graham Brooks' latest book—"Labor's Challenge to the Social Order"—is the fruit of that "patient examination of causes and conditions" conducted with "scientific detachment" in "a large and liberal spirit," which James Bryce declares to be so urgently needed to-day. Dull and heavy, I hear you say; but it is neither. On the contrary it has "snap" and a delightfully human touch, is full of telling illustrations and incidents revealing the author's wide experience, and is, in short, a book to be read if possible, even in this day of many books and little time to read them.

Professor Brooks calls it "a study of what labor is to do with its new mastership; what fitness it possesses for the work it would take in hand and how, meantime, other classes are to play their parts." He believes labor as a whole to be "by no means ready for its job. It asks a share in business management. The claim is just, but fitness for it is not to be extemporized. It has painfully to be learned." He asks the pertinent question—"What is labor itself doing with democracy when and where its principles are accepted and tried in its own bailiwick?" The answer is enlightening. He finds that "a considerable part of labor is the most truly conservative thing in the world"; "that the gist of the labor problem is transformed from the capitalistic energy to the control of labor itself," and that many workers are recognizing the truth of the words of one of their own number "Capitalism is now international and it is only delirium to suppose it can be overcome except by slow replacements made point by point through our own proved capacities." Organized co-operation with this relative conservatism both in the unions and in socialism he believes to be the hope of the defenders of the present social order. The destructive minority, he warns, "will run wild until the more steadied labor bodies are brought into acknowledged partnership with capital with all doors open for experiment wherever it may lead." Our one outstanding problem, as he sees it, is "to get such share of business risks and burdens on to labor that it stiffens under it as well as the employer."

He labors under no delusions in regard to trade unions nor does he fail to understand the employer's point of view. "No employer, if he can help it, wants a divided allegiance," he writes, "he does not want his men to look for guidance first to some trade union leader or committee. His ideal is for the simple and direct loyalty of all his employees"; and again "Many of these outside labor agents display an arrogance which fully explains the employer's hostility and too often justifies it." "Yet if the labor union has come to stay," he reasons, "if its organic strength steadily gains from multiplied locals up to national and international bodies, it is ill-considered to have no plan or thought about it except to abuse, oppose or circumvent it. If the world over, industrial development creates trade unions as naturally as it brings new and closer organization on the side of capital it should convince men still under the influence of reason that some constructive adjustment is necessary between the two forces."

Experiment he believes to be the need of the hour. "No one—except youthful iconoclasts, know with any precision how society is to develop; what form it will take or what names will fit it best." "However thorough-going industrial changes are to be, they have to come in some order of growth, and above all with decades of education for every party involved. In consumers' co-operation, in Socialism, in labor unions, this education is an awakened and advancing movement. But the awakening is also among increasing numbers of employers who are readjusting their minds and their methods. The best of these methods is giving to labor the one educational opportunity they need to prove their own case."

He has interesting things to say about competition, consumers' co-operation, communism and other isms. "The peaceful communisms," he writes, "furnish the best documentary evidence of the value and necessity of private property as distinct from its abuses." He recognizes the "spirit of equality among men is not reached through any manner of wealth distribution," but admits the possibility of a "far-off way of living together" in which "the property relation will be as communistic as now in many private families."

He holds up as our example Charles Booth, the "merchant student," who "was not afraid of the New Guild or of any other new idea. So far as our employers and other guides rise to that level, the industrial future is as safe as available human wisdom can make it." Mercy, he concludes, "is perhaps even less our present need than the intelligence of a sympathetic imagination before the nature of our problem. This, I say, we shall get mainly through actual practice in trying new ways and tolerating new thought.

One must be poor to know the luxury of giving.—*Eliot.*

CONQUERING BY KINDNESS.

THE following is an extract from a private letter of William R. Fogg from Warsaw, Poland:—"To-day I have read Corder Catchpool's book of letters entitled 'On Two Fronts.' It tells of his work in the Ambulance Unit until he became convinced he should return to England and take a stand with other conscientious objectors. This he did and received several sentences of six months' hard labor. In each instance he seems to have won the respect of those who had to deal with him and seems to have had the ability by his consideration for them and desire to save them trouble to have even made them feel sorry for him and regret that they were obliged to put him to any hardship. This is a course to be commended to all pacifists and is one consistent with their profession. George Fox and John Woolman seem likewise to have been able to win the respect of their opponents and even outwit them by sheer kindliness, simplicity and frankness."

Brief Items of Interest

THE Orthodox Friends' Meeting-house, situated at the corner of Eutaw and Monument Streets, Baltimore, has been sold, and will be remodeled for a printing establishment. It was built in 1867, and is said to be the finest example of brick workmanship in Baltimore.

A site for a new meeting-house has been acquired on Charles Street Avenue, near Thirty-first Street. The building will be of brick and somewhat larger than the present building.

AT Park Avenue Monthly Meeting, Baltimore, held Fourth-day evening, February 9th, a committee was appointed to extend to Eutaw Street Meeting an invitation to join with them in First-day and other meetings pending the construction of their new meeting-house.

S. GRAVESON, of the English Friends' Irish Relief Committee, reports on their two weeks in Ireland and their cordial welcome everywhere visited. At Fermoy the Chairman of the Urban District Council recalled the part taken by Friends in the alleviation of distress in the time of the potato famine, and remarked as we left him:—"If I thought that the Society of Friends was dying out, I should feel that the realization of the coming of Christ's Kingdom on earth was further off than I hope and believe it to be."—*The Friend.*

ST. LOUIS Republicans elected a colored Representative in the Missouri Legislature in November, and he seems to be making good. He is described as unassuming, courteous, with a clear head and a talent for making friends among his fellow members. St. Louis and Missouri did well in electing him.—*The Topeka Capital.*

THE cows donated to Germany by American farmers will be rented out at the rate of a mark a year so that they remain nominally American property and not deliverable to the Allies under the peace treaty.

A VOCATIONAL conference will be held at State College in March to give women students information in regard to other professions save teaching. It is planned to make it a bi-annual affair. Opportunities in chemistry, bacteriology, agriculture, home economics, cafeteria work and management, physical education, social service work, child welfare and public health work, dramatic art, educational psychology, salesmanship and religious work will be outlined to them.

IN beginning his message to the Pennsylvania Legislature on prohibition enforcement, Governor Sproul said:—"Whatever may be our individual sentiments regarding the questions involved in the Eighteenth Amendment to the Constitution of the United States, we cannot, as patriotic citizens of the Republic, view with unconcern the fact that this State, under the laws as they now exist, is actually licensing its citizens to violate the Federal Constitution and statutes."

A SUBSCRIBER to the American Friends' Service Committee has a niece teaching school in Berlin who writes: "The children go wild whenever the odor of chocolate soup and white bread reaches them."

FRIENDS who are supporting the work of Margaret H. Riggs at the Canton Christian College in China, will be glad to know that the College has an agricultural department which, through its training in flood prevention, is helping to prevent indefinite recurrence of great famines such as the one in China to-day.

"WHAT War Means in Religion," a recent address by Carl Heath, is printed in full in the *Challenge*, the progressive Church of England weekly, for Jan. 21st.

A DISPATCH from Salt Lake City, February 3rd, says:—"The anti-cigaret bill forbidding the manufacture and sale of cigarets in Utah was passed by the Senate to-day. Fourteen voted 'aye' and three 'no.' The bill also prohibits smoking of cigars, cigarets and pipes in any public places."

THE *Southern Workman* calls attention to the diseases and suffering among the American Indians and suggests, as a practical solution of the problems given, to make the Indian Medical Service a branch of the United States Public Health Service. "It is not a question of economy, it is a matter of life and death. What is required is easily a four-fold expenditure," they say.

THE *Pacific Friend* publishes an account of Alaska Yearly Meeting held Seventh month 12th-15th. Delegates were mostly present excepting some unavoidably absent because it was the season of seal hunting and fishing. All reports were given in the Eskimo language except that of the young people's and children's work, which was given in English.

THE New York Conservation Commission issues for boys and girls the following creed:—I believe that "God has lent us the earth for our life. It is a great entail. It belongs as much to those who are to come after us as to us, and we have no right by anything we do or neglect, to involve them in any unnecessary penalties, or to deprive them of the benefit which was in our power to bequeath." (Ruskin.)

That, in a great democracy of free people, the pro-

tection of wild life and the preservation of all other natural resources, which underlie national prosperity and happiness, must depend finally, as does the stability of the government itself, upon the support and willing service of every citizen. I therefore declare my adherence to these principles, and enroll myself as an active Conservationist of the Empire State.

E. K. B.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

CORRESPONDENCE WITH ABSENT MEMBERS.

To the Editor:—A number of Friends in West Chester have wondered whether our Meetings generally keep in touch with their isolated or absent members. Ours does, and the exchange of letters is most gratifying. It has for some years been my pleasant duty to perform our end of the correspondence, now having twenty-nine on my list. Answers received from our young members at college have been especially refreshing. We would commend such letter writing to all of our Monthly Meetings.

West Chester, Pa. LAVINIA C. HOOPES.

OUR FIRST-DAY SCHOOLS.

To the Editor:—It has always seemed to me that a paper representing a Society such as ours is, would be the best means of considering subjects, which an individual considered to be for or against the interest or betterment of the Society and it is worthy of note that the INTELLIGENCER is big and broad enough to give such a place. My special concern at this time is that pertaining to the growth of our meetings. In some of our monthly meetings the question of a concern to place a meeting within a convenient distance of some of its members' homes, is receiving due consideration, so I am informed; this thought or plan to my mind is good, provided such a movement does not deplete an active meeting; but, if a sufficient number of Friends (those *not* identified with the activities of an established meeting centre) could be inspired thereby to a greater measure of activity, then the end would justify the means. But to my mind a better means could be employed, viz., by establishing First-day schools in new, or other districts and when the way opened a meeting could be established out of a young and growing community, encouraged, trained and helped by Friends concerned in advancing the cause we represent.

The future of our Society lies with the young, and if we are not strong or active or faithful enough to hold our own children to the faith we profess, then it compels those concerned to go out in the byways and bring others in who need our message. To my mind, our First-day schools would exert a wider influence in our communities if our monthly meetings would "lay down" or neglect to appoint committees of oversight to the end that the officers and teachers could feel a freedom of action, and not feel the sting of an unnecessary or useless criticism. Those who feel the call to volunteer their services freely in this cause can be trusted with the management of this more than important work; if it so happens that some of our concerned Friends do not agree with this statement, it is up to them to get busy and join in the work, organize their own class and become part of the working force and management. As I understand it, our committees of oversight were appointed for service; service to *help* this important branch of our Society along; and a query should be made: How far has this been done? If some of our friends of an inquiring mind will tour among some of our weaker schools, which were once strong, they will come to the conclusion that I have come to, viz.: There is a "wet blanket" somewhere. By all means let us work for a greater freedom of service and seek to organize and establish First-day schools in new districts, thus will we be about our Father's business and add value to the "Quaker" message. W. J. MACWATTERS.

West Philadelphia, Pa.

PUBLICATIONS OF INTEREST TO FRIENDS

Publications recommended by the War and Social Order Committee of the Philadelphia Yearly Meetings, for those who are seeking to study modern industrial problems in the light of Christian teaching:—THE CHURCH AND INDUSTRIAL RECONSTRUCTION; statements by a group of well-known men on the relation of the church to the social questions of the day. 238 pp. $2.00. Association Press, 347 Madison Avenue, New York City. THE GOSPEL FOR A WORKING WORLD; by Harry F. Ward. 249 pp. 75 cents. Missionary Education Movement of United States and Canada; New York City. A statement of the conditions under which "the other half of the world" works; gives only the worker's point of view, but contains many challenging facts. AN IDEA THAT GREW; by Genevieve M. Fox. 25 pp. 25 cents. The Woman's Press, 600 Lexington Avenue, New York City. The story of a successful experiment in industrial co-operation. CO-OPERATION AMONG FARMERS AND CONSUMERS. Free of charge. Committee on Special War Activities, National Catholic War Council, 1312 Massachusetts Avenue, N. W., Washington, D. C. WHEN LABOR GOES TO SCHOOL; by Genevieve M. Fox. 30 pp. 25 cents. The Woman's Press, 600 Lexington Avenue, New York City. How the workers at home and abroad are reaching out for a higher education; what Workmen's Colleges are doing.

Pamphlets published by the Yorkshire 1905 Committee:—THE RELIGIOUS SIGNIFICANCE OF DEATH; by Rufus M. Jones. English price 3d. After a brief statement of the constructive significance of death in biology, the author discusses its relation to the higher sphere of human personality. GOD, NATURE, AND HUMAN FREEDOM; by Gerald K. Hibbert. Price 3d. A discussion of the fundamental basis of religion, the nature of God, the relation of God to the universe and to human personality.

Pamphlets issued by The Friends' Book and Tract Committee, 144 East Twentieth Street, New York City. JOHN WOOLMAN, CRAFTSMAN PROPHET; by Ernest E. Taylor, No. 20 of the series, *Friends Ancient and Modern*. Price 3d. A sketch of the life of John Woolman, giving material on his personal and business life, the ideals which he conceived, and the "saint's method" by which he strove to bring about their realization. A FAITH TO LIVE BY; by Mrs. Albert J. Crosfield. An expression of the ideals of Friends under four headings, A Spiritual Democracy, The New Law of Love, The New Way of Worship, The New Way of Life.

38TH ANNUAL REPORT OF THE INDIAN RIGHTS ASSOCIATION; to be obtained at the office of the Asociation, 995 Drexel Building, Philadelphia. A statement of the work done among the Indians during the past year.

THE NEW LIGHT ON IMMORTALITY; by John Herman Randall. The Macmillan Co., New York City. 174 pp. Price $1.75. A study of the significance of modern psychic research; contains digests of the field as seen by Maeterlinck, William James, Sir Oliver Lodge and James H. Hyslop, the psychologist. Others chapters on:—The Present status of Psychic Research, Its Ethical and Social Implications, Its Meaning for Religion.

WHAT AND WHERE IS GOD? By Richard La Rue Swain. The Macmillan Co., New York. 255 pp. $1.50. The book is written to answer the need of a personal God which is felt by those who have lost faith in the theological conceptions which once satisfied them. Chapters deal with the modern tendencies toward atheism and their cause, with the nature of a God that will satisfy the needs of to-day, the human soul, the question of immortality. Lyman Abbott in writing of this book said, "Your book will do a great deal of good in commending faith in a personal God as a friend and companion to many who have been either repelled from it by a false supernaturalism or attracted from it by a false materialism."

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

FOR WEEK ENDING FEBRUARY 12.

Five Years Meeting	$1,879.80
Phila. Yrly. Mtg., 4th and Arch Streets	6,414.24
Phila. Yrly. Mtg., 15th and Race Streets	980.00
Miami Mo. Mtg., Waynesville, Ohio	5.00
Rahway and Plainfield Mo. Mtg., N. J.	12.00
New York A. F. S. C. (Hicksite)	800.00
West Grove Mo. Mtg., Cadiz, Ohio	202.00
Contributions from Individuals	
For General Funds	2,031.67
For Germany	15,697.96
For Austria	2,311.33
For Serbia	515.55
For Poland	651.07
For Russia	2,888.67
For Syria	1,398.00
For Armenia	2.00
For China	131.39
For Clothing work	56.64
Miscl. payments and refunds	283.75
	$36,261.07

SHIPMENTS received during week ending February 12, 1921: — 54 boxes and packages, 2 bales of wool, 6 of these specified for German Relief.

CURRENT NEWS

MIAMI QUARTERLY MEETING.

MIAMI QUARTERLY MEETING met at Waynesville, Ohio, Second month 12th. When the hour for meeting arrived, the spirit of worship seemed to hover over us and the silence became alive by the united lifting of hearts to our Heavenly Father. An ideal Friends' meeting was the result—several giving expression to short messages, full of life, with periods of silence between.

Ellwood Allen cited the quotation from Mrs. Browning,

"Earth's crammed with heaven
And every common bush afire with God;
But only he who sees, takes off his shoes."

and then went on to say that we in this day need to see this vision and live spirit-filled lives. Martha Warner brought out the thought that we are all sowing seeds and that God will gather the harvest. What sort of a harvest will it be? Curtis Tomilson said that we of to-day are as apt to make idols for ourselves as were the people of Moses' day, and that God being a spirit can only be truly worshipped in spirit.

Evelyn Howell spoke of the nature of happiness. "Happiness is not freedom from all sorrow," she said, "but something which overcomes that sorrow, something which makes life sweet and humanity dear, although we may have drunken the last bitter dregs from the cup of sorrow."

Ralph Howell said that it is our duty as Christians to be 100 per cent. men and women, striving for physical, mental and, most important of all, moral perfection. Ida Keever compared our mission to-day to that of George Fox in leading people to a knowledge of their personal responsibility.

In the business meeting after the queries (which are read now in the first person) a paper was read on "Peace Testimonies of Friends," or a subject very like it, and was passed on to the Yearly Meeting Committee.

Support was given to the colored schools, the Friends' Service Committee and to our local library.

On First-day a union meeting of the two branches of Friends was held. An earnest company felt a deep thankfulness that we were able to lay aside any seeming differences and spend an hour in mutual spiritual communion with our common Father. Murray Kenworthy, Field Secretary for Wilmington, O., Yearly Meeting, gave a helpful and searching talk from the text: "See that thou make all things according to the pattern shewed to thee in the mount." If we live true to God's pattern we will try to bring more of the spirit of love and brotherhood into these troubled times.

Our meeting of Ministers and Elders held an adjourned session on Seventh-day evening to consider whether they are filling the place they should in the Society. The Overseers were invited to be present and offer any suggestions. It was suggested the Elders, Overseers and Advancement Committee might work together and be more active in lines of work that are cared for by a Field Secretary or Pastor in other churches.

GEORGIA MENDENHALL.

———o—o—o———

PASADENA FRIENDS.

ORANGE GROVE MONTHLY MEETING continues to grow. We received eleven new members last month, seven by request and four by certificate. The attendance at the meeting for worship was probably the largest on record. Chairs had to be brought in for the late comers. And we *have* late comers, for many of our members and others come from a distance and are obliged to depend upon public conveyance or the uncertainties of auto travel. The difficulties overcome make meeting better appreciated. Two of our members have to arise at four o'clock to get their ranch chores done and reach meeting by eleven. Such devotion is an inspiration to those of us not called upon to make so great a sacrifice.

There is a meeting of the Orthodox Friends held at Villa Street and Galena Avenue, and a Friends' Church at Villa and Raymond Avenue (with both of which we have very friendly relations), but our meeting is the only organization of Liberal Friends on this side of the Continent; so for those in sympathy with us it is a veritable oasis in the desert. Last First-day we had with us Friends from Pennsylvania, New York, New Jersey, Delaware, Illinois, Iowa, Colorado, Nebraska and perhaps other States.

The INTELLIGENCER was recently brought before our meeting and an appeal made for subscribers. Several testimonials to its value were given. Then the suggestion was made that the meeting subscribe for a copy to be sent to the Pasadena Public Library as a means of spreading, not exactly our views, but a knowledge of what our views are leading us to do. The meeting approved of this and authorized the treasurer to pay the bill.

ELLEN H. E. PRICE.

———o—o—o———

FRIENDS IN DETROIT.

As I have had numerous inquiries from eastern Friends concerning what we are doing in Detroit, the following outline of our activities may be of interest to readers of the INTELLIGENCER. In building up the meeting in Detroit, our object has been, not only to afford a means of close fellowship for the group of Friends here, but also to provide a place of worship with a Friendly background for everybody in the community. It is the hope of those particularly interested that a meeting can be built up which will be of distinct value to the community as a whole, rather than simply to the exclusive membership of Friends.

For many years a small unorganized meeting had been held in Detroit at the home of a resident Friend, since deceased, which enabled visiting Friends to occasionally meet with a few Friends

living in Detroit, and while these meetings were helpful, they did not attempt to attract strangers.

In the summer of 1919, James G. Mendenhall, a young business man, who had moved here with his family from Indiana several years previously and who as a Friend realized the need of a Friends' Meeting, took it upon himself to find out just how many Friends were actually located here. Advertisements in the papers and in other ways soon brought forth a number of people, who claimed membership with Friends from all over the country. Meetings were held at first in the Y. M. C. A., and then the pastor of the Fort Street Presbyterian Church offered a committee room for services on First-day afternoons; at these meetings it was not uncommon to have 50 or 60 present, and it seemed proper to formally organize for more effective work.

To this end a hall was rented on 131 East Adams Street, next door to the Y. M. C. A., where a meeting for worship has been held regularly on First-day mornings at 11 o'clock, preceded by a First-day School, beginning at 10 o'clock.

Many of the Friends being from Indiana, it was deemed best to attach this group to that Yearly Meeting which has been done as a preparative meeting belonging to Muncy, Indiana, Monthly Meeting. A charter has been taken out under the laws of Michigan, and a formal organization completed.

A unique arrangement for membership has been provided in that three classes of members are recognized—active, associated, and affiliated. The first two being those having actual membership in Indiana Y. M., and only these have any legal interest in the meeting or membership on committees dealing with matters of discipline or property ownership.

The affiliated members on the other hand are those who are Friends retaining their membership elsewhere, who may reside in or near Detroit temporarily, and who do not care to relinquish their membership in their respective meetings, but who do desire to be of real service in this meeting. The fact that these affiliated members have been given such a cordial welcome and where possible, given committee appointments and opportunity for service equal in all essentials to the active and associated members, has been in no small measure responsible for the interest and growth of the meeting. At the present time there are 48 active or associated members, who hold certificates of membership in this meeting.

In addition to the First-day meetings, which have had an attendance averaging forty persons during the past year, with frequently 60 or 65 present, a monthly meeting in the evening is held for the transaction of business, and semi-monthly evening meetings at the homes of the members; also the women hold a meeting once a month in the middle of the day at one of the members' homes, and these meetings this winter have been devoted to the study of the Disciplines of the various Y. M., with special reference to Indiana Y. M. The First-day School during last summer had an average attendance of 26.

The work of carrying on the meeting and its various activities has been done by the members giving part of their time and money, which has meant in many cases real sacrifice, but the spirit developed has been truly inspiring and helpful, and the meeting is being built on what appears to be a solid foundation. An encouraging response for those in attendance regularly to the promptings of the Spirit, through vocal utterance, gives great encouragement to the thought that these meetings are being held in Spirit and in Truth.

The sincerity and loyal interest of those comprising this group, commends their efforts to Friends everywhere, who are interested in seeing a real Friends' work carried on in the midst of every-day activities, such as must needs be in a busy city, such as Detroit usually is, and the writer hopes that Friends, generally, will take this meeting under consideration, when considering what can be done for the extension of Quaker principals here at home, and I voice a welcome to those who care to come and enter into the work, or communicate with their friends or relatives who may be in or near Detroit.

W. G. HEACOCK.

BIRTHS.

BOSLEY.—At Gunpowder, Baltimore County, Md., on First month 14th, to D. Webster, Jr., and Anna Matthews Bosley, a son, named GILBERT GOSSUCH BOSLEY.

MARRIAGES.

HINDS-SMITH.—At the home of relatives of the bride, at Los Angeles, California, on First month 31st, by Friends' ceremony, WILLIAM LINTON HINDS and NAOMI HAVILAND SMITH, both of Des Moines, Iowa.

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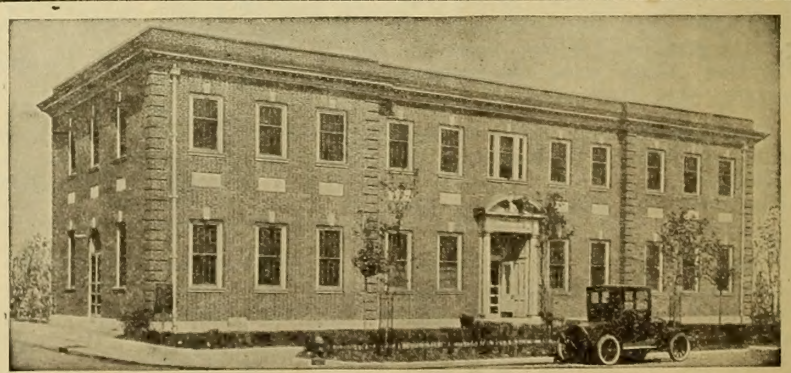
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JESSE C. GREEN.

The following testimony concerning our deceased friend, Jesse C. Green, was prepared for and read at the Concord Quarterly Meeting of Ministry and Counsel held at West Chester First month 30th, 1921:—

With a desire to commemorate the life of one who has served faithfully as a member of this body of the Religious Society which we represent, and to give tribute to one, who through his many years, has born testimony to the worth of a serene sturdy purpose in life, believing it a trust placed within his keeping, to be guarded, nurtured, and built as a monument to his Maker, it is directed that this testimony be placed upon our minutes.

Jesse Cope Green, a member of Birmingham Monthly Meeting of the Religious Society of Friends, and for many years an elder and a member of the Meeting of Ministry and Counsel, was born in Birmingham, Delaware County, Pa., the 13th of Twelfth month 1817. He died at his home, in West Chester, the 20th of Seventh month, 1920, aged 102 years. Educated in the private schools of that time, he was prepared to enter the service as a public school teacher when that system was first established, later taking charge of the Friends' school on High Street, West Chester; during these periods he prepared himself for the profession of dentistry, which he practiced from 1841 to 1909, at first in Wilmington, Del., but during the larger portion of the time in West Chester, Pa. Friendships thus formed, as well as many others through different avenues, were a precious part of his life, and through his later years he told with much interest of many circumstances that still lingered fresh in his memory.

At the age of seventeen he commenced keeping a daily record of weather conditions, continuing it until near the close of his life. He thus became an authority on the subject, and was frequently called upon both in private life and public affairs to impart valuable data in this matter; for a long period of years and until the time of his death, he was weather observer for the United States Government.

His interests were many, but paramount was his devotion to his Religious Society, believing such a service was essential to a well-rounded life; thus with a concern that all meetings should be conducted in an orderly manner, he was prompt and regular in his attendance.

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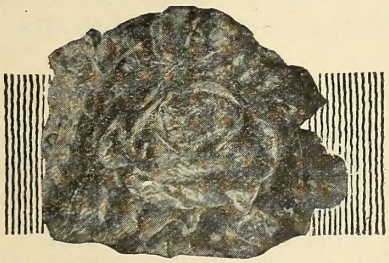
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age he had attained, the vigor of manhood he carried unto the end, the vision of youth beyond the average, or Scriptural alotted period of life; the careful conscientious maintenance of an honest mind and heart, a fulfillment of a felt duty, to himself, his Creator, his Religious Society, and to his community whose interests he fostered.

DEATHS.

BUCKMAN.—Near Newtown, Pa., on Second month 19th, GEORGE C. BUCKMAN, aged 60.

JACKSON.—At her home, Winchester, Va., Second month 11th, MARY JANE JACKSON, in her 82nd year. She was the daughter of the late Joseph S. and Mary D. Jackson, life-long members of Hopewell Monthly Meeting. She is survived by one sister, Annie J. Rees, and one niece, Annie J. Rees, Jr.

NAYLOR.—In Solebury, Pa., on Second month 10th, JACOB NAYLOR, aged 80 years. Interment in Solebury Friends' burying ground.

SAUNDERS.—At Woodbury, N. J., Second month 21st, BEULAH A. SAUNDERS (nee Clement), widow of James R. Saunders, in her 83rd year.

COMING EVENTS

SECOND MONTH.

26th—Blue River Quarterly Meeting, at Chicago, Ill.

26th to 28th—Warrington Quarterly Meeting, at Menallen, Pa. Daniel Batchellor expects to attend.

26th and 27th—Pilgrimage under the care of the Young Friends' Movement, at West Chester, Pa.

27th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Speaker—Cedric Long, Field Secretary, New York State Consumers' League, formerly with Amalgamated Textile Workers. Subject—Revolutionary Aspects of the Open-Shop Campaign.

27th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Leader, Miss Anna F. Davies, from College Settlement. Subject, Foreign Population in Philadelphia.

THIRD MONTH.

4th—An Inauguration Social will be held at the Friends' Seminary,

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It is the wisest part of good business to close down once or twice a year in order to take account of stock and to replace worn parts with new. So should all of us slow up the human machinery every few months in order to take account of our physical stock, and rest those parts upon which there has been an added strain.

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226 E. 16th St., New York, from 8 o'clock on. All are cordially invited.

5th—Nottingham Quarterly Meeting, at Oxford, Pa.

5th—Gwynedd Monthly Meeting will be held at Plymouth Meeting, Pa., at 3.30. There will be a box supper at 6, and a conference at 7.30. The purpose of the conference is to state for young people in particular the belief, the testimonies, and the present-day responsibilities of Friends.

5th — Whitewater Quarterly Meeting, at Fall Creek, Ind.

6th—3 P. M., a meeting for divine worship will be held at Chester Friends' Meeting-house, under care of the Circular Meeting's Committee of Concord Quarterly Meeting. The desire is to make this a community meeting, and the co-operation of our members, young and old, is asked.

6th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Speaker—Charles B. Walsh, Principal of Friends' Central School. Subject—The Relation of Education to Ethical Progress.

11th—The winter social of the Young Friends' Movement will be held in the Auditorium of the Y. M. C. A. Building, 15th and Cherry Streets, Philadelphia. It will be an "Irish Party," with many games and a short entertainment. Teams from the different quarters will compete in several of the games.

WANTED.

WANTED — PROTESTANT WOMAN as cook; good baker required. Must be willing to go some distance for summer. Salary $15 a week. Permanent position. No laundry. Wanted about March 1st. Address R. 494, FRIENDS' INTELLIGENCER.

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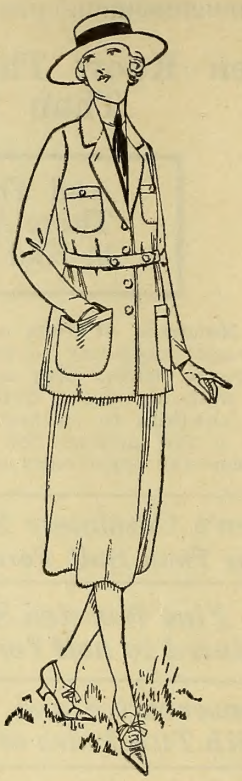
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A Word To All Who Seek Truth

Issued By London Yearly Meeting Held Fifth Month 1920

WE hold it to be one of the first duties of a Christian Society to proclaim the Truth. The most important means of fulfilling this duty is through our daily life and conversation which ought to be so sincere and honest, so pure and loving towards all, that they speak more loudly than any mere verbal expressions of our belief. Nevertheless, we need also to make the effort to put into words the truth we have come to know, and this should be done afresh generation by generation. For, while the truth is eternal, our understanding of it should enlarge, and our expression of it must change as the meaning of the words we use become changed in course of time. The statement of truth will always fall short of truth itself, both because of our partial apprehension of it, and because of the inadequacy of human language. Recognizing, however, these limitations, and, in particular, our own imperfect apprehension and acceptance of truth, we have felt impelled to issue the following message. While all Friends might not express themselves exactly in the same way, the statement broadly sets forth the message the Society is seeking to give to the world.

The Challenge to Authority.

We are living through a period when all forms of authority are being questioned. Social democracy challenges political power as kept in the hands of the few, and the political maxims that have been generally accepted. The workers challenge the capitalistic system, and the economic theories by which it is defended. Men of science, in the light of more extensive investigation, amend or discard theories accepted as true in past years. Canons of art are disputed, historical documents are criticised, educational theory is subjected to a searching analysis. Wherever we look the ever-insistent child-spirit of the human race comes with its awkward questions, determined to examine things to their foundation, and to know the truth.

We, who are members of a particular religious Society, share the odium which attaches in many quarters to organized Christianity, because it is supposed to represent an authority that objects to be challenged or criticised, because it seems to be afraid to face the truth, because it is identified in many minds with privilege, tradition, convention, the rights of property and the final authority of the State, and even more, perhaps, because it does not seem really to care for freedom and social justice. We are bound to confess that corporately and individually we have given ground for this suspicion. We have been content with ideas and expressions derived from the past, and have feared candidly to examine them in the light of the present day. We have often been more careful to preserve the old shell than to foster the growth of the living germ. Any such attitude is fatal. In particular, it produces that unreality which, when once it creeps into religion, undermines the whole of our life and witness. No faith can satisfy that is not absolutely sincere and real, and that cannot stand in the fierce light of truth.

We would welcome that light, from whatever quarter it comes, with all our hearts. We need the light if we are to get to reality. Men ask if there be indeed any ultimate reality, anything that can stand unshakeable amidst the ruins of systems. To find the answer to this questioning is no mere matter of abstract interest; to every sincere seeker it is the deepest concern of life.

The Religion of the Spirit—What is Truth?

The very fact that men demand an answer to this questioning is part of the answer. If there is no ultimate truth, then the world is irrational, and they can have no trustworthy standard of truth and falsehood. The fact that all have such a standard is a witness to something beyond itself. The man of science, following the demand for truth in himself, and guided by an inward criticism of what he finds in nature, discovers truth there. The joy of discovery is found in the correspondence between the inward sense and the outward fact.

So, in the sphere of ultimate truth with which religion deals, man has within him a sense of truth which we speak of as the Inward Light, and which we believe to be of God. When we find in another person, in the fellowship which we call the Church, and completely in Jesus of Nazareth, that which answers to our own intuition of truth and righteousness, there is a sense of satisfaction and joy which nothing can take away. We know that the Spirit of Truth is leading us into truth. Within our own hearts

we prove the value of that which comes from without.

In our experience the fellowship of kindred spirits, which we call the Church, and the books written under the inspiration of God and contained in the Bible, are of the greatest possible value in developing the spiritual life. The words of the Bible have again and again come home to us with living force, making us conscious that through them we are receiving a message from God. At the same time it is clear that there must be something in us which recognizes and responds to this real worth. Were it not so, we should be indeed without hope. That something we cannot call less than divine and universal, for it links us with the eternal realities, and with our fellow men of whatever race or creed. It may be hidden or warped by ignorance or pride or self-will or prejudice, but it cannot be wholly lost, for it is part of that which makes us essentially men—made in the divine image, and having within us boundless possibilities of life in God.

Our power to perceive the light of God is of all our powers the one which we need most to cultivate and develop. As exercise strengthens the body, and education enlarges the mind, so the spiritual faculty within us grows as we use it in seeing and doing God's will. He who sincerely follows the light that he has, will be developing the spiritual eye, and will be led with more and more certain steps towards the truth.

Thus understood, inward guidance does not mean unchecked individualism, for the follower of the light will be continually correcting his first perception of it by a fuller experience, and by that of others who have followed it more faithfully. Unity in diversity is thus achieved, because the light that guides the sincere and humble seeker is the light of God who is love. This is the path towards peace with all men, for there is no discord in the will of God. In His light we discover that He is at work in all others, and find unity with them in His love.

A relgion based on truth must be progressive. Truth being so much greater than our conception of it, we should ever be making fresh discoveries. The mysteries of nature are continually being unveiled before the patience and perseverance of those who devotedly search them out and loyally follow the laws they discover. So it is in the things of the spirit. A vista of infinite progress opens before us.

A Progressive Religion—What is Progress?

But what, in general, do we mean by progress? There may be movement, but, unless it is in the direction of conditions that are really worth having, it may be on a downward rather than on an upward grade. We need a standard of values, by which to judge what conditions *are* worth having. Advancement in material wealth, in power over nature, in ability to administer the affairs of nations, will only mean real progress if it contributes to a larger measure of personal happiness, to an increase in men's capacity for happiness, to greater individual freedom, and to the establishment of social justice and true fellowship among men. We know that these things are worth having: that it does matter that men should be pure and true and loving, that life should be made sweet for little children and old people, that none should be crushed or exploited or driven mad or made to live like beasts. What is it that convinces us of this? It is not self-interest, for this gives us no universal standard: if material aims are followed the gain of one is often the loss of others. We believe that the insight which enables us to perceive a true standard of values, and to aim at the things that are really worth while, is due to the same Light of God in our souls which, as we have seen, leads us in the direction of truth. Whether we recognize it as the Light of God or not, it is the condition of all true progress —above all, of progress in the things of the spirit, which are supreme. "What shall it profit a man if he gain the whole world, and lose his own soul?"

The Power That Makes Progress Possible.

A further, and perhaps a greater difficulty arises here, the solution of which men often seek in vain. Having started with some conviction of truth, and being brought to see some goal as worthy of human effort, there are many who find themselves incapable of making the effort. That which they would, they do not, and what they would not, that they do; or an inertia comes over them in the face of obstacles. They feel a sense of insufficiency, they fear to stand alone, they are borne down by the weight of oppression, prejudice, tradition, and positive ill-will. There is no springing up of life and power sufficient to carry them on to the achievement of good, or to the discovery of truth. Some are half-hearted about these things, or even deliberately follow that which they know to be the lower course. In greater or lesser measure we all know something of these difficulties.

Just at this point it is that we need to discover the uprising of divine life within ourselves. As we wait expectantly in silence, alone or in company, and as in active fellowship with others we work for the good of mankind, there may be revealed within our souls the very power and life of God. It is not enough to recognize this power and life as present in the Church, or even in Jesus Christ. Only as we come to know its efficacy in our own lives are we being truly saved. This knowledge is no intellectual feat, possible only to the wise and initiated. It is open to every man and woman the world over. By this springing up of life within, we become lifted out of self-absorption into the spirit of service: love to all becomes natural to us; we discover the joy of forgiving to be greater than the lust for revenge or even the passion for dealing out abstract justice, because we care far more to bring others into partnership with us in this life than to exact from them the penalties of their misdeeds. We are transformed and made alive, so that we become active partners in the sorrows and joys of all men, truly members with them of the divine human family.

(*To Be Concluded Next Week.*)

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The Religion of Tagore

It is interesting to know the religious thought of great men, particularly men who have given much attention to religion, as Dr. Rabindranath Tagore, who is just now in this country, has. As the result of such studies as I have been able to make of the writings and addresses of this eminent poet, seer and teacher from India, I think I may say that in his religious thought three things are noteworthy.

First, like every other great religious prophet in the world, Tagore stoutly proclaims the reality of *God,* the universal presence of God, and the life of nature and man in God. Unity is the great word. One Life is in all and over all and through all, and this one life is the divine life, the infinite, the eternal, God!

"The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measure. It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers. It is the same life that is rocked in the ocean cradle of birth and death, in ebb and flow."

So real, so living, so near, is this God, that he becomes to us as a presence everywhere seen and understood and loved. In sun and dust-grain, in bird and fish, in work-shop and tool, in home and wife and child, in the secret places of the heart—here is God, a-near and far, sublime and humble, to be adored and loved and served. "Thou art the sky, and thou art the nest as well."

Secondly, Tagore, like every supreme prophet of God, proclaims the gospel of religion *applied,* of *social action,* of God *realized* in the world of *life.* Not in meditation, or lonely prayer, or secret quietude, or remote asceticism, is religion rightly to be expressed. But out in the world, down in the slums, amid the dust and heat of the race, is the pathway of the soul. No exposition of this aspect of his thought is needed, in view of the eleventh poem of *Gitanjali,* so extraordinary as a product of the eastern mind:—

"Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors shut? Open thine eyes and see thy God is not before thee! He is there where the tiller is tilling the hard ground, and where the pathmaker is breaking stones. He is with them in sun and shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil! . . . Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in *toil* and in *sweat* of thy *brow.*"

(3) Lastly, Tagore is the preacher of joy. Joy in our communion with God, and in our service of man! Joy in the beauty of the world, and in the goodness of life! Joy in our labor, and in our rest after labor! Joy in struggle, and in the peace that followeth struggle! Joy in life, and joy in death! In this word, "joy," is perhaps to be found Tagore's supreme contribution to the life and thought of our time. His is a joy which is not shallow but deep, not empty but full, not trivial but sublime. It is a joy which recognizes evil, but overcomes it in the good that it is in our power to perform. It is a joy that faces death, and gives death its place in the drama of life eternal. It is a joy which makes not only glad, but pure, the heart of man, and not so much easy as august the task of earth. It is in his treatment of death, perhaps, that Tagore gives best expression to his thought of joy. Not since Whitman wrote his chants of death, has the world seen such poems of glad salutation to the eternal mystery as are found in the closing pages of *Gitanjali.* As a bridegroom cometh to meet his bride, so Tagore approaches death, "the last fulfillment of life," the guest to whom is to be offered in joy "the full vessel of life."

In these three aspects of his thought, do we find the full expression of what we may call the religion of Tagore.

That this religion is a "reconciliation of East and West," is evident. In his thought of *God,* Tagore is a true son of that eastern world which has produced every great and true religion the world has ever known. In his thought of *social action,* or religion applied to life, he is closely related to the Western world, for this is more marked in the West than in the East, and, in appropriating this, Tagore appropriates what he believes is the best that the West has to offer mankind. In bringing his thought of God from the East to the West he brings what the West most needs, for materialism, he believes, threatens to be the West's undoing. On the other hand, in offering to the East his thought of social action, of practical religion, of a religion of deeds and of life, which he gets in a measure at least from the West, he gives to the East what it most needs; for "too much meditation and metaphysical speculation," he declares, "have ruined India." Thus offering to each what each most needs, and joining them in a synthesis whose name is "Joy" he unites the severed East and West in that "fundamental unity which is Humanity."—*John Haynes Holmes,* in Unity.

The Over-Soul

I am the eternal giver of love,
And I am the heart receiving;
I am the mother heart above,
And I am the child's soul breathing.

I am the truth the heart believes,
And I am the heart believing;
I am the exalted soul who sees,
And I am the source of seeing.

I am the unknown, knowing all,
And I am the essence known;
I am the love in the thrush's call,
And I am the sleep of the stone.

I am the doer of all good,
And I am the good that is done;
I am the spirit within the wood,
And I am the light of the sun.

I am the song the captive sings
And I am the prisoner chained;
I am the one who contains all things,
And I am the all contained.

—*Edward Howard Griggs.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

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PHILADELPHIA, THIRD MONTH 5, 1921

Why Should We Help Germany?

THE article, "Kindness to Germany," which comes to us from the American Friends' Service Committee this week, recalls to mind a question which is frequently heard in America to-day: "Why should we devote our means to the relief of a former enemy nation when other countries have equally great needs still unsatisfied?" As a matter of fact by far the greater portion of the funds contributed by Americans for European relief *are* going to other countries than Germany. Of the $28,000,000 collected to date by Herbert Hoover in his present drive for funds, only one million goes to Germany, and that came as a single special gift; so that according to Hoover's own statement, none of the money contributed to the European Relief Council by the general public is going into German relief. The total amount allocated to German relief at present is only $1,800,000 and practically all of that, beyond the million referred to above, is being raised by the American Friends' Service Committee from interested sources. The average American, therefore, is giving so little in this cause that he has small grounds for complaint unless it be purely on the basis of his principles. And if we judge the basis of principle, there are considerations which seem amply to justify whatever relief America can bring to suffering Germany.

In the first place, that relief is so slight that it is restricted almost entirely to undernourished children. Whatever our convictions in regard to German responsibility for the war, therefore, we cannot hold the recipients of our aid responsible in any way. Judging from the amount of political criticism current in America, there are very few even among our citizens themselves who would be willing to assume responsibility for our governmental policy. How much less are the children of Europe to blame for the mistakes of their governments. They stand before us as a single great community of child life which needs our aid. To meet all their needs, even within one nation, would be impossble. In view of their common sufferings and their common innocence, it seems then that we may render both the most Christian and the most effective service by seeking to relieve the worst needs of the children of all countries; neither giving all to a few, nor excluding any.

There are reasons, however, why the relief which we are able to render Germany seems to offer America even greater opportunities for service than she can find in most other countries to-day. During the war, America stood out as the champion of idealism. What she said then makes little more difference to the world than what any other nation said; but what she does now will make a vast difference in the future of international relations. If we give the world an example of "malice toward none" and "charity for all," we shall be strengthening the position of the idealists of all lands who are struggling for the new world order against great odds. But if we now fail to practice the ideals of clemency which we once so loudly proclaimed, our very lack of loyalty to our former declarations will lend force to the cause of reaction.

More than this, it lies in our power to determine the nature of future relations between our country and Germany. Holding the victor's hand, we can treat her as we will. The suffering German children of to-day, will be the German diplomats, the German merchants and leaders of to-morrow. If they grow up in hatred of us, the greatest armaments cannot make us safe from the danger of their enmity. If we can win their good-will, as we are doing daily in our child-feeding work, that good-will will continue to operate as a force in our national defense long after the last battleship on which we are spending our millions to-day, has been reduced to scrap iron. At the end of the Franco-Prussian war Germany herself had to make the same choice which we are making now. France lay in her power; she could do with her as she willed. She chose to rule with an iron hand, and with what result? She drew upon her the universal hatred of the French nation, and now that hatred has reacted upon her a hundred fold. All of us can see Germany's mistake. Let us beware lest we fall into the same mistake ourselves.

Because of these facts, many Friends and other Christians find a still deeper appeal in the chance to aid a former enemy country. This is the purely religious appeal. The one outstanding fact in the teaching of Jesus is that the law of the Kingdom of God is love. The Kingdom cannot come on earth as long as hatred exists anywhere, no matter in what land it may be; nor can it come in our own hearts as long as we cherish any ill-will, even toward those whom we may once have regarded as our enemies. Those who are deeply concerned for the realization of this vision of a perfected humanity which Jesus preached, look with hope upon the experiment of American relief in Germany. It stands as evidence that love can surmount even the gulf of international hatred, and it is successfully teaching the lesson of unselfish service to many of those abroad who least understood it in the past.

The education bill noted in our Legislation column this week is one of the most constructive pieces of legislation proposed in a long while. Certainly no bill ever deserved more whole-hearted support than this. While we are engaged on the one hand in seeking to turn Congress against large military appropriations, let us show them also that this is the type of legislation we want.

A Program for the Christian Church

There has been widespread criticism of the brief extracts published of a recent address given by the President of the Federation of Religious Liberals at a meeting held in Boston. With much of this criticism the writer is in entire accord, and particularly with that well-deserved objection that it was not "constructive." He would, therefore, request the privilege of suggesting a "constructive" program, and would ask for a thoughtful consideration of the same. He desires to have it understood that he speaks from the inside as one who believes in the Church, and to himself and his own church as well as to the Church in general.

(1) The Church should plant itself squarely across the way leading to general military training, and all preparation for war,—whether in the way of increasing armies or increasing navies. It should show a real faith in the power of the Christ spirit by trusting it and taking the consequences.

(2) The Church should take a strong stand against the jingo talk of war with Mexico or Japan. It should make it plain that no Christian man can allow or take part in any such policy, and that the whole force of the Church will be turned against any administration that suggests it.

(3) The Church should take strong ground in combating the growing hostility between capital and labor. As it has more opportunity to deal with capitalists it is the more responsible that they should show a genuine spirit of unselfish brotherhood in approaching questions of wages, hours, etc.; but it should also seek out the laborer and show sympathetic understanding of his problems and difficulties. If this hostility grows to actual conflict we of the Christian Church are to blame.

(4) We should take the lead in a nation-wide campaign to give adequate support to the agencies which are fighting disease and starvation in Europe.

(5) We should take under our protection the millions of negroes now oppressed, maltreated, and murdered in our midst. We should see that they have adequate schools, opportunity to develop their special powers, and fair play generally.

This is no new proposition, of course. Churches here and there are trying to do their work in all of these lines. But the Church as a whole everlastingly works inwards instead of outwards, acting on the apparent assumption that a church exists for its members; whereas in fact is it not true that a church should be an organization by which its members act on the outside world? I believe that the church could revive, regain its power among the poor, which it certainly has not now, and be a really effective agent in making "the kingdom come," if it would take up such a program as that outlined above.

JESSE H. HOLMES.

Disarm or Perish

The following statements concerning the need of immediate disarmament are taken from a pamphlet issued by the American Union Against Militarism:—

THE JUDGMENT OF SOLDIERS.

As we contemplate the causes of war and realize its horrors, every right-thinking man and woman must feel like demanding that some steps be taken to prevent its recurrence. An important step would be to curtail expenditures for the maintenance of navies and armies.

The estimates recently presented to our Congress for the naval and military services contemplate an appropriation for the next fiscal year of more than $5,000,000 for every working day in the year.

It is a gloomy commentary upon world conditions that expenditures several times greater than ever before in peace times should be considered necessary, especially when the most rigid economy in governmental administration is essential if we would avoid national bankruptcy.

The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do.

Isn't it, then, time for an awakening among enlightened peoples to the end that the leading powers may reach some rational agreement which would not only relieve the world of this terrible financial load, but which in itself would be a long step toward the prevention of war?

Unless some such move be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself and whether we are thus doomed to go headlong down through destructive war and darkness to barbarism.—*General John J. Pershing.*

THE WRECK OF CIVILIZATION.

The piling up of armaments is causing general bankruptcy, anarchy, and perpetual and universal war. If governments, after the lesson of the war, do not agree simultaneously to limit their armaments, they commit suicide.—*Baron d'Estournelles de Constant, Former President Interparliamentary Union.*

Progressive simultaneous disarmament is a necessity for Europe, while renewed competition in armament means the wreck of civilization throughout the world.—*Gilbert Murray, Regius Professor of Greek, Oxford University.*

The path of international disarmament is the only one that can lead the world to safety. Further development will destroy civilization from within. Competition between nations in armament is a race for bankruptcy.—*Buckmaster, Former Lord Chancellor of England.*

THE ACTUAL SITUATION IN CONGRESS.

At the same time with the above evidence of a world-wide appreciation among certain groups, of the need of disarmament, there has come to hand a bulletin from the American Union against Militarism presenting the actual situation in Congress today. It is

much less hopeful than the recent publicity in favor of disarmament has led many to suppose. The general sentiment in Washington seems to be expressed by the words, "Of course I favor disarmament, *but*—", while actual steps are not forthcoming Congress is "making an economy record without interfering greatly with military and naval development."

"Congress has directed the Secretary of War to stop enlistments until the army is reduced to 175,000 men and the House has appropriated for only 150,000 next year. But there were 242,000 men in the army on Feb. 7, and stopping enlistments won't reduce them to 150,000 before April, 1922. There will be a good fat deficiency. And the Senate hasn't handled the army bill yet.

"Then the House provides for 14,000 officers—there are about 13,000 now. Congressman Greene of the military committee says: 'The only purpose of establishing this large number of officers was to make certain of increased strength in what is the only permanent part of the military establishment of the United States and that is the commissioned personnel.' Increased strength—do you get that? Mr. Anthony, who handled the bill, says that 1,000 officers are needed for training in schools and colleges: 'We propose to give them enough money so that they can keep up this activity to the fullest extent.' There were 1,402 officers and men giving such instruction on June 30, 1920. Says Mr. Anthony, 'The commissioned force of the army will be very busy during the next few years.'

"But at least they are not appropriating big sums for materials. Why? Mr. Anthony says: 'We have more guns, cannon, artillery of all kinds, and of the most modern kind, built and in storage, than any other nation in the world, and we have more ammunition than those 10,000 or 12,000 big field guns can fire off in about twenty years.' Of ordnance and quartermaster supplies the War Department has on hand and intends to retain $3,300,000,000 worth, held 'as our national reserve, on the theory of national preparedness.' Just figure depreciation and interest. Sure enough, we're for disarmament, but we mean to be ready next time.

"The navy bill? While this year's appropriation is $38,000,000 less than last year's, the House sees to it that $90,000,000 of it is spent to carry on the building program without let-up. Don't imagine you see it all, either. This year the navy got $433,000,000. It ran almost $200,000,000 behind. The House has just given it $61,500,000 in a deficiency bill, leaving the Senate to add another $110,000,000 out of unexpended war appropriations, so it won't show in this year's figures.

"The Borah naval-holiday resolution and the Brooks disarmament-conference resolution after being piously reported by the proper committees were buried under an avalanche of words and appropriation bills. Of course everybody favors them, but—there have been a dozen buts.

"In these crowded closing days, concentrate your fire on the Senate, and especially give Borah the backing he needs. Our other friends are letting him lead the fight, but they will help too. Write, telegraph, and if you can, come down and lobby a bit. Oppose those 14,000 officers—good fellows, but mischief makers by profession. Don't forget the $1,500,000 we are appropriating for gas warfare, offensive and defensive. Above all, fight the appropriation for the big ships, and support strongly Borah's amendment to the naval bill embodying the naval-holiday resolution. There will be no action for disarmament without great pressure from home. Agitate, agitate! A great demonstration is contemplated here in April. If it is arranged we shall let you know. Meanwhile, there is need of meetings all over the country. Can you do anything in your own town?"

Kindness to Germany

FREDERICK J. LIBBY.

"KINDNESS to Germany!" How strange these words sound. The press is still pulsating with the war-cry, "Punish the Huns!" "Make 'em pay!" Our friends of the American Legion are being summoned again to fight their old enemies. The diplomats have been getting together across seas and channels to cut out the pound of flesh in accord with the words of the contract. While the great of the earth are calculating the nice question, "How much blood—this contract permits it—can the victim lose and live?", let us consider in the silence for a little while something deeper and more fundamental than indemnities or punishments and that is kindness, kindness to Germany.

Against opposition and amid criticism the Friends have for a year now been showing to Germany a little, —a very little—kindness. It has been but as five loaves to be divided among five thousand. While we have been giving a meal a day to a fraction of the undernourished children of a great nation, tuberculosis has been flourishing rankly and undisturbed among all classes, hospitals have gone without most of the necessary supplies, infants have fed and sickened upon black bread and water in place of milk, men, women and children have died in the darkness of unrelieved despair. We have brought a drop of water to quench the thirst of a shipload. Such has been the reach of our kindness.

Here, however, the miracle has occurred. The drop of water has not prevented the death of many; yet it has met a deeper thirst. The five loaves have been blessed by a mighty One and have fed a multitude. Nor is this all.

"We can only hope that you may feel increasingly how the seed of kindness which you have been planting is bearing splendid fruit." Thus a prominent German telegraphed to Alfred G. Scattergood on the anniversary of the arrival in Germany of the Friends' representatives. Howard H. Brinton writes from Upper Silesia, where the struggle between Poles and Germans to win an approaching plebiscite is bitter to the point of daily bloodshed:—"To the European mind Quakerism is ceasing to stand for the doctrine of a sect, but spreads through unseen channels as a subtle influence penetrating many movements and opposing the forces of disintegration and reaction."

"Kindness to Germany!" How good it is for Christians to be kind! And how the Lord blesses kindness. It is a grain of mustard seed which, though the least of all seeds, becomes a tree in whose branches the little birds can build their nests.

THE FUTURE OF OUR WORK IN GERMANY.

The plans of the American Friends' Service Committee for continuing their efforts to bring relief to the undernourished children of Germany until the

summer of 1922 are now sufficiently complete to make the following announcement:—

Money and supplies are now in hand sufficient to feed 700,000 children a day from February to August 1, 1921. The number will be increased above 700,000 just in proportion as money is received by us from Americans.

If the crops in Germany are normal next summer it is estimated that next winter between four hundred thousand and five hundred thousand children will be dependent upon American charity for their daily food.

Toward meeting this need, the American Friends' Service Committee purposes to continue soliciting funds for German child relief from now until the summer of 1922.

While the American Friends' Service Committee has only about thirty workers in the whole of Germany at the present time, they expect to reduce this number very considerably and place the greater part of the actual handling of the relief supplies in the hands of a German Committee in Germany. The Friends' workers remaining will be in close touch with the details of the work and thus will be in position to make direct reports to the American public concerning the needs of relief and the distribution of the supplies.

Only those children will be fed who are declared by German doctors to be in a seriously undernourished condition. Feedings will continue to be carried on irrespective of race or creed.

We believe that those who have trusted us with their funds during the past year will continue to do so during the coming year.

An Emperor's Visit

1814.

A Story for Children, from "The Time of Her Life and Other Stories."

BY MAUDE ROBINSON.

(Continued from Last Week.)

Here Mary Ann appeared with a tray, displaying the best cut-glass decanter, wine glasses, and plates of gingerbread and tarts.

"Is this your daughter?" said the Duchess, smiling at the blooming girl.

"No, she is their teacher, and my kind helper. My seven children are all young, and there is no school within reach."

"May we offer you some refreshment?" said Nathaniel Rickman.

"Thanks, I never take spirits," said the Emperor.

"This is currant wine, made by my dear wife of fruit from our garden."

The Emperor sipped a glass, and said, "I congratulate you, Madame, on your skill in making excellent wine," which was echoed by his sister, who also praised the gingerbread.

Little Caleb, who had broken away from his sisters, was peering in at the crack of the door. He saw the dish of tarts handed, and the imperial hand hover over it—then—oh, horror! the tart with the crinkled edge was chosen, and transferred to the imperial mouth, and a profound disbeliever in the divine right of kings sped away to tell his grievance to the little group at the gate.

"May we see the rest of the house?" said the Duchess, and their hosts led the way to kitchens, dairy, and little parlor, and up the broad stairs to schoolroom and bedrooms, light and airy, the beds and windows hung with snowy dimity curtains, and the somewhat scanty furniture in the most immaculate order, for Mary Rickman was a housekeeper whose premises would bear inspection at any time.

"How neat it is," was the repeated comment of the visitors.

They returned to the parlor, and lingered, pleasantly chatting, evidently charmed with the quiet simplicity and self-respect of these Quaker country folk, who could be respectful without servility, and friendly without familiarity. They seemed loath to leave, and as they passed out to the carriage, the Emperor said, "We shall often think of you. Commend me to your friends, for I love the Quakers. I bid you farewell, dear Madame," and the Emperor bowed, and kissed the hand of Mary Rickman—the capable, work-worn hand—as if it were that of a princess, repeating the ceremony on the hand of the young governess, to her great elation.

He then kissed the cheeks of his host, and the two elder boys, who received the salute with sheepish bashfulness, but Caleb made a sudden dive under some low shrubs as the Emperor turned to him, and vanished. "He is shy," said the mother apologetically, as the Duchess, bending her magnificent bonnet, gave her a sisterly kiss, and also to Mary Ann and the little girls.

They mounted the carriage, the Emperor leaning out to say, "Farewell again. We are going to Russia. It is a long way off, but you will not forget us." The red-bearded coachman cracked his whip, the four grey horses plunged eagerly forward, and, followed by the other carriages which had been waiting in the rear, they started off at a good pace, and soon a cloud of dust was all there was to be seen of their distinguished guests.

"That is truly a good man," said Nathaniel Rickman. "His countenance was a pleasure to look at. My dear," and he turned to his wife, "I am glad we had not quite decided what to name the baby. He must certainly be Alexander, after our noble visitor."

"Oh, *what* a letter I will write to my parents!" exclaimed Mary Ann. "They will be astonished to hear that their daughter's hand has been kissed by an Emperor! Oh, children, we shall never forget this day, and the honor of having entertained so great and good a man!"

"He ate *my* jam tart," said little Caleb.

THE END.

A Shadow Song

A shadow flitted across my path—
  Something hiding a gleam of sky;
I thought it was a dying leaf,
  But I looked—and it was a butterfly!

Shadows cross our paths in life,
  Darkening our sun-lit skies;
Sometimes they are leaves that fall—
  But often they are butterflies.

WALTER H. ABELL.

"The Bible: Its Nature and Inspiration"

"The Bible: Its Nature and Inspiration," by Edward Grubb, M.A., published by The Swarthmore Press, London, comprising 246 pages, and of a size to be easily carried in the pocket, will become a treasured volume to anyone who is fortunate enough to possess a copy.

As an introduction one cannot do better than to quote what an appreciative reader has said of it:—"This scholarly, yet very attractive and readable book explains what the Bible really is, and why Christians value it above all other books. Many suppose that if the Bible is not literally true, from beginning to end, it is of no use at all. This is quite unreasonable. The presence of human imperfection in the work of the men who wrote the Bible is no proof whatever that they had not a real and living message from God to the people for whom they wrote, and for us, if we will take the trouble to understand it."

Those who feel that they should know more than they do about the nature and origin of the Bible will find this little volume a delightful introduction to its study, written by one who not only has made a profound study of the subject, but who has a most interesting way of writing about it. It should form an admirable foundation for the Bible study groups that are being formed in many localities.

There are fifteen chapters in the book, the first four deal with its composition in a general way; how the books were written, translated, and some consideration of historical and literary criticism. Other chapters then consider the various sections of the Bible in detail, together with the background in Hebrew life and history from which they sprang.

As with many other good things the best is reserved till the last. No one can read the last two chapters, the one on the *Meaning of Inspiration* and the other on *The Authority of the Bible*, and not rise the better for it. These chapters are delightful and illuminating.

"In all literary and artistic studies," says the author, "an essential condition of understanding what we have to deal with is sympathy with the mind of the writer or artist. He by his creative work was trying to convey to others certain experience, whether of mind or heart or spirit, which had come to him; and it is only those who have in them some germ at least of similar experience who can understand him. To Wordsworth's *Peter Bell,*

> 'A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more.'

"What appeal could poetry make to Peter Bell? The purpose of all great art and literature is to quicken and deepen our experience of life; but, unless we have already *some* experience of the kind, it passes us by. So, for the interpretation of the Bible, it is essential that we should be so far in sympathy with the writers as to understand, from some measure of our own experience, what they are driving at. If we do not ourselves know something of what sin means, and forgiveness, and 'love, joy and peace,' their glowing language will touch no answering chord, it will be for us nothing but words. The great declaration that 'God is Love' has meaning for us just in so far as we know by experience what 'love' is.

"The inspiration of the Bible, then, is something that we have to learn to recognize for ourselves; it has real meaning for us as we come to perceive and feel it—just as the beauty of a great picture, or the power of a great poem, must be felt and perceived by ourselves if for us it is to be a reality.

"But, just as the eye has to learn to see, and the ear to hear, so our powers of spiritual perception need to be developed by exercise. As we, with the saints of old, follow and obey the highest we know, God will become ever more real to us."

But get the book from Walter Jenkins and make its contents thine own. O. EDW. JANNEY.

PUBLICATIONS OF INTEREST TO FRIENDS

SHALL THE UNITED STATES HAVE A DEPARTMENT OF EDUCATION?

There is before Congress the Smith-Towner bill (S. 1017; H. R. 7) to establish in the United States a Department of Education. That bill provides:—

For a Department of Education and a Secretary in the President's cabinet; for the appropriation of $100,000,000 to be apportioned as specified; for the appropriation of $7,500,000 for the removal of illiteracy; for the appropriation of $7,500,000 for Americanization of the foreign-born; for the appropriation of $50,000,000 for equalizing educational opportunities; for the apportionment of $20,000,000 for physical education and sanitation; for the apportionment of $15,000,000 for preparation of teachers.

Why We Need a Department of Education.

Of the 2,400,000 young men drafted during the recent war, 700,000 were not able to read or write. The number of illiterates in this country is increasing, not decreasing.

There are 13,515,886 foreign-born immigrants in the United States, the majority of whom are worse than illiterate, because their ignorance of English and acquaintance with a foreign language frequently makes them victims of anti-American ideas and sentiment.

Of the young men found physically disqualified in the examination for the draft, the large majority were suffering from ailments which could have been prevented by the simplest education as to the ordinary rules of hygiene.

At the present time we are paying our teachers on an average of $630 a year, and a charwoman will earn a thousand. The President of the United States Chamber of Commerce asserts that of the 600,000 public school teachers in the United States:—

"One hundred thousand are under age 21. Thirty thousand have no education beyond the eighth grade.—One hundred and fifty thousand have no education beyond the third year in high school.—Four hundred and eighty thousand—four-fifths of the total—have not had two years of special training, the minimum recognized standard in other civilized countries. Forty thousand temporary teachers have not even our own low educational requirements."

Eighteen thousand class rooms in this country are said to have stood idle last year through lack of teachers. That means 450,000 children doomed to ignorance.

These problems are not really difficult once we grapple with them. The State of Kentucky assailed its problem of illiteracy a very few years ago, and in that brief time has taught more than one-half of its former 200,000 illiterate population to read and write. The work of Americanization and the stamping out of illiteracy could be completely accomplished by the provisions of this bill within ten years.

This bill has been favored by the American Federation of Labor, The National Education Association, The American Federation of Teachers, The Mothers' Congress, The Parent-Teachers' Association, and the General Federation of Women's Clubs, besides hundreds of local organizations. Write your congressional representatives in favor of this Smith-Towner educational bill. The welfare of our Nation demands its speedy passage.—*The Reform Bulletin.*

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

NEED OF ENLIGHTENED PUBLIC OPINION.

TO THE EDITOR:—One of the greatest, if not in fact the very greatest, factor in preventing right-minded people from being able to make their influence felt in the right direction towards the solution of our pressing problems in religion, social body, politics and industry is a subtle, even sinister control of all the large sources of public enlightenment; that is the press, school, church and that latest but by no means insignificent moving pictures.

Of course, we all agree that right-minded people are in a large majority, else democracy would not mean progress; but the best intentions in the world will not mean the right action if our knowledge is distorted and misled by half truths, falsehoods or facts designedly omitted which are necessary for right judgment; a clear case of such being Russia since the revolution.

To anyone doubting this control I would refer to a confidential letter sent out by one of our national commercial agencies to their business clients summing up the business outlook with a brighter future and speaking of our (meaning the business interests) control of all the leading sources of public opinion, naming the press, school, church and moving pictures.

After realizing this fact, one has a fair chance to find the truth, but it is not shouted from the housetops, rather must it be sought in out-of-way places.

Along this thought I would like to mention an organization that is working to prepare the minds and hearts of people for approaching the varied problems of human relationships with the methods of Jesus, confident they can be solved, and only solved by a direct application of that teaching. This is the Fellowship of Reconciliation with which I think our Society might more closely work.

The very least for us to do is make an honest effort to make known the truth in every way possible. I wonder how fully our Society is co-operating with their own Social Order Committee of Philadelphia Yearly Meeting of Friends.

The Young Democracy is another organization with the object of making a better world by real education and wider knowledge of truth about issues that lead to strikes, strife and war.

There are numerous publications to place confidence in, one reason being their dedication to throwing light in dark places rather than profits or being advertising mediums; also a way to judge their sincerity for truth was the way they handled the Russian situation both as to falsehoods flooding the papers and certain facts smothered in silence. Ones that I am well acquainted with and find helpful are *The New Republic, The Survey, The Freeman, The Nation, The World To-morrow, and The Liberator.*

From many sources we learn of the distress of so much of our world, but with such strange inconsistencies; fields white with unpicked cotton in our southwest and babies in Europe with hardly a scrap of cloth to cover them; farmers compelled to leave food rot and go bankrupt while slum dwellers go half-nourished; butter shipped from Denmark to United States which is used as an excuse to lower the price to the farmer here and discourage him producing it; at the same time in Europe children are dying and growing deformed from lack of just such nourishment; in industry, factories are closing because the owners cannot sell the goods at a satisfactory profit, the workers unable to buy suffering for need of them. Surely there is a sting in the jest of G. B. Shaw, "The other planets use the earth for a lunatic asylum."

The basic court of last resort is public opinion, but in order for its decisions to be of justice and wisdom it must have correct information of facts. PHILIP W. SMITH.

New Hope, Pa.

IF you wish others to remember you with pleasure, forget yourself and be just what God made you.—*Kingsley.*

Brief Items of Interest

THE Senate and House have voted $1,400,000 for the enforcement of the Volstead Act.

PRESIDENT WILSON has expressed his determination to devote his future to efforts toward world peace.

INDIA had Buddhist hospitals as early as 260 B. C., and they are said to have been comparable to modern institutions.

"CHRISTIAN charity," says Jeremy Taylor, "is friendship expanded like the face of the sun when it mounts above the eastern hills."

MALCOLM R. PATTERSON, former governorr of Tennessee, characterizes prohibition "as the greatest single achievement that has ever taken place on earth by the orderly process of laws."

JAMES MILNE in his "News on Books" in the *Daily News* of 26th ult. writes: "Recently—maybe in the search for mental peace, after the storms of war—there has been rather a marked interest in Quaker literature."—*The London Friend.*

T. CORDER CATCHPOOL'S little pamphlet on "Quakerism" has been translated into Polish under the title of Przyjaciele Prawdix (Kwakrowie). It bears on its cover the red and black star. The author, "when in Ipswich prison for his principles, was decorated with the Mons Star for his magnificent work in the Friends' Ambulance Unit as a voluntary worker earlier in the war."

WILLIAM ELLERY SWEET, while in Swarthmore College in the class of 1890 made a resolution that he has now been able to carry into effect. He believes there are other things more worth while than the accumulation of money and so has given up his business and started as a lecturer and writer to urge more "brotherhood and good-will among men," particularly in business. "He believes supremely in the efficacy of the Gospel of Christ to solve the problems of the world, and that his teachings must therefore become dominant."—*The Phoenix.*

THE Pennsylvania Abolition Society, which is still alive and working now for the education of colored people in the south, has recently made a small appropriation to Bettis Academy, Trenton, S. C. The principal of this school—A. W. Nicholson—was a friend of Henry W. Wilbur, who felt that he had accomplished as much as any negro leader in education in the south, considering the obstacles he had to overcome.

The Abolition Society is glad to bring the appeal of this school to the attention of Friends who may be interested. Contributions may be sent direct to A. W. Nicholson, Bettis Academy, Trenton, S. C.

THE campaign for the Hoover European Relief Fund for children will close March 1st, and it is believed that contributions "will go over the top." Rhode Island, Maine and Massachusetts have already exceeded their Red Cross quota, and New York is well on the way toward her $5,000,000 quota. E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
20 S. 12th St. Philadelphia

SHIPMENTS received during week ending February 19, 1921: 43 boxes containing 1,494 garments, three of these specified for German Relief.

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SEWING groups are asked to order at once cut garments and yarn enough to keep them supplied until early April. Because of the sessions of Arch Street Yearly Meeting the stock room must be closed from the middle until the end of March. E. T. R.

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CHANGES IN PERSONNEL.

Sailed.

EMMA FORSTER, Fox Chase, Pa., to do stenographic work in the Essen office. Mary C. Maris, Lansdowne, Pa., for Poland. Julianna R. Tatum, Llanerch, Pa., for France. Rebecca S. Janney, Baltimore, Md., for Poland. Brent T. Allinson, Katonah, N. Y., for Germany.

Returned.

Pleasaunce Baker Parsons, Attleboro Falls, Mass., from Germany. Emma T. R. Williams, Norristown, Pa., from Germany. Augusta Townsend, Poughkeepsie, N. Y., from Poland. William H. Wolfram, Cincinnati, Ohio, from Serbia.

CURRENT NEWS

OAKLAND (CAL.) FRIENDS SEEK MEETING PLACE.

THE following appeal has recently been sent out by Friends in Oakland, Cal.:—

"The little group of Friends, that for over five years held their meetings in 'Starr King' hall, Oakland, has been for several months without a suitable place of worship; and though their First-day morning meeting has been held without intermission, this state of affairs has been found detrimental in various ways.

They now intend, if way opens, to acquire or build a more permanent home; and being but a *very small* group are asking for help from any Friend interested, and able to afford it.

"Surely it is not to our credit that amongst a million of people, more or less, in this part of California there is not a single place of worship (ours excepted) where meetings are held after the ancient manner of our Society. And our hope is to provide such a place, which may hereafter stand as a centre for Friends and Friendly influence.

"Response may be made to any of the undersigned."

DR. ELIZABETH W. GRISCOM,
1149 *Oxford St., Berkeley, Cal.*

DONALD ERSKINE,
516 29*th St., San Francisco, Cal.*

LILLIAN A. SMITH,
4041 *Maybel St., Oakland, Cal.*

ROBERT W. CLARK,
1612 *Walnut St., Kerkeley, Cal.*

EDWARD A. WRIGHT, *Clerk,*
3342 *Chestnut St., Oakland, Cal.*

A personal letter from Elizabeth W. Griscom, which accompanied our copy of the above appeal, gives further light on the situation which Friends in Oakland are seeking to overcome:—

"We realize that world-wide call for help now makes this an unfortunate time for such an appeal, but we also feel that our need is urgent. Our meeting has suffered much in the past year in having no settled place to meet, and if this situation is prolonged it will be difficult to recover the ground we have lost.

"I believe there is no question of the *need* of a Friendly spirit and influence in this community."

Let us hope that this meeting will not long be without a home.

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BLUE RIVER QUARTERLY MEETING.

AT Chicago, Second month 26th and 27th, was rather better attended than usual of late years. A Friendly Social, to which a group of "South Side" Friends (nearly all of the "other branch") were invited, was held at the home of Thomas A. Jenkins. There were just fifty persons present. Garfield V. Cox, instructor in economics in Chicago University, described experiences in devastated France. Dr. Jean T. Zimmerman, Superintendent of Chicago Woman's Shelter, described the work of this West Side Home, relating numerous incidents in which girls, women and children in distress have been taken in and assisted.

A feature of the business session was the receipt of the following letter from an absent member, now in her ninety-fourth year:—

Dear Friends:—

If I have any message for you today it is to encourage you to continue steadfast in the maintenance of our cardinal principles regarding Peace, War, Arbitration and Disarmament, all so closely interwoven that we can hardly speak of one without touching on the other.

Now is a crucial time, a time to test the strength of our belief in the righteousness of our faith. We are, on the whole, a peace-loving Society, opposed on principle to all wars and fightings, though some of our members conscientiously believed that this last war was exceptional and justifiable. For these we must have charity: they honestly felt they were complying with George Fox's injunction, "Mind the Light," and so believing they are entitled to the respect and consideration of those who differ from them.

Nearly a century ago the Society of Friends fought within itself, not using the gun and sword in their warfare, but showing lamentably that they were actuated by the same spirit that leads to real war. The results were disastrous, estranging families and friends, and producing bitterness and even hatred between the separated factions. But the feeling has been gradually disappearing for some time, and during the war, when both sides, impressed by the same thought that service to suffering humanity is a token of allegiance to God, dropped all animosity of former days and worked together as brothers. They are continuing this good work in the spirit of the Master, whose mission was to do good to the souls and bodies of men whether they were friends or enemies.

The "All Friends' Conference" was a striking illustration of the desire to remove prejudice; instead of searching for points of difference, they looked for points on which to agree and in this they most wonderfully succeeded. I say "wonderfully" advisedly, for in such a promiscuous gathering of people from all parts of the earth, there must be divers opinions on many subjects, colored and modified by different environments; yet from what we read in the reports of this Conference, a great degree of harmony and goodwill prevailed.

The word *Quaker*—as I prefer it, *Friend*, has become a synonym wherever heard for goodwill and unselfish love; this to many is hard to understand, but our name will be endeared to thousands of the innocent victims of the misdeeds of those whom we have styled "the enemy." It is most gratifying to read of the regular little Friends' meetings in different places. These works of love, these unobtrusive little gatherings will do more to advance the Kingdom of Christ in the world than pages of literature scattered here and there by missionaries. May we who are so far removed from the former field of carnage, and from the present scenes of starvation and disease, so order our words and lives that we may not cast a shadow of reproach

on the name that these consecrated workers have brought into such high repute.

Hoping that the spirit of Divine love and trust may be manifested in all your meetings, I am, lovingly, your aged sister in the Faith.

ELIZABETH H. COALE.

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FAIRFAX QUARTERLY MEETING.

Friends from Goose Creek and from Waterford, and from Hopewell gathered in Washington on the 19th of last month to hold the Second monthly session of Fairfax Quarterly Meeting. It is still the custom of these Friends, old-fashioned as it may seem to some, to devote three days to these meetings. Seventh-day afternoon the meetings of Ministers and Counsellors, First-day morning a wonderful opportunity for spiritual worship, followed in the afternoon by a First-day school meeting. Such was the meeting at I Street Meeting-house in Washington, and with George A. Walton and Dr. O. Edward Janney present and ever ready and willing to participate at each session, rest assured it was interesting, instructive, helpful.

Among other topics that claimed the attention of the business session were the need of wise teaching of sex hygiene; the necessity of encouraging the movement for world disarmament, and the subject of closer intercourse between different branches of Friends.

Our Query asks what encouragement is given to the wise teaching of sex hygiene? It was felt that the efforts of Friends, and the efforts of the medical profession had exerted great influence toward raising moral standards, and yet it was stated that not only in sections of large cities, but in many small towns the moral ideals are very low.

As to disarmament, the desire was expressed that the fact might be more widely published that of our governments expenditures nearly 93 per cent. is for war purposes, with much less than 1 per cent. for educational purposes. Could this startling fact be made more generally known it was felt there would be a stronger feeling against such fearful waste.

Bearing on the other topic, one Friend asked if a member of ours moved to another locality and wished to become connected with a Friends' meeting of a different branch, would it be proper to give such person a certificate from our meeting to join the other? While this remained unsettled, there was a strong sentiment in favor of granting the certificate.

Lewis Pidgeon, *Clerk.*

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SENIOR RECITAL AT GEORGE SCHOOL.

On Seventh-day, Second month 26th, the Senior Class of George School presented the play, "The Admirable Crichton," by J. M. Barrie. The cast was trained by Cornelia Stabler, who is this year in charge of the public speaking department at George School. Miss Stabler showed much discrimination in the selection of the students to present the various characters, and her training of the lesser as well as the greater parts, resulted in a finished production with which all interested were justly pleased. Much credit is due to those Seniors who looked after the scenery and other properties which are so essential as a background for the players.

The players in the order of their appearance were:—

Crichton .....Harman A. Yerkes
Hon. Ernest Wooley ....Samuel Eves
Lady Agatha .....Martha McLean
Lady Catharine ....Katherine Cornell
Lady Mary .....Claudine Kraenzlein
Rev. John Treherne....Conrad Acton
Lord Loam .....Norman Pancoast
Lord Brocklehurst..Raymond Thomas
Mrs. Perkins .....Frances Saurman
Rolleston .....Harold Taylor
Monsieur Fleure .....William Haines
Mr. Tompsett .....Merrill Ambler
Miss Fisher .....Margaret Wright
Miss Simmons .....Barbara Conrow
Mlle. Marie .....Katherine Regnier
Jane .....Helen Broomell
Gladys .....Edith Hammond
Tweeny .....Marjorie Lawrence
Odds and Ends.....(Esther Lamborn / (Wilson Stabler
Officer .....Merrill Ambler
Lady Brocklehurst.....Bertha White

———o—o—o———

THE NEW IDEAL IN EDUCATION.

Dr. Frank D. Slutz, principal of the Moraine Park School, of Dayton, Ohio, lectured at the Friends' Central School, in Philadelphia, Second month 26th. His subject was, "The Creative Impulse in Education." In his introductory remarks, Dr. Slutz said that the creative impulse is one of the most important factors in human life. Whenever it is thwarted, unhappiness results. In industry to-day we see the need of a new pride in creatorship. Our educational system should seek above all else to allow this creative impulse in our children to freely develop.

Dr. Slutz then described the work of the Moraine Park School, which was founded by a group of successful business men of Dayton in order that their children might be educated according to the highest attainable methods, regardless of usual present standards. The aim of the school is to make those who come within its influence good students, good citizens, and to have them at the same time grounded in practical experience. All the work undertaken by the school is classed under ten phases of life:—Body building, spirit building, opinion forming, truth discovering, man conserving, helpfulness to individuals, helpfulness to society, comrade and mate choosing, life refreshing, wealth producing, and thought expressing. Latin, geometry and the rest are given place not for themselves but because they help to build up the students in relation to one or more of the above life functions.

Teachers are left to organize their classes in whatever manner will arouse the greatest interest from their pupils. The class itself helps in planning the work to be done.

An important feature of the school is its system of student government, modeled after the municipal government of Dayton. Another feature is the project work. A project Dr. Slutz defined as "something self-initiated which is of value to community." In the case of the high school students, many of the projects are fully organized co-operative business enterprises such as the school bank, an orchestra which does outside professional work, and a girls' cafeteria. By the experience gained in these ways, pupils gain a knowledge which supplements purely book knowledge, and which at the same time renders the latter more vital.

Some of the other principles which the founders of Moraine Park School have sought to follow are: No teacher has a right to limit the advance of a pupil to the standard of a class; teacher-companionship is the ideal, not teacher-policemanship; citizenship does not come by alchemy at the age of twenty-one, it must be slowly inculcated during the child's years at school.

———o—o—o———

Thornbury Young Friends' Association made a special effort at the Christmas meeting and since then, to help starving children abroad. As a result, a little over $70.00, by volunteer subscription, has been sent to the American Friends' Service Committee for that purpose.

Westfield and Chester Preparative Meetings, forming Chester Monthly Meeting have, after due consideration, decided to become each a monthly meeting, but the expectation is that there will be continued co-operation in their mutual activities.

The meeting at Westfield during the last few years has increased its active membership and feels that its interest would be stimulated by holding its own monthly meeting.

The proposal was presented to the Quarterly Meeting held at Moorestown in Twelfth month, and committees were appointed to arrange for the readjustment.

The Moorestown Meeting will continue as formerly, and the new Westfield Monthly Meeting will be held on the first Second-day of each month at 7.30 P. M., commencing with the meeting of Third month.

EDITH S. COALE.

———o—o—o———

Nearly fifty men attended a supper given in the Park Avenue Meeting-house in Baltimore Seventh-day evening, February 19th. At the close of the supper the subject of "What we would like to see our Meeting do this year" was introduced, and six of our men gave ten-minute talks suggesting many practical ideas for the coming year.

The supper was followed by a lecture given in the lecture room by Dr. Elbert Russell, of Woolman School, on John Woolman. Representatives of the sixteen Meetings, comprising the Baltimore Yearly group of Young Friends, are to gather for a conference in the Park Avenue Meeting-house Seventh-day 26th. In the evening William Taylor Thom is to give a talk on his European experiences.

BLISS FORBUSH.

BIRTHS.

Cloud.—On Second month 18th, to James Fenton and Evelyn Tomlinson, of Norristown, a son, named Fenton Rulon Cloud.

Kirby.—At Woodstown, N. J., Second month 12th, to Granville W. and Ellen B. Smith Kirby, a son, who is named Howard Harris Kirby. Member of Pilesgrove Monthly Meeting, N. J.

Waddington. — At Woodstown, N. J., Second month 10th, to Judge Edward C. and Mary R. A. Waddington, a son, who is named Edward Clifton Waddington, Jr.

Wetherill.—In Chester, Pa., Second month 12th, to Isaac and Edith Mitchell Wetherill, a son, who is named John Mitchell Wetherill.

MARRIAGES.

Cadwallader - Washburn. — By Mayor Moore, of Philadelphia, First month 31st, Helen Washburn, of Delauson, N. Y., to Dr. Charles Cadwallader, of Philadelphia, Pa.

DEATHS.

Hilton.—At Moorestown, N. J., Second month 22nd, Ellen M. Hilton, in her 88th year.

Hopkins.—At Moorestown, N. J., Second month 25th, Kezia M., widow of John C. Hopkins, aged 82.

House.—In West Chester, Pa., on Second month 24th, Lydia W., youngest daughter of the late James and Rebecca House. Interment Friends' Burial Ground.

Hutchinson. — At her home, Hempstead, N. Y., Second month 26th, E. Eliza Dutton, wife of the late John William Hutchinson, in her 77th year.

Moore.—At Jenkintown, Pa., suddenly, on Second month 26th, Alfred Moore, in his 73rd year.

Palmer.—At Snydertown, N. J., Second month 16th, Yardley Palmer, aged 77 years. Interment in Friends Burying Ground, Penn's Manor, Pa.

Shoemaker. — In Philadelphia, Pa., Second month 24th, Comly B. Shoemaker, in his 83rd year.

COMING EVENTS

THIRD MONTH.

5th—Gwynedd Monthly Meeting will be held at Plymouth Meeting, Pa., at 3.30. There will be a box supper at 6, and a conference at 7.30. The purpose of the conference is to state for young people in particular the belief, the testimonies, and the present-day responsibilities of Friends.

5th—Nottingham Quarterly Meeting, at Oxford, Pa., 10 A. M. Conference in afternoon. Subject, "The Duty of the Meeting to Its Community." Daniel Batchellor, Anne W. and O. Edward Janney expect to attend.

6th—Daniel Batchellor expects to attend meeting at Kennett Square, Pa., and Anne W. and O. Edward Janney at Oxford, Pa.

6th—Public service at Friends' Home for Children, 4011 Aspen St., West Philadelphia, at 3 P. M.

6th—3 P. M., a meeting for divine worship will be held at Chester Friends' Meeting-house, under care



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of the Circular Meeting's Committee of Concord Quarterly Meeting. The desire is to make this a community meeting, and the co-operation of our members, young and old, is asked.

6th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Speaker—Charles B. Walsh, Principal of Friends' Central School. Subject—The Relation of Education to Ethical Progress.

6th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Subject—The Disintegration of the Social Order. Speaker, Norman Thomas, Editor, the *World To-morrow*.

10th—Salem Quarterly Meeting, at Woodstown, N. J.

11th—The winter social of the Young Friends' Movement will be held in the Auditorium of the P. Y. F. A. Building, 15th and Cherry Streets, Philadelphia. It will be an "Irish Party," with many games and a short entertainment. Teams from the different quarters will compete in several of the games.

12th—The Swarthmore Glee Club will give a concert in the New York Meeting-house, at 8 o'clock. Tickets, $1.25. Pupils of Friends' Schools, 75 cents.

12th — Burlington Quarterly First-day School Union will be held at Trenton, N. J., at 10.30 A. M. All interested are cordially invited.

12th to 14th—Baltimore Quarterly Meeting, at Baltimore, Md. Wilson M. Tylor and others expect to attend.

14th—At 8 P. M. the regular meeting of the P. Y. F. A., when a "Mock Trial" will be held.

16th — Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, 7.30 P. M. Supper will be served at 6. See Notice.

17th—Meeting of both branches of Friends in the interest of Canton Christian College, to be held in P. Y. F. A. Auditorium at 8 P. M. See Notice.

17th—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 P. M.

17th — Haddonfield Quarterly Meeting, at Moorestown, N. J.

20th—Daniel Batchellor expects to attend Sandy Spring Meeting; Anne W. and O. Edward Janney expect to be at Gunpowder Meeting, and Elbert Russell at Washington, D. C.

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NOTICE—Canton Christian College. Friends of both branches and all others interested in the work the Canton Christian College is doing in China are cordially invited to a meeting to be held on Thursday evening, March 17th, at eight o'clock, in the auditorium of the Young Friends' Association, 15th and Cherry Streets, Philadelphia. There will be an exhibit of the work of the College. President Comfort, of Haverford College, one of the Trustees, will preside. Members of the faculty recently arrived from China and former students will be present.

Many Friends have become interested in the College through the fact that Dr. William W. Cadbury and Margaret Hallowell Riggs, members of our two Yearly Meetings in Philadelphia, are both on the staff. J. BARNARD WALTON.

FUN.

WALKER: "Have an accident?" Rider: "No, thanks; just had one." —*Puppet.*

———o—o—o———

LITTLE Edna was visiting the museum with her aunt. In the Egyptian room the child saw the desiccated remains of an ancient queen and asked what it was.

"That is some one's mummy, dear," replied auntie.

"Goodness!" said Edna. "I'm glad my mummy doesn't look like that."—*Boston Transcript.*

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Reservations for Easter time are now being made and early indications are that every available room will be taken. Those who may want a whiff of early Springtime mountain air should engage their rooms at once.

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We desire to interview only well-trained and experienced candidates. In making application outline educational preparation, teaching experience and enclose, if possible, copies of testimonial letters. Address: Edward C. Wilson, Friends' School, Park Ave. and Laurens St., Baltimore, Md.

WANTED—A CARETAKER FOR AN invalid, and to do some household duties. One who is cheerful and willing to read. Address M. 510, FRIENDS' INTELLIGENCER.

REFINED MIDDLE-AGED WOMAN desires position as housekeeper for one or two elderly people, or companion to aged lady. References. Address Box 43, Hatboro, Pa. Phone Hatboro 109 J.

WANTED—GOVERNESS OR MOTHER'S helper. Woman 30 to 35 years of age. Address Mrs. H. W. Stehfest, Wyncote, Pa.

WANTED—MOTHER'S HELPER. Refined white woman to assist with care of child and light household duties; good home and wages. Mrs. J. A. Finley, 424 N. Monroe St., Media, Pa. Phone Media 597.

POSITION WANTED—BY MIDDLE-aged woman as housekeeper in small family; good cook and baker. Country preferred. Address R. 520, FRIENDS' INTELLIGENCER.

FAMILIES WANTING COLLEGE girls to act as tutors, secretaries, companions, or mother's helpers during the Summer, communicate with Dean Richards, Swarthmore College, Swarthmore, Pa.

NOTICES.

NOTICE — Monthly Meeting at 15th and Race Streets, March 16, 1921, at 7.30 P. M. Supper will be served by Committee on Best Interests at 6 o'clock in Friends' Central School Lunch Room, 15th and Race Streets. Tickets 60 cents each.

Please purchase tickets before March 14, 1921, from Anna W. Cloud, 140 N. 15th Street, Philadelphia.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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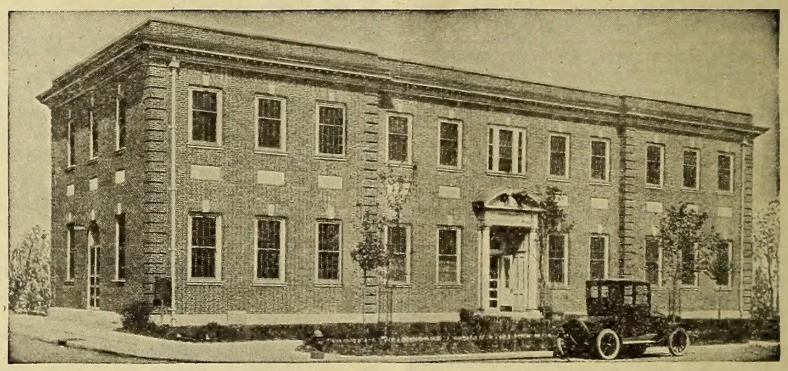
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, THIRD MONTH 12, 1921 VOLUME 78 NUMBER 11

A General Epistle

from

Iowa Yearly Meeting of Friends

(*Conservative*)

HELD NEAR EARLHAM, IOWA, BY ADJOURNMENT TENTH MONTH 13-18, 1920.

TO all claiming the name of Friends, or Quakers, however distinguished or wherever located:—

GREETING:—

Under the tendering ministrations of heavenly love we have felt a concern that the true and essential unity of the Spirit and fellowship of Christ may be more abundantly realized by the professing Christian church, and particularly by the various sections into which the Society of Friends has become divided during the century just passed.

That unity and fellowship should prevail among all professors of the name of Christ was the labor and travail of the early apostles and ministers of the Gospel as set forth in their letters to the various branches of the church; and just in proportion as this Christian unity and fellowship prevailed did the church attain to power and influence in the world. Such unity and fellowship always was and remains to be the only undeniable token to the world that God is in us of a truth. That was the token given to the world by the Friends, or Quakers, in the early days that made them the power they were in that day. "How these Quakers love one another."

The trials and provings brought to bear on us all on account of our testimony against all war, and the conditions brought on by the late terrible war, with the needs and demands for relief service, have brought us all into certain touch and recognition of each other; which, while unavoidable under the circumstances, and essential to a united testimony, and also to promote efficient relief service, has had an influence in favor of a more open and Christian attitude, and we believe the time is fit to stir our minds toward a deeper and closer unity in the essentials of Christian life.

We would note here the signal service rendered the Society of Friends by the London Yearly Meeting in Europe, and the Philadelphia Yearly Meeting in America, and the spirit of reconciliation that seems to inspire and pervade all such communications and service.

Now, this concern, as understood by the meeting, has nothing whatever to do with the thought of a union of organizations through compromise of views or practice. Distinct and separate organization has undoubtedly a place of usefulness if made in the right spirit; but when allowed to affect our Christian attitude toward each other, as in creating prejudice, may be a means of death.

The confusion and discord, the lack of fellowship and recognition in the professing Christian church has primarily arisen and persists through the failure to rightly distinguish between essentials and those views and practices in regard to matters that, in their nature and at their best, are either only symbolical, or are the results of obedience to convictions of individual duty.

"There is one body, and one spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all," Eph. IV, 4-6. Apart from this belief there is absolutely no Christian life or salvation. In this belief all Christians must be and are united. As to the means of attaining this salvation there is only the one means; "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts IV, 12. (That the word "name" as here used is synonymous with "spirit" or "essence" and "power," is indisputable in any reasonable interpretation.) On this also all Christians must be united; and unity in these should be sufficient to inspire and maintain a Christian attitude and toleration.

As to gifts and instrumentalities for the work of the ministry and upbuilding of the church, all acknowledge the fact of such dispensation. But, in regard to communication of spiritual knowledge and saving helps, to qualification for the exercise of spiritual gifts, and in the use of external forms and ceremonies for attracting the natural parts of man, as also in degrees of experience and development in the Christian life, there comes in endless diversity and differences, which in their nature, necessarily segregate to permit of freedom for continued development, and for the maintenance of unity in essentials.

Here is where Quakerism comes in with its distinct principles and testimonies, and difference in what might be called "church form and practices" from the great mass of professing Christian denominations. In-

stead of a system of doctrine and practice imposed through a creed and ritual observance as being essential to a reception and experience of the Christian spirit, and a formal stated service performed and directed by elected persons with a special intellectual preparation, Quakerism acknowledges the immediate revelation of God through Christ, manifest in the secret of the heart of each and every human being, as the only authority and head of the Church, calling and qualifying and directing each and every member thereof, in the exercise of their respective gifts to the edifying and building up of the respective members and of the entire body, to the glory and honor of His own great and excellent name.

This is set forth by Robert Barclay in his "Apology for the True Christian Divinity," in his first proposition as the first and fundamental principle of Christian doctrine, as held by Friends; and concludes the proposition as being one from which no Christian can dissent.

William Penn declares in his writings, that the whole system or set of Friends' principles, their form of a waiting worship, their exercise in the maintenance of a free Gospel ministry, and their disuse of all ritual observance is as a natural growth from this one goodly root, a faithful observation of which form tends to center a dependence upon this root alone for all spiritual life and growth in spiritual knowledge and attainment.

This then being the essential doctrine of Quakerism, it follows that all claiming such name must be more or less settled on that foundation; and it is in the constraints of Gospel love and a concern for the spread and increase of the true spiritual life and knowledge that we thus appeal to all of us to examine our own selves, and prove our own selves whether we be in this faith; that there may be an increasing openness of heart to the mind of the Lord that we all may become qualified in the unity of the spirit, now, in this day of the world's supreme need to "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" and be enabled to point to the only way of salvation to a confused and self-seeking world.

WM. P. YOUNG,
MARY B. HENDERSON.
Clerks.

The Captive God

GOD is as much a prisoner, dear friend, as you or I;
His potency is limited, and narrow is His being . . .
And while we struggle on the earth, He weepeth in the sky,
Held in innumerable bonds for an eternal freeing.

God is a mighty captive in the sky's enamelled tower. .
Vast ages greyly wander and in pity pass Him by.
He dare not even save the fragile murder of a flower,
Nor hush the arrow-wounded bird's heart-agonizing cry.

—*Harendranath Chattopadhyay, in the "Venturer."*

A Significant Editorial

The editorial which follows appeared in the *Springfield Republican* for February 17th, under the title *Maurice Hewlett and the Quakers,* and was called to our attention by Albert Thatcher, of Swarthmore, Pa. It gives striking expression to the revolt against war which has permeated the thinking classes of all nations since the war, even though it seems to be making so little effect on the world's diplomats and legislatures.

"Among the British authors and men of letters of the present day, and notably among the most eminent of them liberal and pacifistic ideas prevail to an extraordinary degree. There is hardly a jingo or a reactionary among them. It may be doubted whether Rudyard Kipling, once the Tyrtacus of imperialism, still keeps his zest for fighting. Thomas Hardy, the greatest of living English novelists, has had to turn to poetry to express his abhorrence of war. The poet laureate, Dr. Robert Bridges, a good poet and a man of distinguished character and intellect, has reacted to the world war in a way that has made him almost silent in his official capacity while he has been working for international reconciliation. The reactions of Bertrand Russell, one of the greatest of the writers on mathematics and philosophy, have taken him far over toward the radical side. At the other extreme Sir Philip Gibbs, who during the war seemed to be a mere reporter of battles and saw as much of their horrors as anybody, lost no time, when victory was won, in eloquent denunciation of warfare. The position of such men as H. G. Wells, Arnold Bennett, John Galsworthy, Bernard Shaw and many others, is well known. The voice of England as expressed by its poets and its prose authors is strongly for peace.

"A striking instance is to be found in the case of Maurice Hewlett, the most distinguished of historical novelists in present-day England, whose 'Richard Yea and Nay' so competent a judge as Frederic Harrison has rated above Sir Walter Scott's corresponding romance 'The Talisman.' There is no lack of fighting in Maurice Hewlett's books; they have the stir of 'red-blooded' romance, as well as a fine literary style and an intimate knowledge of past epochs. But for what war has become he has nothing but abhorrence, an abhorrence certainly not lessened by the loss of a son. Now that he can express himself freely he aligns himself with the most extreme pacifists and finds in the society of Friends the principles to which the world must look for salvation."

After referring to an address recently delivered by Maurice Hewlett before a gathering of English Friends, the editorial then quotes from an article by him, entitled, *The One Thing Needful:*

"'The one thing needful is the spirit of love for which the Quakers have consistently stood. It is "surprising that having tried every form of hating that

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can be learned for two years long, and found his world none the better for it, man should still pursue that road to settlement." The Quaker point is that however nominally people have been Christian, they have never at any time tried Christ's remedy for more than fifty years at a stretch and for so long only some three times in the world's history: "Well, the Quakers have tried it for 300 years."'"

The editorial ends with the comment:—

"Has not the world been trying long enough to cure itself by ever-increasing doses of hate? What another war would mean the blindest must see; as Mr. Hewlett says, 'It is now accepted doctrine that war must be waged against non-combatants; from overhead, from gas retorts.' Yet already the armaments are piling up and the newspapers are full of rumors about the next war: 'Has the world gone mad? Or is it so grafted in a stock of ill will that it cannot help itself? There is only one thing that will help it. Men must learn to love instead of to hate.' That is the creed of the Society of Friends; is there a creed that better fits the needs of a world writhing in the torments of hate?"

An Experience

The poem which follows was written by Reinhart Rath, a fifteen-year-old German boy in Essen, and has been translated into English by Jean Fettig, a freshman in Hollins College, Va. F. LaMar Janney, in forwarding the poem to us, remarks that it should be of special interest "because in it are seen some reactions of a fifteen-year-old boy to conditions in Germany about which Friends are so well informed." The literary merit both of the original and of the translation is remarkable in the work of those so young.

Carefree I lie upon my back
Watching little multi-colored flies
That waver in blue atmosphere.
Industrious bees are sipping flower nectar,
And butterflies are fluttering gracefully
In tepid air.
Insects creeping o'er the ground
I see around me,
Creatures which draw their lives from rays
Of virile sunlight,
Dazzling through sheltering leaves
Of green
Whose merry sheen
Changes and moves
Like many little children playing.
Upward I turn my gaze to cloudless heaven,
Which smilingly upholds the fiery sun:
He beckons, he is nodding down at me.
I dream—dream towards him;
And I speak—nay, I was only thinking.
A little cloud floats by his placid face.
I laugh at it in raillery:
O fleecy cloud, didst journey here
To cover
All trees
And leaves
And flowers
With thy mist?
Thou little woolly lamb!
Yet as I muse
Indulgently
The mists increase—
And spread
And move across the face of heaven.
The very sun is darkened—
I am vaguely vexed—
And yet what mischief can a cloudlet do?
Now air is quiet: darkness closes in
And sable clouds go scudding through
A somber sky;
Comes flashing lightning
Quivering zig-zag in the heavens.
What is this sinister sound that pierces heavy air?
Not thunder—only moaning,
Human groans that rend the clouds
In agonized distress.
And shadowy forms now press
Out of the mists.
They raise their arms to me:
Men, women, little children
Holding out their arms.
I do not want to see them
But I cannot brush
Their forms from my afflicted sight.
New forms arise
That lift gaunt hungry arms
In supplication.
I cannot bear the sight;
I run,
Yet even as I flee
I am confronted
By other wraiths that rise from out the shrubs.
Come more and more;
I see,
I writhe,
I struggle 'gainst the vision, but in vain:
I cannot shut them from my anguished gaze.
They speak with human voices—
I listen calmly now—
They speak
Of suffering and misery;
And I—I bow my head in the tall grass
And listen to them.
Oh, I do not weep,
Nor hate;
I love these people—
My people.
They are speaking unto me.
A horror seizes me
And shuddering, I cry a name,
My mother's.
She answers, speaks to me.
Comes calm and light about me,
And within my soul.
She speaks of love,
The love that gives:
"Out of our mercy we must give them help."

* * *

Once more I lie carefree
Upon my back
Watching the little multi-colored flies
That waver in blue atmosphere.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, THIRD MONTH 12, 1921

What Is the Hope for Peace?

A few weeks ago sentiment in favor of disarmament seemed to be definitely influencing Congress toward a more enlightened international policy. Workers in the cause of peace took heart at this apparent advance of their principles. More recent developments, however, have largely dispelled these momentary hopes, and have left concerned groups with a new sense of the magnitude of the forces which must be overcome before the ideal of brotherhood can find wide application to world problems.

The Borah resolution, to call a conference between England, Japan, and the United States with a view to limiting naval armaments, was able to gain consideration in the Senate only by becoming part of the naval appropriations bill. The reason that its opponents countenanced even such a compromise as this was that "they sought to save the navy bill through such a course, as they concluded the proposal for a conference could do no harm, since stronger disarmament provisions carried in the naval bill of 1916 had not produced results." Then the navy bill, Borah resolution and all, failed to pass, and the Senate committee is planning to draft a new naval appropriations bill for the next session of Congress,—a bill which is to include provision for a large air fleet and other features, the absence of which were mainly responsible for the failure of the present bill. Now the new Secretary of the Navy, in his first official declaration, takes his stand for "a fighting navy," second to none and "ready for instant battle."

The first reaction to this revelation of the strength of the war spirit is apt to be one of despair. Second thought, however, indicates that the cause of peace is far from lost. It is merely put to the test. In opposition to Secretary Denby, the new Secretary of War openly deplores "international competition in naval armaments" and "sees in such a development the seeds of grave international complications." President Harding has expressed himself ready to entertain proposals for the limitation of armaments. In Congress itself, a few leaders are standing out for the establishment of the new era. In England, in France, in Japan and America, though the militarists are everywhere seeking their ends, we know that there are at least a few thinkers who are squarely behind the peace ideal and that, in their unshaken allegiance to the principle of brotherhood, the federation of humanity has already become a reality. This federation, born without treaties and without armaments, has already passed through the firery furnace of the great war and has withstood every attack of hatred and division. It only remains to extend its boundaries until it includes the whole race. Now is the time to strengthen our hearts for this great crusade that opens before us. Backed by the knowledge of Truth's achievements in the past, and with the clear ideal of the teacher of Galilee before us, we must continue at the task of world-building with renewed determination. The ideal can be realized, no matter what the forces against it, if we are willing to work unceasingly for its realization.

Two ways of working for its realization lie before us. First, we should continue to exert every possible influence upon those in authority. The more individual the channel through which this influence is exerted, the more effect it is likely to have. A hundred letters from different persons are more effective than a single letter signed on behalf of a hundred persons. We can bring a stronger influence to bear as individual citizens claiming the right and the duty to participate in the affairs of our government, than we can as groups of Friends expressing traditional principles.

But efforts to influence Congress, important though they are, do not guarantee us the new world order which we are seeking; nor are they alone sufficient to satisfy one who desires to actively promote the cause of peace. We must find some more basic means of advance which will be steadily, even though slowly, gaining ground, whether attempts at more immediate action succeed or fail. Such a means is found in the gradual extension of the peace ideal through the education and persuasion of those about us. Peace can never finally come to the world until the majority of mankind adheres to it by a religious faith, to betray which would be to betray God, and which must therefore be upheld no matter what crisis of danger, expediency or national interest may tempt to its abandonment. We know that there are many persons in all lands who have already accepted this position. The rapidity with which this number will increase depends upon the earnestness with which each one of us seeks to reveal the higher way to those with whom we come into contact. No occasion is too slight or too august for a word of idealism. Every individual whom we meet, whether kinsman or stranger, great or humble, offers us an opportunity to carry on the cause of peace by promoting a discussion of the needs of the world and our way of answering them. If we are unable or unwilling to carry on such efforts as this, it is of little use to seek to influence legislative bodies, most of whose members, and the majority of whose constituencies, have never caught the vision upon which our ideal is based. If we can win them to our

convictions, they will of themselves act as we believe is right; if we cannot win them in this way, no amount of influence will bring them to act against their own beliefs.

A Word To All Who Seek Truth

ISSUED BY LONDON YEARLY MEETING HELD FIFTH MONTH, 1920.

(*Continued From Last Week.*)

The Appropriation of Power.

But how are we to make this divine power and life our own? Not through outward rites, not by repeating words, however true or sacred, not by entering some organization, however venerable and powerful. The reception of power comes through act of will, which each must make for himself. What is needed is something so personal and so fundamental that it has been called a "new birth." Unless it happens within us it cannot happen at all. Whether it comes gradually or like lightning from heaven, it is equally the work of God. It brings us into unity with the source of all power, not simply for our own satisfaction, but to make us more truly one with our fellows than ever before. We become the servants of all, lifted out of the self-centred life into one that is dedicated to an end beyond ourselves.

Jesus Christ as the Saviour of the World.

It is this experience which is for us the essence of true religion. This view of life, of God, of our fellowmen, we find in the life and teaching of Jesus of Nazareth, as recorded in the Scriptures. Because they contain this story and witness to the power of God as manifested in Jesus Christ, they are for us of unique importance in the literature of the race. For it is through Him that we discover ourselves and God. It is because He answers to the demand for truth, and raises before us a standard of value that we recognize as the highest, that we can with assurance call Him the Son of God and the Saviour of the world. His life and death open up to us the meaning of life as nothing else does. We begin to see what it is all for—that we and all men may become, in our measure, such as Jesus was. Behind the darkness and chaos of the world we see in Him the light and order of a Father's love, and the ultimate reality of things expressed in forgiveness and love, in suffering and self-dedication. This we witness to as the one means of overcoming evil—the redemptive power of the eternal Christ. His spirit still living and acting in the world is known by us as a life-giving force: therefore we acknowledge Jesus Christ as Lord and God.

Salvation we all need—not, indeed, in the sense of merely saving our own souls and leaving the world to perish, but in the far deeper sense of being saved from our own selfish passions, from weakness and wrong-headedness, indifference and hardness of heart, into a life of joyful fellowship with God and man, into the spirit of service and sacrifice that we see in Jesus. His forgiving love, which is the perfect expression of the Father's heart, sets us free. In Him we are reconciled to God through faith. His death and resurrection are felt within us to be the ultimate vindication of love. He becomes the ground of our hope, the object of our faith, and the centre of our love. We follow not some vague influence, but a Person, and that Person a living one. We can say, not because someone else said it long ago, but because our own hearts have discovered the reality: "I live by the faith of the Son of God, who loved me, and gave Himself for me."

The Way, the Truth and the Life.

Our witness, then, is simply this—that Jesus Christ is the Way, the Truth, and the Life, and that, in following His way, in accepting the truth as He taught it, in receiving life through Him, there is hope for every single person, and for the whole world. His way is the one way of progress leading men to forsake evil and to choose good, as the undiscourageable love of God breaks down the hardness of their hearts. His truth shatters the lies by which we deceive ourselves and one another, and sets us free and fearless on our way. His life, which is one with the higher life of men everywhere, surges up in our hearts, and constantly renews our spirits when we are discouraged and beset by difficulties. Because of Him, and the witness to Him in our hearts, we are assured that the deepest reality in the universe is love, and that the way of love is for us, as for Him, the path of victory.

First-hand Religion.

So, to-day, by life and word, it is our aim to call men back to the Light of God in their own souls, which, if they do but obey it, will lead them to the salvation that is in Jesus Christ. This first-hand religion is what men need, and we testify to its power in our own lives, as in the lives of our forefathers in the faith. Far as we fall short, even of our own ideal, it is for this we stand as a religious Society of Friends, seeking to show, by friendliness to enemy as well as to friend, by simplicity of life, by freedom from class or race or sex prejudice and dominance, that the spirit of Christ still has power in the world.

The Adventure of the Spirit.

The life of the spirit must be a life of fearless adventure. Jesus dared to live in love with all men. He lived as though the ideal were already realized. Through Him we understand that God does not coerce men into goodness, because goodness cannot be gained that way, but that He seeks to win men to goodness by forgiving and self-sacrificing love. To overcome evil only by good, to overcome error only by truth, to overcome hate only by love—always seems foolish and risky. But it is the only way by which these ends can be achieved. It is the really practical course. Outward rules and texts and creeds will fail us in this new and untried path. Men fear to set sail upon an uncharted ocean, but it is just this venture that is characteristic of the Christian way of life, that constitutes the necessary challenge to the existing order, and that calls forth the heroism and devotion needed for its transformation. The life of faith is expressed not by the repetition of creeds, but by the taking of risks.

Religion and Life.

For the maintenance of this life the Society of Friends has not depended on any outward rite. We

have held, with sincere conviction, that our Lord did not intend to ordain any ceremonies for His Church: that His purpose was to lead His followers into a deep inward experience of the baptism of the Spirit and of communion with Himself and with one another; and that while to symbols he attached little importance, His chief concern was that all life should be made sacred. We do not deny the spiritual help that many Christians receive through these observances; but we are bound, in loyalty to our Master, to avow that He has not left us without the essential experience of His grace which others find in them.

We do find it necessary to gather together for united worship, but not under a human leadership, or with an arranged form of service. In the freedom of our open worship we often know the leadership of the Spirit of God, who guides our thoughts in the silence, and inspires the words used in prayer or exhortation. Such gatherings are the centre of our common life, and a chief means by which the spiritual eye may be enlightened to discern the deep truths of God. The life of our Society has been built up in these meetings and in other ways by the ministry of women equally with that of men, and no discrimination between them in regard to office or status exists.

The courses of action to which we have been and are being led, as we seek to know and follow the divine leadership, have, indeed, the variety that must be expected in a Society where living personalities are co-operating, each according to the measure of his own gifts and light. But they have a unity which is also significant, and they lead away from slavery and oppression, and from all war, into a growing expression of love and brotherhood in the relations of men to one another.

We see the way towards unity in faith and action, therefore not along the path of conformity to any outward authority or rule of life, but rather in the recognition and acceptance of the inward authority which is one and the same for all men, because it is the Light of God. We differ in our apprehension of the Light, and in our readiness to follow it; but the very purpose of our existence as a religious society is that we may draw nearer to Him who is the Truth, and thus to one another, in a living fellowship which can witness to the Truth.

That experience of God which has been given to members of our Society we wish to share with men everywhere; and to all who read these pages we would extend a loving invitation. We long that, as they fearlessly seek, they may come to know the truth which shall make them free, that their feet may be led into the way of true progress, that the life of Christ may have power in them to overcome evil and to fill them with the spirit of loving service. Thus may we all be builders together of the City of God.

THE END.

HAVE I TIME?

"Lots of time for lots of things;
Though it's said that time has wings,
There is always time to find
Ways of being sweet and kind,
There is always time to share
Smiles and goodness everywhere."

The Growth of Inter-Racial Co-operation

BY WM. ANTHONY WHITE,
Of Hampton Institute.

Inter-racial co-operation is growing steadily throughout the Nation. In the South the inter-racial co-operation movement is receiving the hearty support of the Church and the press, as well as the educational, business, and community leaders.

The Commission on Inter-Racial Co-operation is the outgrowth of a conference which was held in Atlanta early in 1919 to consider some of the grave problems of race relationships that had been brought to the surface on account of the World War. It is now doing organized work in all the Southern States. The Commission is composed of white and colored men, including Dr. R. R. Moton, Dr. John Hope, Bishop R. E. Jones, Bishop G. W. Clinton, Dr. Isaac Fisher, and Dr. John M. Gandy. The officers include John J. Eagan, Chairman; R. H. King, Director; and Will W. Alexander, Associate Director. The headquarters of the Commission are in the Candler Building, Atlanta, Georgia.

The publications of the Commission include *Law and Order in Tennessee*, by Edwin Mims; *An Appeal to the Christian People of the South*, adopted by the recent Church Leaders' Conference at Blue Ridge, N. C.; *The Nashville Plan of Inter-racial Work;* and *A Handbook for Inter-racial Committees*, compiled by Edwin Mims. These publications do not attempt "to lay down any hard and fast plan of action for any State or community or to generalize and dogmatize." These publications, written in a Christian spirit, express the better public opinion of the South. They report concrete achievements of Southern communities and commonwealths.

The Commission on Inter-racial Co-operation has wisely and quietly kept at work, organizing in some six hundred counties inter-racial committees that carry the burden of adjusting race relations before the breaking-point is reached and of helping to develop movements which will bring white and colored people into friendly relation.

The Inter-racial Committee of the War Work Council of the Y. M. C. A. has just issued a study of the various agencies that are working in the field of social welfare for increased inter-racial co-operation. The study, after referring to the splendid work of some of the educational foundations, expresses the hope that aid will be given for the establishment of "at least three medical and nurse-training schools for Negroes which would compare favorably with any such institution in America for whites" and for the establishment of "a series of five or six universities running from Austin, Tex., to New Orleans, Atlanta, Nashville, Richmond, with perhaps one in Arkansas, one in Missouri, and one in the Carolinas."

Chambers of Commerce, civic clubs, and local city organizations have been taking a lively interest in promoting inter-racial co-operation. Publicity has already been given to work in Nashville, Memphis, Atlanta, New Orleans, Louisville, Charlotte, Fort Worth, Chicago, and Cincinnati. In Nashville, for example, "there has been a notable improvement in the handling of news relating to the Negro. The activities of the race are given more and more prominence. One of the papers carries at least two columns

every Sunday morning, summarizing the various activities among colored people. The reporters and editors have been made aware of the complaints sometimes registered as to their magnifying the crimes of Negroes and their minimizing their better achievements."

The program of the Commission on Inter-racial Co-operation, at its present stage, includes the following items: The prevention of lynching and of the denial of legal justice to the Negro; the securing of adequate educational facilities; the development of sanitary housing and living conditions; the securing of recreational facilities; the establishment of economic justice and equality of traveling facilities; and the creation of a sound public opinion on race relations.

Inter-racial co-operation will continue to grow steadily and yield rich returns in racial good-will and in economic production just in proportion as white and colored leaders are willing and able to face the facts of life—some of which are most distressing—with workable plans for group action and in a spirit of Christian tolerance. No one group can solve the intricate problem of race relations, but every group has a vital contribution to make to the ultimate solution of the problem. Great progress has been made and a new day is breaking for all American citizens.

The London Conference As Others See It

The following statement of the findings of the London Conference is taken from the Bulletin *of the Commission on the Church and Social Service of the Federal Council of Churches. It is of special interest because it gives, in a few words, the points which other denominations of Christians have chosen as the essential declarations of the London Conference.*

A QUAKER PLATFORM.

An international conference of Friends, held in London last summer, which was attended by about 1,000 delegates, commended to the earnest consideration of all Friends a five-fold aim:—

"1. Further recognition in every relation of life of the Fatherhood of God, the Brotherhood of man, and the vast implications flowing therefrom.

"2. An endeavor after greater simplicity in our personal way of life, asking ourselves: How far does my life recommend to others the cause I have at heart?

"3. The limitation of the return upon capital.

"4. The surrender of the absolute control of industry by capital, the furtherance of the spirit essential for co-operation, and the fuller recognition of the sacredness of personality.

"5. Some method for giving security of employment to the worker."

Here is a complete synthesis of the ideals of personal and social religion.

A Lincoln Anecdote

Each year as Lincoln's Birthday comes, I am tempted to try to write down an incident told me by my father, William Wade Griscom, when I was quite young. I can find no corroboration from my relatives, but my impression is so vivid I feel sure of its general accuracy.

My father's uncle, David Griscom, was one of a committee sent to ask President Lincoln to allow drafted Friends to do hospital work. Lincoln listened to their appeal to be allowed to follow the dictates of their consciences,—then asked, "What shall I do with my conscience?" Uncle David answered promptly, "Follow it, Mr. Lincoln, follow it." Lincoln was evidently interested in him, and detained him after the meeting was over. In their further talk, he made this statement which has seem worth putting into print: "Mr. Griscom, I have been interested in the differences between the two branches of Quakers. As I see it, the Orthodox lay emphasis on the *death* of Christ, and your branch lay it on the *life* of Christ."

As this was nearly sixty years ago, it must not be taken as a commentary on any living Friends, but as illustrating Lincoln's versatility and power of expression.

LUCY GRISCOM MORGAN.

God's Care of the Faithful

A Story for Children.

Joseph Haughton had sent his family to bed and had retired himself, but I doubt if any of them slept much that night, for those were troublous days in Ireland in the year 1798, the time of the great Irish rebellion. Soldiers were burning houses and barns all around them, killing the men and turning the women and children out-of-doors.

So Joseph Haughton prayed and waited. The Lord would direct him. If the soldiers came to the house he knew he could not defend it, for three years before he and the other Friends—Quakers the neighbors called them—had decided it was wrong to have any arms in their houses lest harm come to someone through them and they had destroyed all their weapons. If he had had a gun he would not have used it, for that would have been wrong, he felt.

As daylight began to creep in at his window and the light from a nearby burning barn died down, a loud knock came at the door. Calmly he bade the stranger enter, but almost before he had spoken a person rushed in and shouted in a loud voice: "Let who will be killed, the Quakers'll be spared," and was gone again. It seemed an answer to his prayer.

The daylight showed much to be done. Homeless neighbors were cared for; the soldiers stopped and wanted to be fed, not only that day, but many days. Sometimes the food nearly gave out, but help always came in time from some Quaker neighbor. Often they had to sit up all night to feed the soldiers.

One day Joseph Haughton was just starting to meeting with his family when some blustering men came up to demand that he turn out some homeless women whom he had been sheltering in his house.

"If you don't, we'll burn your house down," they said.

"As long as I have a house I will share it," replied the Quaker. "If you burn it, I'll just have to turn out and share the afflictions of those I am trying to help." So saying, he and his family went to meeting. When they came home their house had not been touched and they were not threatened any more.

RE-WRITTEN FROM "FRIENDS IN IRELAND" (1910).

Friends and Bolshevist Prisoners Meet

Frank Waltzer, a member of the Friends' Mission in Poland, recently helped distribute supplies for Russian prisoners in a Polish prison camp. He gives the following account of this experience:

Bolshevists? I remembered the placard one could see all over Warsaw, posted on walls and staring at you from shop windows—a great monkey in a ragged shirt wading through blood, with scalps hanging by their hair from his belt and right hand, and a firebrand in his left. Were these sixteen men standing two deep before me really officers of the Red Army? It seemed as if I was peeping behind the curtain hiding Russia.

One of our women workers was unpacking the soap and piling it on the table beside me. The prisoners crowded around us to watch—all three thousand of the same hue from head to foot with their dusty faces and their dusty clothes. There was not one piece of soap in the whole camp.

One by one the officers would step up to me and salute. The Polish Commandant on my right hand would then call out the number of men under that officer's command, and I would give one half pound cake of soap for every twenty prisoners. There was a sort of question in each one's face. It seemed to ask—"Do you look upon me as a barbarian or as a brother?" And when I smiled, the whole face would lose its hesitation and tension, and then this Red officer would say a "thank you" that seemed to surge up from the depth of his heart. There were some that were fine looking men, with a sure manner and a keen, straight look of innocent, understanding eyes, that would have drawn about them the interest and respect of far better fed and clothed society.

As some left me to return to their places in the line, they would go back with a new ease and freedom, as if they felt they had found a friend—a man in the enemy country, in the middle of this dirty prison, who could lay the barriers down and reach out his hand with that clear, open look that is only given to a brother.

There is a voice that speaks out of men and admits their worth in the light of God. Above their Bolshevist rags and dirty unshaven faces, I could hear the voices from out of these men, as if, appearing suddenly before the representative of an evil-lying world, the voices of true worth took care to be understood. And hearing —I knew—how some of these men were better men than I. In the midst of these great voices, the least I could do was to be humble and kind and clasp their hands warmly in mine.

Quaker Embassy Work in Paris

Mark H. C. Haylor, who is in charge of the Quaker Embassy in Paris, sends the following report of our extension work in France as it stood at the opening of the new year.

Meetings. Meeting for Worship continues to be held in the Embassy Room at the Hotel Britannique, at 10.15 A. M. every Sunday. French, English, American and many other nationalities are represented. Thursday evening meetings which touch on varied educational subjects are fairly well attended. Study circle will be opened early in the New Year.

Accommodations. The Library, Reading and Meeting Room are all in one. This meets the present need inadequately. It is much used, however, and serves many purposes—meetings, interviews, callers, workers to and from other fields, office, relief work, and a hundred and one other accommodations. Cosy and cheerful; affording a welcome to all—no matter from what part of the world.

Literature. Comment les Quakers ont servi pendant la Guerre (Friends' Service in War-Time), E. F. Howard; *A Tous* (To All Men), a leaflet; *A Nos Visiteurs* (To Our Visitors), a leaflet; and *Quakerism,* by Corder Catchpool, about to go to press. The first three have had a wide circulation and have been published by the Quaker Embassy.

Publicity. Every old French Field Worker notified of the existence of the Embassy in Paris and in possession of latest information of its activities. French newspapers and periodicals have published news of meetings, etc. English and American papers (Friends' papers, particularly) have given space to Embassy news of interest. *Le Service Fraternel* (a small leaflet to be "run off" on the duplicator) will be the agent for news to French editors and others.

Visitors. Visitors to the Embassy come from all parts of the world—during the last few months it has been visited by people from England, America, Sweden, Austria, Switzerland, Germany, Serbia, Japan, Korea, Holland, South Africa, India, Madagascar, and Czecho-Slovakia.

Work for French Refugees. Embroidery sales continue to be held by Matilda Motford and Gertrude Beck for the benefit of the refugees. Recently a three days' sale was held at the American Women's Club in Paris, with good results. Miss Connah at Grandpre (Ardennes) and Miss M. H. Evans at Les Senades are doing excellent work of relief in these devastated regions. Ralph Whitely (California) is teaching woodcraft to the French children in the Clermont-en-Argonne area, with helpful French co-operation. These outposts of Quaker work should come more and more within the circle of Embassy consideration, and this we hope may be brought about as no individuals or groups should feel isolated. The Embassy has been able to give much good help to the Groupe de Service International which is beginning reconstruction work at Esnes, Meuse.

An Outside View of Our Work in Germany

The United States Senate on the 1st instant, received from the President, through the Secretary of State, a report on conditions in central Europe, prepared by an official of the State Department who made a personal examination last summer. The report contains little that is new to those familiar with European conditions. The passage in regard to our work in Germany will be of interest to readers of the Intelligencer.

"The situation as I saw it in Germany was in a very mild way similar to that in Austria. There was not sufficient food in the country to go around, and this lack affected first of all the children. Various members of the Government told me that they believed the stringency would be very severe during the coming winter, as the crops had not all been as successful as

was expected, owing to the continuous rains. The food supplies from America, in accordance with the demonstrated need, are distributed to the children at the various stations in the different cities under the most careful supervision by the Friends Society. I was particularly interested in these stations to see how strictly the regulations were enforced. The children had to be fed actually at the station. Children were not allowed to take any food home, nor was, for example, an older child permitted to come to the station to take food home to a younger brother or sister said to be unable to come himself. The organization appeared to be taking every possible precautionary measure to prevent food from reaching those for whom it was not intended. I had very strongly the feeling in Berlin that from a purely humanitarian point of view this assistance might be needed through the winter, but that this will not be a long-continued appeal as the German economic conditions improve and the people are put to work."

As is known, the American Friends' Service Committee is planning to give up its work in Germany on August 1st, next, if conditions continue as they are at present. In the meantime, considerable sums are still needed for overhead expenses of the Committee in Germany.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

CHRISTIAN BROTHERHOOD FOR THE ORIENT.

TO THE EDITOR:—It was to me a cause for great rejoicing when I saw in the INTELLIGENCER, a few weeks ago, a notice of the conference held at Woolman School to consider the call to foreign missions. For a long time I have wished that our branch of Friends would become interested in this great service.

There is practically nothing I can add to the comprehensive survey of the situation in China, and call to service there which Dr. Russell contributed to last week's INTELLIGENCER; but perhaps it may help a little to say how much I sympathize with the work and wish for its success.

When such tremendous sums of money are being appropriated by Congress to build up a great military establishment, one who believes in the Gospel as taught by Jesus Christ, must think that a far better way to maintain world peace would be to use this money for Christian enlightenment among backward peoples.

As Longfellow expresses it:—

Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts:
The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.

Hancock's Bridge, N. J. LOUISA POWELL.

NEW LIGHT ON THE LABOR PROBLEM.

TO THE EDITOR and others who are asking "the way":—

We have grown so sober in our consideration of the bearing of money on our problem of living, would we dare to let the sober side of it go for a few minutes, would we dare to say, with Paul, "*neither* death, *nor* life, *nor* angels, *nor* principalities, *nor* powers," none of them, *not one of them*, yes, none of them, but *something else*, what?

Would we consider the following rhyme sacrilege, or could we see in it one bit of sense, common sense, not the uncommon kind, but the kind that makes us *work hard* at *useful work*, and *be content, just so long* as we feel sure we are of *some good to somebody*, no matter what we *get* or *don't get?* What does that count anyway?

I think that complaint of the high cost began
When Adam resented God's bossing of Man,
When he tried to get fruit in a way of his own,
And Eve helped him do it, he was not alone.

Then God turned him out of the garden so fair,
And he found he must make all the clothes he would wear,
And in place of good fruit to be picked from a bough,
Himself he must feed by the sweat of his brow.

A pretty hard task all this work seemed, you know,
And Adam went at it disgruntled and slow,
And he has been trying since that very day,
To get him a living in some other way.

But an angel still stands with a fiery sword,
And who would not go hungry must dig from the sward,
And not be *afraid* of the sweat of his brow,—
No sweat ever injured a *man* anyhow.

Not the pennies I get, be they many or few,
Not the style of my clothes, but the *work* that I *do*,—
Are these two *human hands* that *mind* only *my* will
Making things that will *feed* or things that will *kill?*

That's *my* job, that's *my* problem, to *steer my own hands*,
To keep them at work that brings *food*.—that commands,
Not high prices, good wages, but *health* to the *many*,
That's my job, not to worry about my wee penny.

ELEANOR SCOTT SHARPLES.

IMPORTANT LEGISLATION PENDING

FOWLER BILL FOR ONE DAY OF REST IN SEVEN.

A bill has been introduced in the Pennsylvania Legislature by Representative David Fowler, which aims to secure to wage-earners in continuous industries at least one day of rest in seven. At the present time a large number of workers in continuous industries such as electric light and gas plants do not have this weekly day of rest since such industries continue to operate on Sundays as well as week-days. It is stated by those who should know that there is need of this new type of law requiring employers in these industries to give their employees at least one day of rest in every seven consecutive days, and that this can be done without interfering with continuous operation by giving a portion of the force a holiday on each day of the week. Laws to provide for one day of rest in seven are said to be in successful operation in Massachusetts, New York, and Wisconsin. Supporters of the proposed legislation are recommended to write immediately to their State Senators and Representatives and to Hon. William J. Mangan, Chairman of the House Committee on Labor and Industry, to which the bill has been referred. These gentlemen can be addressed at Harisburg, Pennsylvania. The bill is known as House Bill No. 372.

"Remember that when you are right you can afford to keep your temper, and when you are wrong you can't afford to lose it."

Labor to keep alive in your breast that little spark of celestial fire—conscience.—*Washington.*

PUBLICATIONS OF INTEREST TO FRIENDS

TWO STORIES OF WAR AND PEACE.

NOW IT CAN BE TOLD and WOUNDED SOULS; novels by Philip Gibbs. George H. Doran Company; New York.

Philip Gibbs was one of the first official English war correspondents. He remained with the fighting armies during the entire period of the Great War. *Now It Can Be Told* is a history of that part of the conflict of which he was a direct observer. By simple, vivid words he paints a picture of the war, and the men who were part of it, in such coloring and detail, that the reader is spared none of its heroism or its horror. The one word which characterizes the book best, is "Truth." One feels that at last the inner truth about the war has been revealed.

The last chapter is a wonderful summary of Gibbs' reaction to the whole war. He says, "All the lives of those boys whom I saw go marching up the roads of France and Flanders to the fields of death, so splendid, so lovely in their youth, will have been laid down in vain if by their sacrifice the world is not uplifted to some plane a little higher than the barbarity which was let loose in Europe. They will have been betrayed if the agony they suffered is forgotten and 'the war to end war' leads to preparations for a new, more monstrous conflict."

WOUNDED SOULS is a novel based on Philip Gibbs' observations of the psychology of the people of France, England and Germany during the closing months of the war and the opening months of Peace. One feels that the characters are actual, living acquaintances of Gibbs, and the incidents narrated, historic events.

Elsa von Kreuzenach, Eileen O'Connor, Wickham Brand and Dr. Small are the principal persons through whom Gibbs makes his powerful plea for the brotherhood, charity and peace by which the New World must come. The book is of particular interest to Friends as it closes with Eileen O'Connor and Dr. Small, an American, opening child-feeding centers in Vienna as an expression of that spirit of brotherhood which is the only healing for the wounds of war. A. B. G.

TOWARDS A NEW SOCIAL ORDER: the report of the international conferences held at Oxford, England, August 20-27, 1920. To be obtained through all Friends' book shops. English price 2/6; no American price given. This small volume contains reports of both divisions of the Oxford Conference. Part I deals with the general problems of the new social order, and contains papers such as the following: Problems of Industry and Labor, by George Lansbury, Editor of the London *Daily Herald*; The Quaker Employers' Proposals, by J. Edward Hodgkin; Capital and Labor in the United States, by Edward W. Evans. Part II constitutes a report of the "New Town" Conference which considered the plans being formulated in England to establish a model town known as *New Town*. An attractive and valuable addition to the social literature of Quakerism.

Brief Items of Interest

We are reminded by the editor of *The Friend* that we are now nearing the tercentenary of the birth of George Fox, described by William Penn as a "discerner of others' spirits and very much a master of his own," and "that he exercised no authority but over evil, and that everywhere and in all; but with love, compassion, and long suffering."

A London correspondent of the *Churchman Afield* says: For Britain and America to compete in armaments would be to commit "the unpardonable sin."

"If the Christian faith of the two peoples is not strong enough to restrain them from such Satanic rivalry what is it worth?"

At a meeting of the convention of the department of superintendence of the National Education Association, held at Atlantic City, February 27th, the following resolution was adopted:—

"Resolved, That it is the sense of this conference of the National Council of the National Education Association that it is the business of the teachers of America to shape the thinking of the statesmen of to-morrow relative to the question of armament so that peace shall be quickly establshed among the civilized nations of the world."—*The Ledger.*

Rabindranath Tagore has devoted the whole of his Nobel Prize money, the profits from sale of his books and a large part of his private income to the establishment of the Concord University at Bolpur, in Bengal, a hundred miles from Calcutta, where he hopes to bring the East and West into closer sympathy and understanding. Here India will offer to the western world her hospitality and the best things she has produced, and also the "different cultures of the surrounding Eastern races—The Semetic, the Persian and the Mongolian."—*The Phoenix.*

More than 100 cabaret, saloon and restaurant proprietors and employees were arrested on the 26th in a New York city-wide liquor raid on 64 establishments. While now out on bail, they will be arraigned before United States Commissioner Hitchcock soon, and an attempt will be made to have the places closed as public nuisances.

The China Relief Fund now totals $2,710,750; $500,000 has just been added by John D. Rockefeller, half given by himself and half from the Laura Spellman Rockefeller fund.

A dispatch to *The Ledger* from Dublin says the government officials do not approve of the way the relief of American Friends is being administered in Ireland, it going mainly through the hands of the Irish White Cross, a Sinn Fein organization.

William Graveson, in *The Friend* (London), writes on the joys of making a floral calendar: "The chief delight is to see the flowers as they grow. Their cheerfulness and radiant happiness communicates itself to the beholder. They bring with them, as the great prose poet of Nature has said, 'a covenant of peace.' He agrees with Ruskin's comment on 'the quiet, orderly people who love flowers as they grow, whereas the luxurious and disorderly people rejoice in them gathered.' The average total yearly floral calendar for the last decade has been 660, gathered or visited rather, from "New Year's Day to Yuletide."

Near our great cities our prized arbutus and wild orchids and other favorites are rapidly disappearing because of the indiscriminate gathering by thoughtless people. A year ago too near "The Susquehanna Trail" a field of the fringed gentian was growing—but it in a measure fortunately protects itself—it is an annual and its seeds are usually carried some distance from the parent plant. In a quiet nook near Baltimore the whereabouts of a bed of running fern (*Lygodium palmatum*) was carefully guarded by botanists and plant lovers—but it is only Connecticut, as far as I know—that has done better and passed a law prohibiting its gathering. E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

TWO WEEKS ENDING FEBRUARY 26TH.

Five Years Meetings....	$1,437.41
Philadelphia Yearly Meeting, 15th and Race Streets.	
New Garden Prep. Mtg..	50.00
Orange Grove Friends of Pasadena, Calif.	30.00
Sadsbury Mo. Mtg.....	39.00
Other Meetings.	
New York Yearly Meeting (Hicksite)	1,401.86
Somerton, Ohio, Friends	2.00
Friends' S. S., Northfork, W. Va.	30.00
North "A" St. Mtg., Richmond, Ind.	50.00
Green Plain Mo. Mtg., Selma, O.	20.00
First Friends' Church, Cleveland, O.	17.90
Liberty Chapel Church, Rockford, O.	5.00
Elkhorn Valley Mo. Mtg., W. Va.	50.00
Rahway and Plainfield Mo. Mtg., N. J.	20.00
Friends' Church, Monkton Ridge, Vt.	2.00
Scaneatles Friends' Meeting, N. Y.	40.00
Easton Mo. Mtg., Greenwich, N. Y.	16.50
Westerly Mo. Mtg., R. I.	34.99
Alexandria Mo. Mtg., Va.	190.00
Westboro Friends' Meeting, O.	11.00
Other Contributions.	
Contributions for General Fund	3,524.32
For Germany	138,034.15
For Austria	5,363.81
For Serbia	5.00
For Russia	2,948.38
For Poland	417.00
For Syria	312.46
For China	89.16
For Chalons Maternity Hospital	60.00
For Clothing Work.....	244.26
Miscellaneous Payments.	1,162.61
	$155,608.84

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CASH CONTRIBUTIONS.

Philadelphia Yearly Meeting During Second Month, 1921.

Philadelphia Monthly Meeting	$2,643.35
Moorestown Prep. Meeting ...	1,450.00
Gwynedd Monthly Meeting ..	237.50
Millville Friends	51.00
Hancock's Bridge Friends ...	13.00
Greenwich Monthly Meeting .	10.00
Makefield Monthly Meeting ..	40.00
Swarthmore Monthly Meeting	405.90
Girard Avenue Friends	5.00
Salem Monthly Meeting	166.75
Solebury Monthly Meeting ..	41.00
Buckingham Monthly Meeting	10.00
Newtown (Del. Co.) Prep.....	31.00
Fallowfield M. M. and F. D. S.	22.50
Richland Monthly Meeting ..	8.00
Abington Monthly Meeting ..	50.00
Woodbury Preparative Meeting	69.00
Stroudsburg Friends	20.00
Wilmington Friends	539.83
Green Street Friends	10.00

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SHIPMENTS RECEIVED.

WEEK ENDING FEBRUARY 26TH.

Connecticut, Stratford; Delaware, Wilmington; Illinois, Chicago; Indiana, Mooresville, Richmond; Minnesota, Minneapolis; New York, Watertown, 42 Broadway; Ohio, Flushing, Columbiana, Dayton; Pennsylvania, Secane (2), Langhorne, Holicong, Torresdale, Philadelphia, Nottingham, Gwynedd, Villa Nova; Washington, D. C.; German Relief, Scott's Bluffs, Neb.; Millbrook, N. Y.

CURRENT NEWS

ACTIVITIES IN CAMDEN, N. J.

The winter with its record of "well done" or or opportunity lost has passed, and with the passing it seems fitting to glance back over these weeks and summarize, that we may renew our courage to press onward where the numbers are few, and active workers less. When death claimed one of our ablest last summer, we felt bereft indeed, but in the looking backward we find that there may be things worth while that a few can still accomplish.

The Sewing Guild has been meeting two afternoons each month and usually quilting, though there has been a percentage of children's garments and some knitted goods sent to centre at Race and Fifteenth Streets.

The lecture course, given the last First-day in each month by Elbert Russell on the Parables, has been instructive, giving new meaning and fresh viewpoints of our old familiar Bible stories. These meetings are preceded by a light supper of sandwiches, coffee, ice cream and cake; average attendance about thirty or thirty-five to supper, with others coming later for the lecture.

Early last fall a group of young pilgrims came to Camden, attended First-day morning meeting, leaving messages of fellowship and growth. A box lunch followed, with some refreshing out-door games on the school-yard lawn. Then came an informal meeting, when the visitors gave words of encouragement, that we remember we are one of a larger body, even though this individual meeting is a small one, and each of the small stones in the structure is necessary to the whole building.

Mrs. Harrison Morris addressed the members of the Sewing Guild on one of its regular meeting days on the subject of prison reform. Her description of juvenile offenders who are often contaminated instead of benefited, or unhygienic conditions which have and do continue in some prisons, the political graft of officials and modes of punishment were some of the topics touched upon. The hour for adjourning arrived before we were aware of it, so over a cup of tea and a plate of cake she continued her remarks and answered questions.

The First-day School has been discontinued, due to lack of children and teachers; following this the hour of meeting has been changed from 10 to 10.30 o'clock.

A Quaker link in the Hoover chain has been industriously selling babies, with very gratifying results. This link lacks only $110 of reaching the $3,000 mark—surely this amount will yet be received.

Three applications for membership have been received, all men; one of them, passed 80 years, died before his application had been acted upon.

ELMA L. MICHENER.

—o—o—o—

JAMES HARDY DILLARD ADDRESSES INTER-RACIAL COMMITTEE.

Dr. James Hardy Dillard, of Charlottesville, Va., President of the Jeanes and Slater Funds, was present at the monthly meeting of the Philadelphia Inter-Racial Committee, at Fifteenth and Race Streets, Third month 5th, and addressed the committee on present conditions in educational, religious and economic matters in the South. He spends a large part of his time in the country districts of the South surveying educational conditions in his work of distributing the bequests of the two funds. In the latter work he sees great reason for encouragement in the last few years. Twelve years ago when the Jeanes Fund was first established the salaries of teachers in colored country schools were paid wholly by the Fund, whereas now the counties pay $25,000 more than the moneys contributed from the Fund. Seven of the Southern States have doubled the sums originally spent on Negro schools; and eight years ago four rural high schools were started partly with

Slater funds, while to-day there are 142 such schools. The North has hoodlums, Dr. Dillard said, and we must not expect the South to be free of the same vicious element, but in the last five years the enlightened friends of the Negro, who recognize him as a man with rights and wish to help him, have doubled in number. And the pulpit is taking a firmer stand for the right treatment and lawful protection of the Negro. As a concrete example of the awakening of conscience in these matters, Dr. Dillard told the following story:—

Years ago when he first moved to Louisiana a particularly heinous lynching took place within two miles of his home. He expected the whole community to rise in protest; no such thing happened. He wrote to all the clergymen of the town; not a word did they have to say. The only public notice of this horrible business was two letters in the papers, written by himself. In contrast with this, when recently a lynching occurred near the University of Georgia and the body attended, the faculty took the matter up with a strong protest, and all the pulpits of the town denounced the outrage.

On economic lines, Dr. Dillard said, the colored contractor, carpenter or mason often has as good opportunities offered him as his white competitor. He said he knew of five good colored doctors in his own city, one of whom was recently called in consultation by two white colleagues. He pointed out that no great social movement, involving millions of people, is ever conducted rapidly. It is of necessity slow and wavering, but that while there is great room for improvement, he saw sure ground for his belief that the vicious and ignorant element is definitely retiring before enlightened education.

———o—o—o———

Irvanna Wood Jones has recently transferred her membership from Chester to Purchase Meeting, N. Y. A Friend from Purchase writes that several other new members have recently been welcomed there.

DEATHS.

Billger.—On Second month 24th, at her home in Philadelphia, Viola Billger, wife of Tilghman Billger, aged 48 years. Interment at Horsham Friends' burial ground.

Brown.—On Third month 4th, Sarah H., widow of Joshua Brown, aged 84 years.

Brown.—At his late residence, in Baltimore, Md., on the 31st of First month, Kirk Brown, a member of Eastern District Preparative and Baltimore Monthly Meetings.

The following testimonial was read at Eastern District Preparative Meeting, held Second month 6th, and directed to be placed on record:—

"This Meeting desires to express its deep appreciation of the faithful service rendered the Meeting in so many ways, for over a half a century by our highly valued Friend, Kirk Brown, who departed this life on the 31st of First month last, aged seventy-six years."

Evans.—At her home, near Emerson, Ohio, Second month 16th, Sarah Ella, daughter of Evan Griffith and Rebecca Craft Evans, in her 49th year. She was a woman of noble character, devoted in her service to her home; and as far as her strength permitted, to her meeting and community. She will be greatly missed by her family and her large circle of friends.

Mason.—Anna Augusta Mason passed from this life Second month 23rd, at her home in Barnsley, Pa., aged 81 years.

She was the eldest daughter of Benjamin and Ruth Anna Brown Mason, and leaves one brother, one sister. Services were held at the Friends' Meeting-house (East Nottingham), Calvert, Md., of which meeting the deceased was a member. O. Edward Janney, Baltimore, and Edwin Buffington, Rising Sun, gave testimony.

Interment was made in the Friends' ground adjoining.

Noble. — In Philadelphia, on Third month 4th, Drucella M., widow of Henry A. Noble, aged 73.

Roberts.—At West Chester, Pa., on Third month 1st, Elizabeth L., widow of James C. Roberts, aged 71 years.

Shotwell.—At her home near Twin Falls, Idaho, on Second month 26th, Arabella Cox Shotwell, widow of the late Jacob Z. Shotwell, aged 80 years. She was born June 4, 1840, the eldest child of Hannah Briggs and Joseph Cox, Jr. Her grandfather, Joseph Cox, Sr., was at one time a prominent member of Rochester Monthly Meeting.

In 1870, she married Jacob Zavitz Shotwell, and they began their pioneer life, at once, on their homestead, in Butler County, Nebraska. Their four children—three daughters and one son—survive. They all live near Twin Falls, Idaho.

Stokes.—In Penn's Manor, Pa., on Second month 28th, Jane E. Stokes, widow of John Stokes, aged 78 years. Interment in Penn's Manor Friends' burying ground.

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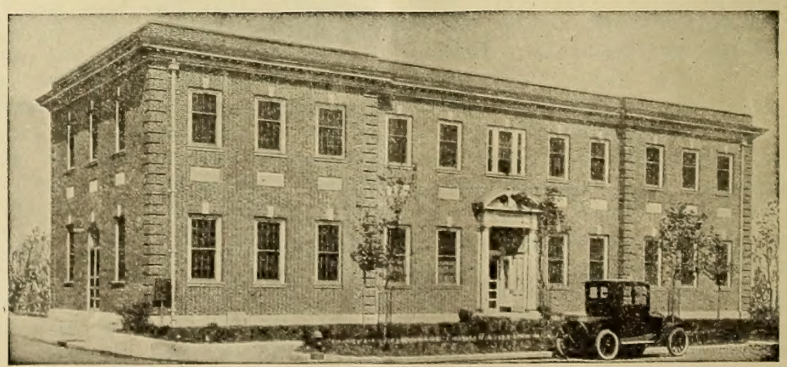
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Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



COMING EVENTS

THIRD MONTH.

12th—The Swarthmore Glee Club will give a concert in the New York Meeting-house, at 8 o'clock. Tickets, $1.25. Pupils of Friends' Schools, 75 cents.

12th — Burlington Quarterly First-day School Union will be held at Trenton, N. J., at 10.30 A. M. All interested are cordially invited.

12th to 14th—Baltimore Quarterly Meeting, at Baltimore, Md. Wilson M. Tylor and others expect to attend.

12th and 13th—Pilgrimage at West Chester, under care of the Young Friends' Movement.

13th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Leader, Jane P. Rushmore. Subject, "Religious Education."

13th — Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Leader, Western Starr, Economist. Subject, "Taxation and Social Progress."

14th—At 8 P. M. the regular meeting of the P. Y. F. A., when a "Mock Trial" will be held.

16th — Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, 7.30 P. M. Supper will be served at 6. See Notice.

17th—Meeting of both branches of Friends in the interest of Canton Christian College, to be held in P. Y. F. A. Auditorium at 8 P. M. See Notice.

17th—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 P. M.

17th — Haddonfield Quarterly Meeting, at Moorestown, N. J., 10.30 A. M.

20th—Daniel Batchellor expects to attend Sandy Spring Meeting; Anne W. and O. Edward Janney expect to be at Gunpowder Meeting, and Elbert Russell at Washington, D. C.

20th — Chester (Pa.) Monthly Meeting, at Chester, Pa., at 2.30 P. M.

NOTICE—The annual luncheon of the George School Women's Club will be held at the Rittenhouse Hotel, 22nd and Chestnut Streets, on March 26, 1921, at one o'clock. Please send acceptance and check for $1.75 to cover the expenses and luncheon to Martha K. Selser, 141 Walnut Street, Jenkintown, Pa.

Griscom Hall Opens Early

The books are now open for reservations at Griscom Hall for the Summer, and many guests will be glad to know that this year the Hall will open in time for Memorial Day. Buck Hill Falls is always full over the holiday, and early reservations are urged on this account.

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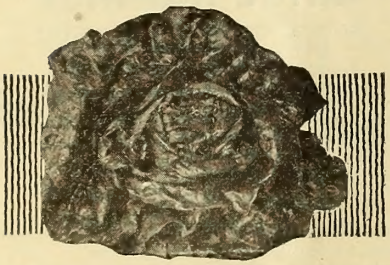
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NOTICES.

NOTICE—Canton Christian College. Friends of both branches and all others interested in the work the Canton Christian College is doing in China are cordially invited to a meeting to be held on Thursday evening, March 17th, at eight o'clock, in the auditorium of the Young Friends' Association, 15th and Cherry Streets, Philadelphia. There will be an exhibit of the work of the College. President Comfort, of Haverford College, one of the Trustees, will preside. Members of the faculty recently arrived from China and former students will be present.

Many Friends have become interested in the College through the fact that Dr. William W. Cadbury and Margaret Hallowell Riggs, members of our two Yearly Meetings in Philadelphia, are both on the staff. J. BARNARD WALTON.

NOTICE—Musicale, in aid of the Auxiliary fund of Chapin Memorial Home for Aged Blind, 6713 Woodland Avenue, under the auspices of the Philanthropy Committee of the Matinee Musicale Club, of Philadelphia, at The Normandie, 36th and Chestnut Streets, Tuesday evening, March 15, 1921, at 8.15 o'clock. Voluntary offering.



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NOTICES.

NOTICE — Monthly Meeting at 15th and Race Streets, March 16, 1921, at 7.30 P. M. Supper will be served by Committee on Best Interests at 6 o'clock in Friends' Central School Lunch Room, 15th and Race Streets. Tickets 60 cents each.

Please purchase tickets before March 14, 1921, from Anna W. Cloud, 140 N. 15th Street, Philadelphia.

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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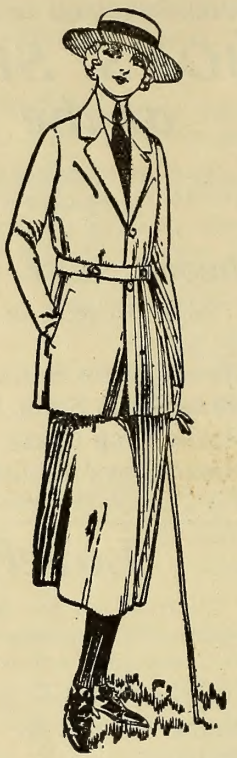
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, THIRD MONTH 19, 1921 VOLUME 78 NUMBER 12

Our Principles

Our principles? No mystic veil enshrine them!
Truth, justice, mercy, love, embracing all;
And for the common good ours to assign them
Each to a sphere to act at Duty's call—
No creed of man's devising to confine them,
No power inquisitorial to enthrall.
Truth as the pole-star all our footsteps guiding,
Justice with equal balance ever nigh,
Mercy in love's expanding power confiding—
That love whereon our surest hopes rely;
Thus by example prove a trust abiding,
Thus by our works the Christian life to show
Whereby our purest, highest blessings flow
Of heavenly peace on earth, good will to man below.

—*Halliday Jackson.*

Quaker Principles Conquering Germany

BY VINCENT D. NICHOLSON.

I had thought that the day of great religious crusades was past. The spirit of great adventure that has so often animated the Christian Church seemed to have departed. Religious influence everywhere in the civilized world was a matter of painfully slow evolution. That was three years ago.

Recently I have been thrilled by the opportunities to quickly influence the life and thought of whole nations that have come to the Society of Friends. In several countries of Europe, and just now particularly in Germany, the so-called message of Quakerism is finding a wider response than has ever been true of this message since the days of Fox and Penn. The message is not one of words. It is being expressed in terms of food and clothing. It is a message that the Kingdom of God should be practiced here and now, that this Kingdom is essentially a brotherhood of all peoples, and that its ruling principle is the spirit of love and good-will.

A letter from my sister, not written for publication, tells a simple, convincing story of the remarkable impact of Quakerism upon Germany. She has charge of the feeding of about 75,000 children in the Hamburg district, and tells of her Christmas experience there:

"It has been quite an experience to have a Christmas in Germany. The celebration has been going on now for several weeks. Our first taste of it was a little party on December 6th. It was what is called an Advent Evening. The room was lit by candles and very prettily decorated. In the corner was a picture of the Nativity with a light behind it, lighting it up. Above the picture was a star of paper with a light inside. Over the table was the Advent wreath,—evergreen with red berries and three lighted candles. Our host—a fine young liberal—gave a short speech of welcome to his guests and especially to the Quakers. 'These,' he said, 'were to be thanked, not only for the food they brought, but most of all for the hope of the future contained in their message. This message came as a wonderful inspiration to those of the Germans who felt the horror of the war, who felt that the way of love was the only hope for the world, but who needed some concrete expression of this way of life to encourage their own weak efforts.' It makes one feel so little and humble to see how much this message of ours has meant to such people, considering what very ordinary people we are. The idea—the message itself—*is* big, but we express it so poorly both here and at home.

"Our next Christmas celebration was in one of the schools. We were taken to about six or seven class rooms. In each was a lighted Christmas tree and in each one the children sang as only German children can sing. The best part of the celebration is the fact that each class has for weeks been making little gifts which they want to send to the children in America. These were little paper mats, book-markers, calendars, dolls, post-cards, baskets, and some had even brought fairy stories. There were lots of letters full of eager

friendship for their unknown far away cousins. Think of the little tots—with their ragged clothes, some with no underwear, some with no warm meal except what they get from us, many who will perhaps be very neglected by Santa Claus this year, who have never known a Christmas of plenty—eagerly making gifts for the children across the water. There are thousands of schools in Germany where the children are learning to love the name of America, where they think naturally of the children of America as their friends. I wonder in how many schools in America the same feeling for Germany is being spread. It is pathetic to think of the limited circle to whom we can give these gifts which they want to send. I think that the Quakers at home have the much harder task of reconciling America and it will be the task of a life-time.

"Later the two Alices and I went to Bremen, where one of the schools was giving a Christmas entertainment in our honor. We were given especially pretty programs and led in state to the front seats. The principal made an address of welcome, thanking us and the American people for the feeding, for which they were especially thankful, as over 300 children in that school were being fed. As is always the case he said that the food was the least part of our gift. Just as in the olden days the three wise men came to see the Christ child bearing gifts, so we came to the German children with our gifts—an especially ap propriate symbol, as there were three of us present. But the gift they appreciated most was the gift of love. In the days of war and want each one had thought only of himself and our work was teaching them again, love and unselfishness. This, he hoped, the children would always remember, and he hoped that this Christmas would always be a wonderful memory to them as the time when they gave their entertainment for the Quakers who had come in the real spirit of Christmas.

"The entertainment was quite like an American one except that here in Germany the religious side of the festival is more emphasized. All the recitations and songs are about the Christ Child rather than Santa Claus, with one or two fairy stories about the *Weihnachtsmann.*

"To think that these likable people, celebrating Christmas in a religious spirit, learning to love America, are the people who are still hated in America as Huns!" CAROLINE NICHOLSON.

As I stated above, this message is not being expressed in words except the single and necessary explanation, when asked, of why the Quakers came. The work is essentially a religious one, even though a vast business undertaking of feeding 600,000 children. It is an expression in life of a spiritual faith. The Society of Friends, as a religious body, could not properly engage in a work that was not primarily religious in motive.

As my sister states, however, the message is likewise needed in America. A man who makes a high Christian profession recently told me that Germans and their children are to be compared with a rattlesnake and its young, with the inference that even the children should be starved for the good of the world. Any child is, of course, entirely innocent of any of the acts of its parents and no theory of justice, however crude, could punish them for such acts. To let them starve—even to let them suffer—because we fear the kind of adults they might become is a paganism at which we usually shudder—the kind of paganism that used to kill girl babies and weakly boys.

My sympathy and interest goes much further than the German children, however, and includes their fathers and mothers. Entirely apart from Christian considerations, it seems a matter of common sense and intellectual honesty. The great mass of the German people were guilty of no greater crime than that of an intense patriotism. The responsibility for the war of Germany's ruling class is another matter. The great mass of the people—say 90 per cent.—merely followed their leaders, supported their flag, fought for their country. Who among the other nations can justly cast a stone against them for that?

It is often suggested that the German people, although forced under every modern canon of patriotism to support their country, should have objected to many of the things done in the name of their country. In the first place we should remember that many of them, so far as opportunity offers in war time, did object. Maximilian Harden was allowed to publish statements that, if made here by an American, would have made him liable to the harshest prosecution.

In the second place it is more important to remember that they *did not know* the real facts or issues of the war. The German press was no better than ours. It distorted facts, presented issues in highly colored lights, was primarily an organ of propaganda rather than of news, and the great mass of the German people—the 90 per cent.—were grossly deceived. They are now going through an awful disillusionment and pacifism is as popular there as it is unpopular here. Robert Yarnall tells of a Peace Meeting he recently attended, where a packed house sat for *five* hours, listening to the message of pacifism as the hope of Germany.

The people I met in Germany and Austria—the people my friends and my sister have met—are much like the people I know here,—peaceful, industrious, kindly, loving their families, and perhaps more interested in religious truth and observance than is the average American.

But, many persons may object to the above on the ground that they know unlikable Germans in this country. Whether an unlikable personality, however disagreeable, is valid ground for allowing the possessors of such a personality to starve, is not a proposition that should be argued in a Friends' paper. I would like to express a belief, however, that Germans are not peculiar in possessing unlikable characters. Much of the feeling is blind prejudice created by the war, based upon unwarranted generalization from a few individuals or a few traits of German character. Most of us know unlikable French, Italians, and even pure-blooded Anglo-Saxons.

Most of the feeling against Germans we know in

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this country is the instinctive prejudice that seems to exist universally against persons of another race or nation. Many an American soldier says that he could not abide the French or even the English, but felt very much at home in Coblenz. The English and American members of the Friends' Mission in France had a period of very difficult personal adjustment, although a delightfully close bond of fellowship was achieved. We even yet tend instinctively to criticize things English and tend to give our English Friends the burden rather than the benefit of a doubt.

This prejudice against persons and things that are not wholly American and exactly in line with our own habits of thought and action is to be greatly deplored whether directed against English or German or Irish or Russian. So far as Friends are not free from it, the stamp of hypocrisy is placed upon our principles of peace and internationalism.

The reaction of this work of international good-will upon people in America who know about it may have a considerable influence. As was said by the young German about whom my sister wrote, a concrete expression of a principle is necessary to give it force. This practical expression in terms of tons of food of the principle of international good-will even towards enemies, is a tremendous thing when one considers its possibilities. The lack of this principle has rolled up the ocean of misery which has engulfed Europe. The practice of it in vastly wider fields than our beginnings can alone roll back this misery and bring happiness in its stead. Are we big enough in spirit for the opportunity? We can be; thousands unknowingly think that we are, but we realize ourselves that we are yet a long way off.

Real Religion

An editorial from the "Methodist Protestant."

Real religion is the kind that helps us when we come to know how insubstantial are the things which come to us from this world. It is the kind that Jesus exemplified when He was upon the earth. It is the kind Paul found when he met Jesus on the Damascus road. It is the kind John had when he saw heaven on the Isle of Patmos. It is the kind that is described by the Golden Rule and the sermon on the Mount.

Real religion is built upon the teachings of Jesus Christ. It is first a faith in what Jesus taught, and second it is a faith in the reality of the spiritual experience which comes from believing what Jesus taught.

Real religion begets within us a hatred and a loathing of the evil thing. We can never have a real religion until we learn to hate the things that are opposed to goodness. The man who "walketh in the counsel of the ungodly and sitteth in the seat of the scornful, and goeth in the way of sinners," has not yet found real religion.

Real religion puts within us a deep concern for the other man. We can never really be religious as long as we are indifferent to the sufferings and sins of others. In most religions, God and man only are necessary, but in the religion of Jesus the triangle is the symbol, God, man and his brother. No man can love God and hate his brother, for the simple reason that love to God is an unselfish and a self-sacrificing love. When we learn to love God, we become one with Him in all His plans and purposes in the whole world. Real religion makes a community of love, and interest with God. We will try to love what God loves. We will be bound to try to do what God is trying to do. If you do not love men and sympathize with them, you might as well throw your religion on the scrap-heap—it is no real religion.

Real religion is the kind to help us to be brave in trial, and strong in temptation. Anybody can be good, when everybody is good. Anybody can sing on a June day when the world is dazzled with luxurious sunshine, and drunk with the fragrance of flowers.

But real religion will make us glad in winter days, when the glory of life is withered and sere. When the flowers are gone we will be content with the stars. When a man lives with God, he can find good in everything. There is diamond dust in the muddy streets of London. Out of our trials come the majesty and beauty of triumphant faith. The Hebrew children in the fiery furnace found a royal companionship, for they walked with the Son of God in the flames. Paul, shot through with countless agonies, praised God in a prison cell, and God was so surprised that he supplied the basso for the song, by sending an earthquake. Real religion helps us to bear our trials heroically, and to shout above earth's lamentations. Real religion provides the thankful heart, so that we can bless God for tribulations, and discover divine tenderness in the ministry of pain. Life is a mosaic. Out of the shattered dreams of life God builds a paradise for us, with gates of pearl and pavements of gold, and the sharp instrument that cuts the blocks and makes them fit is the pain that we so much dread.

Stars

Alone in the night
On a dark hill
With pines around me
Spicy and still,

And a heaven full of stars
Over my head,
White and topaz
And misty red;

Myriads with beating
Hearts of fire
That aeons,
Cannot vex or tire;

Up the dome of heaven
Like a great hill,
I watch them marching
Stately and still,

And I know that I
Am honored to be
Witness
Of so much majesty.

—Sara Teasdale, in Flame and Shadow.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, THIRD MONTH 19, 1921

Taking Stock of Ourselves

The international service of good-will in which the Society of Friends has been engaged for several years, has made it suddenly and unexpectedly the object of almost world-wide attention. On another page of this issue, Vincent Nicholson tells of the tremendous response with which the principles of Quakerism have met in Germany. Thinking men and women of many other nations are also looking to us for guidance into the religion of the spirit for which they have longed.

The great opportunity which rises out of these facts has caused many Friends to ask themselves whether we are capable of accomplishing the task which is laid upon us. We are convinced that the principles upon which the Society is founded are those upon which the religion of the future must rest. But how far are we in our various home groups actively proclaiming and advancing those principles? If the seekers after truth in other lands were to come and mingle with us in the established centers of Quakerism, would our activities here recommend us to them as our few representatives have abroad?

Friends who have asked themselves these questions will find material for thought in the paragraphs which follow. They are taken from the conclusion of the 1920 report of the "1905 Committee" of Yorkshire Quarterly Meeting, one of the active organizations of English Friends.

"In trying to estimate the value of our work and the extent to which real progress is being made, we have found it helpful to focus thought on a few definite points which we think sufficiently pressing and important to lay before the Quarterly Meeting.

(1) Are we absorbed in our outward concerns at the expense of our inward life and the cultivation of a living ministry?

(2) Are we a rather exclusive religious sect with a tradition to conserve, or do we desire to widen our fellowship because we have a faith to spread?

(3) Are we suffering from comfortable complacency and inertia, or have we an enlightened enthusiasm for God?

(4) Are we satisfied with our conventional habits and limited spiritual attainments, or do we reach out after fresh discoveries of God and expect ever new manifestations of His power?

"The present is a time of magnificent opportunity, and there are immense possibilities in front of us, but before we can be matched with such an hour as this we need better equipment of mind, a larger vision of our service, and a more enlightened enthusiasm for God.

"A certain fear or distrust of enthusiasm is sometimes reflected among Friends and we need to be reminded that

> "No heart is pure that is not passionate:
> No virtue is safe that is not enthusiastic."

"Men are dissatisfied to-day with the world as it is; they are seeking to change the outward structure of society, to make the world a better place to live in. If we are loyal to our Christian ideals we, too, must feel a profound discontent with things as they are, and this means that the great business of our life is to make the world the kind of place it ought to be. We cannot be satisfied with any superficial or external changes, because we know that by themselves they are insufficient to meet the needs of men. The people must become God conscious. To bring men into this consciousness of God must, therefore, be the dominating purpose of all our work.

"Let us forsake our timid ways, and go out to meet the future with our faces to the Light. If we are subject to discouragement because our efforts meet with little response, let us persevere in faith and move forward under the guidance of the Divine Spirit, which we believe is ever active in the hearts of men and ready to break out in new and unexpected ways.

We would conclude by reminding Friends of some words addressed to the Quarterly Meeting by William Littleboy at the conclusion of his visit last autumn. "Let us shake off our lethargy; let us open our hearts to unbounded hope and expectancy; rejoicing that there is nothing too good and great and wonderful to expect from a living God—a Father who delights to bless."

Let each Friend ask himself: Is the direction of my life worthy of the Society's past and hopeful for its future?

Friends of Swarthmore College will be interested in the announcement of the election of her new president, which is given elsewhere in this issue. Prof. Aydelotte has consented to contribute an article on educational ideals to the INTELLIGENCER as soon as he has completed the details incident to his withdrawal from the Massachusetts Institute of Technology. While he feels unable, of course, to definitely outline his future policies for Swarthmore as yet, he says, in answer to our request for a contribution: "There are some general questions which I might discuss and a discussion of which would at least serve the pleasant purpose of bringing me to that extent into contact with the friends of Swarthmore."

The committee in charge of the Friends' Summer School for Social and Religious Study, announces that Summer School will be held this year at George School, Pa., June 24th to July 4th.

A valuable program is being arranged and will soon be announced in the INTELLIGENCER. This will be one of the big events of the year. Mark down the dates and plan to help make the Summer School a success by attending.

The New President of Swarthmore

Frank Aydelotte, Professor of English in the Massachusetts Institute of Technology, was unanimously elected President of Swarthmore College by the Board of Managers of the College to-day in succession to President Joseph Swain, who resigned last October on account of ill health. Professor Aydelotte was born in Sullivan, Indiana, in 1880. He prepared for college at the Sullivan, Indiana, High School, took his A.B. degree at Indiana University in 1900 and his A.M. at Harvard in 1903. In 1905 he entered the University of Oxford as a Rhodes Scholar from the State of Indiana, and received the research degree of Bachelor of Letters in 1908. He was married to Marie Jeannette Osgood, of Cambridge, Mass., in 1907.

Before going to Oxford, Mr. Aydelotte had been instructor in English at Indiana University, assistant in English at Harvard, and instructor in the Boys' High School at Louisville, Ky. After his return from England he was Assistant Professor of English at Indiana University from 1908-1915, and has since been Professor of English at the Massachusetts Institute of Technology.

During the war, Professor Aydelotte was National Director of the War Issues Course in the Committee on Education and Special Training of the War Department. He has acted as American Secretary to the Rhodes Scholarship Trustees since 1918. He is a member of Phi Beta Kappa and of the Sigma Nu Fraternity.

Professor Aydelotte is the author of several books and articles on Elizabethan literature and social history, on English and American educational methods, and on the teaching of English Literature and Composition. He was for seven years the editor of the *American Oxonian*, a quarterly magazine, published by the Alumni Association of American Rhodes Scholars, and has been influential in bringing about the present increased interest in the Scholarships throughout the United States.

In his various books and articles, Professor Aydelotte has advocated the teaching of English Literature and Composition primarily from the point of view of thought rather than of form, and of so altering the undergraduate curriculum and examination system of American institutions as to emphasize the thorough training of the best students instead of being content with the attempt to bring the whole student body of an institution up to a lower average. Mr. Aydelotte believes in college athletics and has long experience as an athlete both in this country and in England. He played end on the football team of Indiana University, and was chosen by experts as a member of several all-State football teams.

Professor Aydelotte is President of the New England Association of Teachers of English, Chairman of Committee *G* of the American Association of University Professors, which is studying means of cultivating the intellectual interests of undergraduates, and Chairman of a newly organized Committee of the Modern Language Association for making reproductions of early English manuscripts for the use of American scholars. He is a member of the Council of the Society for the Promotion of Engineering Education, and has been prominently identified for the last half dozen years with the movement toward the liberalizing of technical training in this country.

Young Friends' Day at the Jamaica Conference

Monday, February 21st, was Young Friends' Day at the Jamaica Friends' Conference.

There is no lovelier spot among all the places where Friends have met than Seaside Church in Jamaica. It stands on a gentle slope above the Caribbean Sea so that, seen from almost any direction, its gabled roof shows against blue water, shading from white crested turquoise to deep indigo. Palms and almond trees set the boundary to its green lawns, and on these warm February nights, the moonlight pours down with an intensity that makes the moving white figures almost radiant.

The text of this conference has been: "Ye are my friends if ye do whatsoever I command you," and the conference hymn has been our own most intimate one:—

> "Dear Lord and Father of mankind
> Forgive our feverish ways."

It is a conference whose aspiration has been for understanding quiet and for the serene energy that follows the "still small voice of calm." Therefore the subject taken by the Young Friends was Peace.

There were 114 who gathered in the meeting-house above the sea. The pupils of the Happy Grove Schools, 24 boys and 18 girls, between 12 and 18, had the front seats, and behind them the delegates from ten mission stations by mountain, valley, and seashore.

One forty-fifth of the population of Jamaica consists of immigrants from India and their children, and these were represented as well as native Jamaicans and a few American teachers. Through the open windows above the heads of so many different shadings, there came the sea breeze and the glint of water. The leader, Montclair Hoffman, rose to ask that the day open with a period of silence followed by Whittier's hymn.

The subjects of the morning, treated by one American, Sadie Stanley; one East Indian, Charles Vincent, and one Jamaican, Florence Smith, were: George Fox, John Woolman, and Joseph Sturge. These were not new subjects: The pupils of the Happy Grove Schools had made friends with them before. But the searching homeliness of the first Quaker's sayings, kept even the youngest pair of eyes intent. In the speeches, the prayers and the words of the leader, there was continually present the attitude of simple and sincere communion with God.

Luncheon at conference or Quarterly Meeting has a traditional association in the mind of many a Friend, with sliced ham, coldslaw and hot rolls, or since the London Conference, with tea and buns. But Jamaica is starting a tradition of its own, and there the delegates sat down in the dining-room of the boys' school to goat mutton, mashed green bananas, yams and potato pone. "Shem, Ham, and Japhet," smiled one East Indian, indicating the American on one side of him and the Jamaican on the other, "sitting down at the same table."

The afternoon, turned over to the pupils of the Happy Grove Schools, was one intense and reiterated testimony for Peace. The meeting was in "Swarthmore Hall," the basement of the church. On the platform sat Willie Wilkie, 17, and Florence Skyers, 16, as President and Secretary of the William Penn Literary Society. To the roll call every student responded with a quotation on Peace. Then came the debate, carried on by one boy and one girl for each side, on the subject: Resolved, That all nations should completely disarm, this disarmament to be gradual and to take place within five years. At its end armaments were left without a leg—or a gun carriage—to stand on.

But that did not finish the peace afternoon. There were songs, recitations, and essays, until by the end of the two hours the air fairly vibrated with the subject of Peace. It would be hard indeed for one who had passed many such hours to grow up addicted to the "occasion for war."

The sun had set before we returned to the church, a swift sunset of pink and gold opal expiring under a full silver moon. The evening was given up to a pageant written by Gladys Smith, of Iowa and Jamaica. It was the restatement, not only of the gospel of peace, but of the call to service. The audience saw before them a black wall whose blocks bore the names: Deceit, Strife, Crime, Slavery, Envy, Anger, Ignorance, and Lying. Father Time, in the shape of Montclair Hoffman, lamented that his progress never brought him past this wall, and that none seemed able to remove it. He applied uselessly to Business and Government, the first of whom saw no reason for removing the wall, while the second had not the power. Then Christianity appeared, stating confidently that though the task might take a thousand years, she would bring forward men to begin it. And for this evening she called the Friends.

It was a moving experience to hear the well-known names pronounced in a soft southern voice which bore the impress neither of England nor of America, but of a newer home of Friends, and to see George Fox, William Penn, Elizabeth Fry, Lucretia Mott, Thomas Buxton, Stephen Grellet and Joseph John Gurney, darker of eye and skin than in the old engravings, mount the platform in their plain coats and Quaker hats. One by one they lifted the black stones of the wall and turned them to read: Truth, Peace, Mercy, Freedom, Justice, Worship, Education, and Love. Placed by the hands of Friends they formed a cross.

But it was not with the work of departed Friends that the pageant ended. At Christianity's call, there mounted the platform a troup of little Jamaican boys bearing the well-known emblem of the Friends' Service Committee and an equal number of little girls ready to kneel and vow:—

"Beneath the cross of Jesus
I fain would take my stand."

That cross, with *Love* as its topmost block, watched over the remaining days of the Jamaica Conference.

RUTH MURRAY UNDERHILL.

A Suggested 11th Commandment

"Much of what passes for moral indignation has a very disreputable ancestry. It is one of the greatest poisons there is for the human system," declared Miss S. Margery Fry, one of the first women magistrates and daughter of the late Sir Edward Fry, Lord Justice of Appeal, speaking on "Social Engineering" at the Monday mid-day lecture at the Friends' Meeting-house, Bishopsgate, London. "We are apt to believe the fact of being indignant gives us the excuse for punishing or revenging ourselves on others. I want an eleventh commandment, 'Thou shalt not reckon other people's sins as thy own virtues.'"

"The Gospel injunction, 'Thou shalt not judge,'" she said, "ought to be taken literally, and psychology, which is the field for the future social engineer, must discover why people do wrong."

"At present psychology is only effectively being studied in the field of advertising, and to advertising I attribute much of the crime of this country, at any rate of the petty theft, for it exploits in a subtle manner the desire to possess. The power of the press to-day is one of the great obstacles in the way of real democracy," Miss Fry declared, "and a pure press is as necessary as a pure milk supply."

"The psychological engineers of the future will have for their task the draining of the floods of dangerous emotion which lead nations into wars and individuals to crime, and the directing of them into other channels."

The War's Toll

A study of the different statistics of the actual and potential loss of life due to the recent war reveals the fact that about forty-three million lives have been lost to the world either directly from the war or from causes induced by it. These losses are made up of, first, approximately thirteen million deaths which occurred in the military service; secondly, a surplus mortality above that which occurred in normal times in the civilian populations amounting to approximately ten million, due to epidemic and other diseases, privation, hardship, physical exhaustion, and similar causes; and thirdly, a potential loss of twenty million lives, due to the decreased birth frequency below that which occurred under normal conditions before the war. The adult male population in many European countries has been reduced by from 14 to 20 per cent. The figures of Alonzo Taylor show us that there are between fifty to sixty million people in Europe who have lost their pre-war occupations owing to the fact that the markets for their products no longer exist, having been changed or taken away from them by other countries. Many of these people have or soon will become refugees in Europe, among which class of people not only poverty and hardship, but also disease always reigns, resulting in a high increase in death rate and decrease in birth rate.—*Richard P. Strong, M.D., in The North American Review.*

Some Facts About the Mennonites

The similarity of the peace principles of the Mennonites to those of Friends, and the active co-operation which they have given to the American Friends' Service Committee, make them of special interest to Friends. The following notes were taken from information supplied by Dr. Hylkema, one of their number, who became known to many English Friends through his residence at Woodbrooke.

While the existence of the Mennonite Sect is now generally known among the Society of Friends owing to the participation by many American Mennonites with Friends in War Relief work both in personnel and by financial assistance, the existence of this denomination is little recognized by the world at large. Their exact origin is difficult to trace, but undoubtedly their roots go back to some of the pre-Reformation sects such as the Waldenses, and we know of their actual existence in Holland in the earliest Reformation days and before the ex-Catholic priest, Menno Simon, from whom they take their name, became their leader about 1540.

As a matter of fact in Holland they are not known by the name of Mennonite, but by Dutch words signifying *"Baptism-Minded,"* and in one of their Book of Martyrs are referred to as the "Unweaponed Christians," for though they have close connection with the early Baptist sects, they have close affinity with Friends, especially in their refusal to bear arms.

It will be remembered that they were visited by Fox and other Friends who found many tender and sympathetic spirits among them, and at the present time there are some 70,000 baptized adult members in Holland.

During the Spanish occupation of Holland, they were submitted to cruel persecutions at the hands of the Duke of Alva, and many of them fled into Germany. There they settled in Prussia and Dantzig, and were tolerated till the last quarter of the eighteenth century. The imposition of conscription in Prussia, however, at that time led to further persecution, and they received an invitation from the Empress Catherine II, to people and work the districts of the Ukraine. During the next few years the Mennonites, who even in Prussia had still retained their Dutch speech, emigrated some hundreds of families at a time to the Southern districts of Russia, where, like the early Friends in Pennsylvania, they found an opportunity for a full development, and made what was then an arid district blossom like the rose. In return for this they received many privileges, including no taxation for ten years, while they were exempted from military service and during the succeeding century they were invited to set up daughter colonies in the Crimea, on the Volga, and the Caucasus, where they were equally successful in their agricultural pursuits. Before the war they were the most flourishing farmers of the Ukraine district, and had also set up great works for supplying agricultural instruments, and machinery. Living in self-contained communities they were noted for the excellence of their schools and their hospitals, which were some of the best in Russia. In 1874 there was a period of persecution and the whole community asked for their passports to America, but the then Czar sent his chief minister personally to promise that privileges should be restored on condition that they would do alternative service. Nevertheless, 15,000 would not agree and emigrated to America and Canada.

At the outbreak of the war there were some 100,000 in Russia, of whom 75,000 were in the Ukraine. They gave voluntary service in Red Cross work immediately after the outbreak of hostilities, but owing to the agitation against them, provoked by the jingo press, they were within a few months conscripted for Red Cross and forestry work in the North. The latter was particularly dangerous, owing to climatic conditions, and many of the Mennonites engaged upon it died of exposure and starvation. Other penal enactments were imposed such as that they were not allowed to speak their own language, a patois of Dutch, German and Polish, nor were more than three Mennonites to be in one house. In 1915, under the Liquidation Law, much of their land was sequestrated, and many of the Mennonites were sent to Siberia and other desert tracts. After the Revolution many of them were sent to the front, but they refused weapons, and in many cases the soldiers interceded for the Mennonites with the result that they were allowed to undertake non-combatant duties.

Since this time, the Mennonites in the Ukraine have been the victims of the disorganized state of the country. Dr. Hylkema informs us that he has no evidence to prove any actual official persecution at the hands of the Bolsheviks, but that the latter, having virtually no actual authority outside some of the big centres, a countryside such as the Ukraine is at the mercy of roving bands of robbers. The massacres, outrages and robberies that the Mennonites, just because of their material prosperity and pacific attitude, lay themselves open to, are therefore due to the general anarchic state of the country.

About 150 families managed to get away from the Crimea, to which district many of them had been able to flee. These went to Constantinople, and it is hoped temporarily to be able to settle them in some district of Southern Germany. Three of their number have been as a delegation to America, where a hearty welcome awaits those still in Russia if their transportation may be arranged. HUBERT W. PEET.

Sydenham, England.

Moral Opportunities of Christian Investors

"I like to know how corporations use their employees, their customs in regard to the twelve-hour day, and so on, before I put any money in them, even my modest sums."

Thus wrote a gentleman the other day to one of the Social Service Secretaries of the Federal Council of Churches. He referred to a company which had advertised a big bond issue in the morning papers. A telephone call to their office brought the information that the person at the other end of the wire could not see what labor policy had to do with investment. He plainly showed irritation and presently declared that people had been calling up all the afternoon to know what the company's labor policy was. It was a new and incomprehensible experience.

When Christian investors generally demand such facts industrial conditions will be very different.

"There would be no backbiting if we looked at other people as we do at a picture—in the best light."

From the Service Mail Bag

Anna J. Haines writes under date of February 3rd: "We hope to make our first distribution of supplies recently received next Wednesday to children attending day school. From the balance of the supply we intend to make an addition to those donated previously to Preventoria in order to assist in the opening of the thirty-first Moscow Forest School, which is being held up at present through lack of sheets and underclothes."

The Forest Schools, it will be remembered, are homes for the recuperation of children suffering from anemia or threatened with tuberculosis owing to lack of nourishment.

A cable from Anna Haines says: "Russian Soviet government establishing large number children's sanatoria throughout Crimea." In explanation she writes: "Almost as soon as Wrangel's troops had left the Crimea, Dr. Semashko, the Commissar for Public Health, went to look that region over with the view of converting it into a great health resort, particularly for those threatened with tuberculosis. It has always been a pleasure and health resort for rich people, and contains innumerable palaces and buildings which could easily be occupied as sanatoria.

"The greatest need is for milk and fats and other special foods such as glaxo. These are even more urgent than equipment."

The international commissioners, A. Ruth Fry and Clement M. Biddle are on their way to Russia. Apropos of their visit Anna M. Haines writes: "We would emphasize here our desire to see the commissioners and to explain to them more fully the possi bilities of our future work as well as some of the difficulties which are not connected with the work in other fields."

Her comments upon the personnel required for Russia are interesting when viewed in connection with her recent request for two workers immediately and three others probably in the near future: "Only people who are trained and experienced in the jobs which they will hold should be sent, as there are quite enough new things to assimilate on one's arrival here without having to learn one's ordinary work. *In general the people who will be able to accomplish most will be those who can win rather than fight their way.* One should be capable of an open mind and a closed mouth. No one of the dreamy parlor-Socialist type should be considered; sensation hunters equally undesirable. It will be a hard business job, no more exciting and considerably more uncomfortable than life at home, but very interesting and entirely satisfying if you like it. We feel that the infinite possibilities of the Russian field require unusual sacrifices in order to ensure a firm foundation."

The need for clothing in Poland continues. Our last letter on the subject said:—"There is the greatest possible need for any clothing that can be obtained for either sex and for all ages. We are urgently in need of hundreds of bales more. Our present stock is almost exhausted.

"We remember the valuable cases of mixed secondhand clothing which were sent from America in the late summer, and are wondering if it would be possible for you to send us further supplies. We could also do with very large quantities of mixed hospital supplies, the need for which is very great in Poland."

Austria Pays With Her Only Currency

Among the many great pleasures and privileges of being a relief worker of the Friends' Mission in Vienna, not the least of those are the musicals given the Friends by the Viennese. For our services they wish to pay in the only wealth they have—music.

At the opening of one of these musicals, Dr. Hertzka, director of a large sanatorium in Vienna, gave the following speech of gratitude:—

"My friends and I, musicians, and lovers of music, accept this opportunity of paying off a tiny part of the debt which our beloved home town has contracted through your work among us. We pay in the only value which remains to us, and which other countries will still accept at the old exchange value,—in music! I know nothing more suitable than to dedicate this evening to Franz *Schubert,* one of the very greatest artists this town has produced, who, in his melodies, has appreciated more than anyone else the noble and immortal beauty of Vienna. If, until now, you have in the course of your work, learned of the misery and poverty of this town, brought to the verge of starvation by the results of the war, we want to-night to lay bare to you a part of its wealth—wealth which can neither be increased by victorious wars, nor lessened by defeated campaigns.

"In the first movement of the famous trio, we would lead you out to the borders of the Wienerwald, past its woods and meadows covered with flowers, accompanied by soaring larks; past its old towers!

"In the second part, we have a few moments of silent contemplation in the shady wood. The third leads us into one of the village inns, where we shall dare to join in a little dance! The last part leads us homeward, with hasty step, yet checked ever and again by goblins trying to play their pranks on us.

"If you like Franz Schubert, we shall come again another time, and you shall then hear the most personal and the most Viennese thing which he left us—his C Major string quintett, and his octett. We are not miserly with our treasures; we do not wish to keep them, we want to send them out over all frontiers, to share them with our one-time enemies, and our, now, friends, and thereby have our share in the 'Reparations Commission,' which, we hope, will be active, not only in government offices, but also in the hearts of the peoples. We want, with Franz Schubert, to help to show to you, who are strangers here, the pleasant features of this town,—you are to feel its pulse beat, to throw one look into its soul,—and now, out into the Wienerwald!"

To Serve Is to Worship

Would I serve God as best I can
Then must I link myself with man.
The Flame in me must pierce the wall
That keeps him from his higher call.

If I would worship God above
Then must I serve all men with Love;
Not with the aim of mere relief,
But as a part of my belief.

"For God And Gain"

Under the above title, Anise, a staff writer of the Federated Press, gives the following bit of free verse. We reprint it primarily for the sake of the letter from Cotton Mather which it contains. The letter is to be found in the Archives of the Massachusetts Historical Society.

HERE is a letter
By the Rev. Cotton Mather,
A noted Puritan minister
Of early Massachusettes,
Telling of the coming
Of Penn and his Quakers
Who founded Pennsylvania.
It is called to the attention
Of those who love to serve
Both God and Gain,
But who may not always be
So frank about it!

To the Aged and Beloved John Higginson:

There be now at sea a ship (for our friend Elias Holcroft of London did advise me by the last packet that it would be some time in August) called *Welcome*, which has aboard it a hundred or more of the hereticks and malignants called Quakers, with William Penn, the scamp, at the head of them.

The General Court has accordingly given secret orders to Master Haxett of the brig *Porpoise* to waylay said *Welcome* as near the end of Cape Cod as may be and make captives of Penn and his ungodly crew so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worships of these people. Much spoil may be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rumme (rum) and sugar, and we shall not only do the Lord great service by punishing the wicked, but shall make good gayne (gain) for his ministers and people.

Yours in bonds of Christ,
Cotton Mather.

Well,—*Rum*
And the *slave trade*
Are ancient history now,
But the *spirit*
Of the fathers
Is still with us!

Brief Items of Interest

American Friends connected with the Pacific Highway Association have asked for and been given the gift of pieces of wood from the old barn at Jordans, believed to have been built from timbers of the *Mayflower,* to be placed in the great Peace Portal, now being constructed upon the boundary line between the United States and Canada, to commemorate the hundred years of peace between the two countries.—*The Friend.*

In King's College for Women, London, nineteen young women from eighteen foreign countries are studying under the Red Cross in preparation for organizing in their own countries for a fight against disease and for world betterment.

An interesting picture of a Monthly Meeting at Kaimosi, British East Africa, is given in the *Canadian Friend.* The natives have the entire charge of the meetings; there are usually three or four hundred in attendance. After singing and prayer some native brings a message and others testify. Tithes are collected, and children bring offerings of grain, sweet potatoes, bananas or eggs. They support three teachers with their tithe money.

Maurice Hewlett, the noted English author, in a recent *Fortnightly Review,* referring to Wilhelm Schafer's remarks on the "incalculable importance of the Quaker embassies on the Continent as instruments for the world's peace," says, "If it is Swarthmore against the Foreign Office, there can be no doubt on which side to rank. It is a question of a human or a conventional relationship."

The committee appointed to select the new President for Swarthmore College considered sixty-four men for the position.

The solution of the Indian problem in this country is not to be found in merely increasing the material resources of the Indian people, giving them land and tools and cattle, but in and through Christian education, the upbuilding of initiative and character, the inspirations of faith, and hope and fraternal good will.—*Samuel A. Elliot.*

The children of Toledo, Ohio, really built the museum building. "Their pennies, nickels, and dimes made a pile four feet high in a bank window." On Saturday can be seen in the museum's basement hundreds of typical healthful, happy American youngsters picnicing at luncheon time in order to be in the museum all day.

There are now between twenty-one and twenty-two thousand Indian children of school age without any provision having been made for their education.

At Cornell a number of Indian young men are receiving training in agriculture, and young women in home economics.

Lessons in forestry from the newest and oldest republic were given by Charles Lathrop Pack, President of the American Forestry Association, recently. In Czechoslovakia "only mature timber can be cut. Without official sanction no soil once used for forest purposes may be used for any other. All lumbered acres must be reforested within five years."

"As has been said, with her municipal forests, Switzerland holds her mountains up and her taxes down. Six hundred years ago the city of Zurich put its forests to work. That forest has been working steadily ever since. It never goes on a strike. It is always on the job."

"The city of Mexico, with a population of more than 1,000,000, reported a day in October when 'not a crime was committed nor a single arrest made.' But who for a moment can think of comparing conditions of

civilization in Mexico and New York?"—*The New York World.*

"Conscription, as a system for ordinary use, was never popular in England, nor desired by those who know Englishmen best, and the war has rendered any further advocacy of it hopeless."

"We shall not have any more great wars in Europe as long as the men who fought in and survived the last one are alive to hold the Fochs and Ludendorffs and Churchills down, but if ever we did, strict volunteerism, organized with some intelligence and some sympathetic decency, would be the course for England, more surely than ever."—*Manchester Guardian.*

E. K. B.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

LOWELL ON WAR.

TO THE EDITOR:—In my daily delving into literature I have just renewed my acquaintance with the *Biglow Papers*, by James Russell Lowell. I give an extract hereunder that we may refresh our minds:—

"Ez fer war, I call it murder,—
There you hev it plain an' flat;
I don't want to go no furder
Than by Testyment fer that:
God hez sed so plump an' fairly—
It's ez long ez it is broad—
An' you've got to git up airly
Ef you want to take in God.

"'Tain't yer eppylets an' feathers
Make the thing a grain more right!
'Tain't a-follering yer bell-wethers
Will excuse ye in His sight.
Ef ye take a sword an' dror it,
An' go stick a feller thru,
Guv'ment ain't to anser fer it
God'll send the bill ter you!"

I submit the above without comment: it may be enlightening in these days of "wars and rumors of wars," of strife and Bolshevism, when honest men should study with sincerity to accomplish reconstruction after the aw(e)ful devastation of war. ALAN PRESSLEY WILSON.

Blossburg, Pennsylvania.

"OUR FAITH AND THE CAUSES OF WAR."

TO THE EDITOR:—I have read with much interest the pamphlet, "Our Faith and the Causes of War," by J. Russell Smith, which is distributed by the Advancement Committee.

The line that interests me most is, "We all know that the danger of war would disappear if we could have a real brotherhood of feeling and action among men."

The pamphlet should be widely distributed, as it will have a powerful effect in turning people's minds towards ending wars. HANSEN Z. WILSON.

Brooklyn, N. Y.

A MESSAGE FROM PRISON.

TO THE EDITOR:—As the early Christians, and the early Quakers, and for that matter, the beginnings of everything worth while,—came up through persecution and prison, I thought the inclosed "Daily Message" of Eugene V. Debs might be of interest:—

"The beautiful precept of Christ, 'Love thy neighbor as thyself,' is mouthed from hypocritical pulpits, but in the competitive system it finds no place. In reality it is made a byword. There can be no love where men are fiercely warring for trade, for jobs, for animal existence; where the flower of hope is blighted, where the eye sees only the misery and suffering of those who have failed and fallen and can no longer resist their brutal conquerors."

Friends should not forget the debt they owe to imprisonment. JONATHAN C. PIERCE.

Brooklyn, N. Y.

PUBLICATIONS OF INTEREST TO FRIENDS

BOOKS ON SOCIAL PROBLEMS recommended by the Commission on the Church and Social Service of the Federal Council of Churches. THE UNFINISHED PROGRAM OF DEMOCRACY; by Richard Roberts. B. W. Huebsch, New York. 1920. $2.00. The author, a Welsh minister, studies the relation of individual freedom to allegiance to the State. "Democracy," he says, "has yet to solve the problem of setting the individual free without opening the door to individualism and anarchy." He does not believe in doctrinaire socialism, tending to the guild socialist viewpoint, and believes that real progress must come through spiritual change. PROFITS, WAGES AND PRICES; by David Friday. Harcourt, Brace and Howe. 1920. $2.00. One of the series, "Questions of the Day," this book aims to study the facts of these social problems on which there has been much loose thinking.

PARLIAMENT AND REVOLUTION; by J. Ramsay MacDonald. Scott & Seltzer, New York. 1920. $1.50. A statement of the arguments against revolutionary violence. BOLSHEVICK RUSSIA; by Etienne Antonelli. Knopf, New York. 1920. $2.50. Translated from the French. Apparently a sincere attempt on the part of a trained political observer to tell what actually happened in Russia up to the end of the first six months of Bolshevic rule. The writer is not a supporter of Bolshevism, but has tried to discuss his subject in a non-partisan, historical spirit. THESE THINGS SHALL BE; by George Lansbury, editor of the *London Daily Herald.* B. W. Huebsch, New York. 1920. $1.00. "An unusual bit of social idealism" which repudiates violence as the path to progress and calls classes and nations to a "great collective effort for the reconstruction of society."

JUNIOR WAGE EARNERS; by Anna Y. Reed. Macmillan Co., New York. 1920. $1.24. A study of the vocational guidance and placement of junior workers, 14 to 21 years old. RACES AND IMMIGRANTS IN AMERICA; by John R. Commons. Macmillan Co., New York. 1920. $2.50. Beside extensive data, the book contains a critical but non-technical treatment of the negro question, and of the industrial, political and social aspects of immigration.

THE AMERICAN EMPIRE; by Scott Nearing. The Rand School of Social Science, 7 East Fifteenth Street, New York. 1921. Paper, 50c; cloth, $1.00. Tracing the development of the United States down from the founding of the government in 1776, the author sees in its conquest of the Indians, its winning of the West and its struggles for wealth and power, the foundation of an industrial imperialism which places America among the great world empires. The final chapters call upon the American worker to follow the lead of the disillusioned workers of Europe in perceiving the cost and danger of imperialism and, through the labor movements, in taking control of the economic life of the country.

THE WINGS OF OPPRESSION; by Leslie Pinckney Hill. The Stratford, of Boston, is about to publish this book of verse by the principal of the Cheney Training School for Teachers. The editor of the *Review of Reviews* says of the book, "It has both lyrical beauty and magnitude; it is at once racial and universal." In these poems the author has sought to express the philosophy and idealism of the colored race. Owing to the reluctance of publishers to issue works by negroes, the author is seeking to secure for them 375 subscriptions within a month. Those who would like to read some fine verse and to help give the colored race opportunity to express itself at the same time, can do so by sending $2.15 to the publishers at once for an early copy of the forthcoming work.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING MARCH 5TH.

Five Years Meetings	$2,662.06
Philadelphia Yearly Meeting (Race Street).	
Germantown Mo. Mtg...	78.00
Frankford Meeting	10.00
Phila. Yrly. Mtg., through Treasurer	5,688.33
Other Meetings.	
Rochester Friends, Rochester, N. Y.	87.00
Other Contributions.	
For General Funds	1,421.50
For Germany	7,455.91
For Austria	525.75
For Serbia	150.00
For Poland	17.00
For Russia	1,805.36
For France	1.00
For Syria	205.00
For China	571.75
For Armenia	50.00
Clothing Department ...	116.15
Miscellaneous Payments and Refunds	103.73
	$20,948.54

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CHANGES IN PERSONNEL.

Sailed.

Prof. Edward A. Steiner, of Grinnell, Iowa, sailed for Germany on February 26th; L. Oscar Moon, Salida, Colo., for Poland on March 5th; Grace O. Huff, San Francisco, Cal., for Poland on March 5th.

Returned.

Cecil Cloud, Ivor, Va., and Elwood Thomasson, Springville, Iowa, on March 4th from Serbia.

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Shipments received during week ending March 5, 1921: 50 boxes; 1 from Mennonites, 4 specified for German Relief.

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The American Friends' Service Committee wishes to acknowledge the following generous contributions from Westbury Monthly Meeting of Friends, which have not been correctly reported in the lists of donations given in the past:—

On Tenth month 14, 1920... $625.00
On Twelfth month 3, 1920.. 200.00
On First month 15, 1921.... 2,010.00

CURRENT NEWS

WHITEWATER QUARTERLY MEETING.

Whitewater Quarterly Meeting met at Fall Creek, near Pendleton, Indiana, on Third month 5th. The meeting for worship was addressed by George H. Nutt, of George School, Pa. He used as a foundation of his discourse the doctrine of Thomas Hardy that it is the small things and duties of life that are really of value in the development of character. The large things of life are taken as a matter of course and attended to as a part of the daily routine without much thought as to why they are done or what will be the result of the doing, but the little things that require going out of one's way to accomplish and done as a service to increase the happiness of a fellow being are the things that point toward the service of the Master. The speaker drew much from his experience at the London Conference to illustrate the truths which he set forth. There he was associated with men from all parts of the world, men of large affairs in business and government, men who have difficulties to meet and problems to solve. Yet these men could withdraw from such engrossing affairs and take time for "soul culture."

Wilson S. Doan then gave a short talk suggested by a reference to the Englishman's love of flowers which the previous speaker had made. He referred to the appellation of the "Rose of Sharon" and "Lily of the Valley" being applied to Jesus of Nazareth, and showed how it is the will of God that every one should strive to live lives that would be as flowers by the roadside. This can be done only by devotedly following in the footsteps of the Master.

During the business session of the meeting, Wilson S. Doan and George H. Nutt, both gave interesting and instructive talks upon the London Conference, dwelling especially upon the features that have not been directly treated in the written accounts that have been published.

The meeting on First-day was addressed by George H. Nutt. This discourse was upon the progress of religion from a few centuries ago to the present time. He showed how the ideas of religion have passed in expression from the erection of temples and tabernacles to the idea of service to mankind. Religion is expressed in the accomplishment of daily tasks in the office, in the factory or on the farm when those tasks are accomplished by a heart devoted to God and humanity.

The lessons taught at this Quarterly Meeting were of enduring value. FINLEY TOMLINSON.

SALEM QUARTERLY MEETING.

This Quarterly Meeting, held on Fifth-day, the 9th instant, drew together a large concourse of people from Woodbury to Hancocks Bridge, including Friends from Mickleton, Mullica Hill, Salem, and the largest number from Woodstown, where the Spring and Autumn meetings are always held. The hour for gathering was generally observed, and after the beloved period of silence, Joel Borton led in prayer, and the speakers who followed him were Laura E. Holmes, Frederick J. Libby, Barnard Walton, Horace Roberts, Henry Lippincott, Rev. William Tatlock, Bernard Hilliard and others, and the messages were filled with the spirit of the Living Christ for which humanity to-day is hungering and thirsting, the only true panacea against militarism, wars and the rumors of war.

The second or business meeting immediately followed, with Warner Underwood and Rachel Livezey Borden presiding as clerk and assistant clerk. Both were reappointed for the ensuing year. After calling the names of representatives from the constituent meetings, all responding except one or two, the time-honored queries were read and considered, after which the memorial against militarism, presented in the first meeting by Henry W. Lippincott, was taken up and went forward with the greatest interest and approval of the meeting and will be heard from in all peace and governmental circles (a copy to go to each member of our United States Congress, to the President and Vice-President, to the Judges of the Supreme Court) and everywhere—even to the ends of the earth. Funds are needed to carry forward this work to its greatest limit. The members of the committee are: Joel Borton, Charles F. Pancoast, and Henry Lippincott.

After all partook of the delicious luncheon served so deftly in the Annex, friends again gathered in a conference at 2.30 P. M., addressed by Frederick Libby on the subject of "Disarmament." This is the question of the hour, and all known by the name of Friends should be leaders in the great movement.

Salem Quarterly has a membership of 1,015, an increase over previous years. It was good to be there. EMILY R. KIRBY.

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WOOLMAN SCHOOL.

On Second month 1st, students of Woolman School attended Concord Quarterly Meeting, held at West Chester, and enjoyed the in-

terest and enthusiasm shown by the members in the work and the message of present-day Quakerism.

Very interesting and profitable were the afternoon and evening of Second month sixteenth, when Anna Brown Nipps, of Tientsin, China, gave the first of her talks on that country to Woolmanites and their guests from Swarthmore and Westtown. In the first hour she took us to Tientsin, that city of contrasts, where the east and the west have come together.

China, as well as the rest of the world, is struggling with the problem of the attitude of the wealthy toward the laborer. Mills and factories employ women and children because of lower wages, and the surplus funds are put into rice fields, etc., rather than improvements for the workers. In the evening we had a résumè of China's social reforms. Most of these reforms are rather spasmodic because of the changes of government. Nevertheless, they are slowly making their small impression on Chinese life in the centres where they have begun to work. Among them are Prison Reform, Schools for the Blind—who before had been accounted worthy of no more than the beggar's bowl of rice, slightly improved conditions for the rickshaw coolie, who is the victim of an organized system of industrial slavery. It has been said that no nation ever progresses beyond the status of its women, and China is beginning in a small way to realize this, although very little has been done. The campaign against footbinding has had its effect chiefly in the cities and among the upper classes. Great work is being done in reforesting and in the building of canals in an attempt to prevent the terrible droughts and floods which have ravaged the land for so many years. To-day in spite of all that has been done by the Chinese themselves to alleviate the suffering, there are still 45,000,000 people on the point of starvation. Are Friends ready for this new field of service? Will the Chinese say of the western nations, "I was hungry and ye fed me not?"

The spirit of neighborliness and good-fellowship of this community which Woolmanites appreciate very much made itself manifest in the unique procedure of holding a neighborhood meeting on Seventh-day, Second month, nineteenth, at Whittier House. Music, readings and addresses filled the afternoon and evening, dinner being served at six. MABLE P. BROWN.

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THE PITTSBURGH ROUND-TABLE.

Friends will be interested in the following account of a meeting of the Round Table in Pittsburgh—one of our most vigorous Quaker outposts.

This is a fellowship group of Friends from all parts of the country, and all branches who have, for a number of years, met together in complete harmony:—

The largest gathering of Pittsburgh Friends, for many years, met on Sixth-day, Third month 11th, at the home of James J. Turner, who is related to some and known to many readers of FRIENDS' INTELLIGENCER.

Albert Linton, of Moorestown, N. J., gave us an inspiring address on the subject of the London "All Friends' Conference." The talk was next best to actually being there ourselves.

He vividly described Devonshire House (the place of meeting) and its surroundings, reproducing for us the atmosphere of the Conference as well as he could.

He then gave us a résumè of the most important points discussed at the Conference, with a brief account of those who spoke and of how these points were presented:—

First, of course, Peace; then the League of Nations; then the letter to Irish Friends; the Message to the Council of Action, and the Social Order.

He ended with an inspiring talk on future work for Friends and their wonderful opportunity.

It was a great treat to us who are so far from the center of Friendly influences.

After the program, we went to the dining-room and enjoyed refreshments and a delightful social time.

The meeting was sucessful in every way, due to our having such an interesting speaker and to James J. Turner's courtesy and hospitality in opening his house to us and then in making us feel so much at home there!

Pittsburgh Friends have a special interest in an All Friends' Conference since they have had, for fifteen years, a group of all branches of Friends working together in harmony.

Friends passing through Pittsburgh, who can arrange to stop over and visit us, would be a strength to us and would be sincerely welcomed.

First-day morning meetings are held in the Y. W. C. A. building, the first and third First-days of each month, and the Round Table Meetings once a month in the various homes. ANNA J. BRANSON.

———o—o—o———

Bliss Forbush writes from Baltimore:—Last week sixty persons came during the week to partake in one or more of our new activities. These activities include a Second-day evening gymnasium class for women, and a Fourth-day evening gymnasium class for men, a club for the girls of the First-day School, between the ages of twelve and fifteen; a club for the boys in the First-day School, between the ages of eight and twelve; and one for those between the ages of twelve and fifteen. These three clubs are known as the Queens of Avalon, Yeoman of Arthur, and Knights of King Arthur, and are all associated with, and follow, the plans of the National organizations of the Knights of King Arthur. We are pleased to note that our younger boys and girls seem to be taking a greater interest in attending First-day morning meetings, and think part of this may be due to linking these clubs up with the other meeting activities.

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Grace Keese Hubbard writes from Flushing, N. Y., that the First-day School is working for a "Food Sale," which it is planning to hold on the 15th of Fourth month for the benefit of the American Friends' Service Committee and the Philanthropic Fund. The school is also planning to give a party to some "house-bound" crippled children, who are to be brought to Flushing in an ambulance from Brooklyn.

———o—o—o———

Those who attended the meeting of the Philadelphia Y. F. A., held 3-14-1921, had a great deal of fun, particularly those who took part in the "Mock Trial," when the defendant (a member of good standing at the Y. F. A.) was tried for talking in the library on the 28th day of December, 1920. The jury finally rendered a verdict of "not guilty."

Both before and after the trial Mrs. Gertrude Aaholm gave some very delightful vocal selections.

HANNAH L. ROBERTS.

———o—o—o———

JOHN WILLIAM GRAHAM hopes that his History of the C. O. Movement, on which he is engaged, will be ready in the late summer or autumn. It will probably be called "Conscription and Conscience."

BIRTHS.

JONES.—At Lebanon, Indiana, Third month 7th, to Prof. M. M. and Della Downing Jones, a daughter, MARJORIE MAURINE.

DEATHS.

BUNTING.—In New York City, on Second month 4th, ELIZABETH M.

BUNTING. A true and loyal friend has passed on to the Higher Life, but the influence of her beautiful spirit still remains.

She was devoted to her home, her family and her friends, and "an inborn charm of graciousness" made her a rare hostess, and her generous hospitality will never be forgotten by her many friends.

She was most thoughtful and sympathetic, interested in her meeting, and gave her interest and help to many philanthropic and charitable institutions.

In the words of Whittier:—

"Her path shall brighten more and more
Unto the perfect day;
She cannot fail of peace who bore
Such peace with her away."

E. C. R.

CHASE.—At Wyncote, on Third month 13th, ROBERT HOWLAND CHASE, M.D., aged 75.

HACKER.—In Germantown, Pa., Third month 14th, HANNAH WISTAR, widow of William Hacker.

LLEWELYN. — At Ardmore, Pa., Third month 7th, HANNAH R. LLEWELYN. Interment Haverford Friends' Meeting Grounds.

RIDGWAY.—In Philadelphia, on Third month 14th, LAURA H., widow of Clark Ridgway.

TAYLOR.—At Lincoln, Va., on First month 25th, MARTHA A. TAYLOR, in her 86th year. She was the daughter of Naylor and Sara Shoemaker, and the wife of the late William Henry Taylor, all life-long members of Goose Creek Monthly Meeting.

COMING EVENTS

THIRD MONTH.

19th—First-day School Union of Western Quarterly Meeting will be held at Kennett Square, Pa., at 10 A. M. It is hoped that Jane P. Rushmore will address the meeting.

20th—Daniel Batchellor expects to attend Sandy Spring Meeting; Anne W. and O. Edward Janney expect to be at Gunpowder Meeting, and Elbert Russell at Washington, D. C.

20th — Chester (Pa.) Monthly Meeting, at Chester, Pa., at 2.30 P. M.

20th—Conference, under the care of Concord Quarterly Meeting's Philanthropic Committee, at 7.45 P. M., at West Chester Friends' Meeting-house, on North High St. The meeting will be addressed by Margaret Hallowell Riggs on "The Call of China."

20th—J. Barnard Walton expects to attend meeting at Flushing, N. Y.

20th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Subject—The Irish Question. Speaker, Frank P. Walsh.

20th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Leader, Miss Helen L. Parrish. Subject—Housing in Philadelphia.

20th—Informal meeting for worship, under auspices of the Junior Conference class, in the meeting-house, 17th Street and Girard Avenue, Philadelphia, at 7.45 P. M.

26th—Annual luncheon of the George School Women's Club, at the Rittenhouse Hotel, 22nd and Chestnut Streets, Philadelphia, at one o'clock. See Notice.

27th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Leader, Miss Anna C. Pratt, Director of White-Williams Foundation. Subject—Caring for the Children.

30th—Fourth-day, at 8 P. M., in the P. Y. F. A. auditorium, a Social. A good time for everyone, with games, refreshments and dancing.

FOURTH MONTH.

3rd—First-day, 3 P. M.—A meeting for divine worship will be held at Providence Friends' Meeting-house, near Media, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. A community meeting, and all denominations welcome. Young people are invited to be present and take part in the services.

NOTICE—The Junior Conference of Girard Avenue First-day School presents the Gafds Players in a play entitled, "Nothing But the Truth." For the benefit of the American Friends' Service Committee. P. Y. F. A. Auditorium, 15th and Cherry Streets, Philadelphia, on Fourth month 8th and 9th. All seats reserved, $1.00. Tickets can be obtained from A. E. Conrad, 1035 Chestnut Street, Philadelphia. The play will be followed by dancing.

FUN.

First Undergrad: What shall we do.

Second Undergrad: I'll spin a coin. If it's head we'll go to the movies; tails we go to the dance, and if it stands on edge we'll study. —*London Opinion.*

———o—o—o———

"DON'T you find writing a thankless job?" "On the contrary, everything I write is returned to me with thanks."—*Fligende Blatter.*

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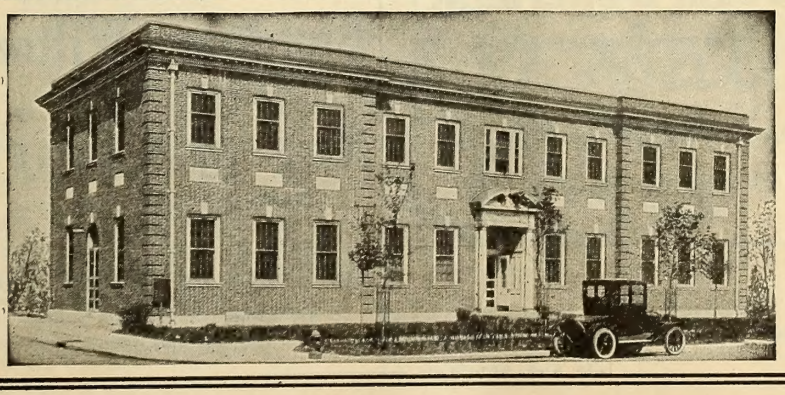
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NOTICES.

NOTICE—The annual luncheon of the George School Women's Club will be held at the Rittenhouse Hotel, 22nd and Chestnut Streets, on March 26, 1921, at one o'clock. Please send acceptance and check for $1.75 to cover the expenses and luncheon to Martha K. Selser, 141 Walnut Street, Jenkintown, Pa.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

BUFFALO, N. Y.—Friends' Meeting will be held in Buffalo, N. Y., every third First-day in each month, at Calvary Church Community House, Delaware Avenue, at 3 P. M.

The books mentioned in this week's column of Publications can be obtained from

WALTER H. JENKINS,
Successor to Friends' Book Association
140 N. 15th Street, Philadelphia
Bell Telephone—Spruce 575

Get
THE AMERICAN EMPIRE
by Scott Nearing
Rand Book Store, 7 East 15th St.,
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Spring at Griscom Hall

The books are now open for reservations at Griscom Hall for the Summer, and many guests will be glad to know that this year the Hall will open in time for Memorial Day. Buck Hill Falls is always full over the holiday, and early reservations are urged on this account.

The four weeks ending with June 20 are in fact the best of all seasons at Griscom Hall. The mountains are never so lovely, the azalea and laurel so enchanting, the golf links never so well-groomed and uncrowded.

Members of the Society of Friends will bear in mind that they are entitled to special low rates at Griscom Hall. Circulars giving rates and room plans will be gladly sent. Address Margaret Eastburn, Newark, Delaware, until May 5; thereafter, address

GRISCOM HALL,
Buck Hill Falls, Pa.

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FUNERAL DIRECTOR
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HOTELS.

Buck Hill Falls

With the exception of the Glen, all the snow has melted during the past week and the forerunners of Spring have arrived. The first robin returned on Third-month 7th, and during the past week arbutus has been discovered by those who know just where to look for it.

Did you follow our suggestion of last week and make arrangements for your summer accommodations? If not, it should be attended to promptly. Cottage rental lists are ready for those who may be interested.

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SUMMER SCHOOL.

Friends' Summer School for Social and Religious Study will be held this year at George School, Pa., June 24th to July 4th.

A most attractive program is being arranged and will be announced in an early number of the INTELLIGENCER.

Hold the dates and plan to come.

WANTED.

FAMILIES WANTING COLLEGE girls to act as tutors, secretaries, companions, or mother's helpers during the Summer, communicate with Dean Richards, Swarthmore College, Swarthmore, Pa.

NURSE, EXPERIENCED, DESIRES position, day or hour; care of children only. Address M. 531, FRIENDS' INTELLIGENCER.

POSITION WANTED — AS COMPANion to elderly lady, or semi-invalid. Address B. 541, FRIENDS' INTELLIGENCER.

WOMAN OF MIDDLE-AGE (NURSE) wants care of invalid. Country preferred. Address P. 540, FRIENDS' INTELLIGENCER.

WANTED — APRIL 1ST, HOUSEkeeper and attendant for elderly woman, semi-invalid, in country. Modern conveniences. Good place for mother and daughter or two sisters. Reply at once by letter, giving references. Address T. 542, FRIENDS' INTELLIGENCER.

FOR RENT.

TO RENT—FOR SUMMER, SMALL, furnished house in Haverford. Conveniently located. Rent reasonable. Address B. 530, FRIENDS' INTELLIGENCER. Telephone, Ardmore 787 J.

FOR RENT—FIRST FLOOR, MODERN dwelling; four large pleasant rooms, porch, garden. Five minutes train or trolley. Apply 114 Cornell Ave., Swarthmore, Pa. Phone 8 M.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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Tailored Suits, $22.50 to $45.00

Serges, tweeds, checked velours; pony, box and belted models, also slot-seam and strap-seam jackets with short knee-length skirts.

Smart Coats, $15.00 to $39.50

Polo, camel's-hair, Angora, velour and serge, in sports and full lengths; Box Coats, full-flare Capes and Cape-Coats.

New Silk Dresses, $15.00 to $35

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ESTABLISHED 1844 PHILADELPHIA, THIRD MONTH 26, 1921 VOLUME 78 NUMBER 13

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts:

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore, the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—*Henry Wadsworth Longfellow.*

Personal Recollections of Henry Wadsworth Longfellow

BY SARA LOUISA OBERHOLTZER.

No poet I think was more beloved by the American people, or closer to our hearts than Henry Wadsworth Longfellow. The purity of his faith and spiritual vision, and the sweetness and clarity of his expression of the simple verities of life and eternity have left their impress on the generations, especially those of the nineteenth century.

Longfellow was born in Portland, Maine, February 27, 1807, and died in Cambridge, Massachusetts, March 24, 1882. He graduated from Bowdoin College in 1825; traveled and studied in Europe from 1826 to 1829; when he returned became professor of modern languages in Bowdoin College until 1835. After visiting Europe again, he then moved to Cambridge, and was professor of modern languages and *belle lettres* in Harvard University until 1854. Then he gave up the professorship and devoted himself henceforth to literary work, continuing to reside in Cambridge until his death.

He wrote much that is valuable and enduring, but it is some of his shorter poems that linger as immortelles with us. His poetical talent developed early; and, to us and to the listening nation, his voice has been a nightingale of love since his youth. The universal purity and melody of his rhythmic conceptions and words have fallen as harmonizing notes on our scattered hearts and homes, enlivening and sanctifying the humblest services of affection.

Thousands of mourners have taken comfort in his beautiful "Resignation," the stanza most indelibly inscribed on their minds being:—

There is no death, what seems so is transition.
This life of mortal breath
Is but the suburb of a life elysian
Whose portal we call death.

His "Psalm of Life" is written, as the laws of Moses on the tablets of unnumbered memories, has been a grand incentive to courage, faith and persevering labor.

My personal recollection of Henry W. Longfellow dates from November, 1880, though I had a letter from him in 1879, in regard to a parody I dared to write on his beautiful Flower-de luce, at that time. I was spending a First-day with John G. Whittier at his Oak Knoll home, near Danvers, and as we were speaking of poetry and the poets, he said to me: "Has thee ever seen Longfellow?" When I replied I had not, he continued: "Thee ought to know him. I want thee to go to Cambridge when thee is in Boston to-morrow. Thee and thy little son should call on him in the afternoon. I will arrange it for thee. He will like to see thee." My little son Vickers was with me on this Oak Knoll visit. Later Mr. Whittier gave me an envelope addressed to Henry W. Longfellow, saying, "Thee give this to Longfellow. It will introduce thee and he will be glad to see thee."

On the following day, my son Vickers, my brother, T. L. Vickers, and myself went to Cambridge to make the call on Mr. Longfellow. Some of my readers are doubtless familiar with the historic house, surrounded by old trees and shrubbery, which was so long Longfellow's home. We sounded the brass knocker on the

broad white door, and were ushered by a maid into the parlor, a light comfortably furnished room to the left of the entrance hall. Our note of introduction was sent to Mr. Longfellow and he appeared at once, extending a most cordial greeting, calling me by name and saying, "I am very glad to see you. How did you leave our friend Whittier? I expect he is looking a little older. I have not seen him for two years."

After greeting my brother and son, he said, "Come into my study. It is warmer and more comfortable there." The study was a large bright room just across from the parlor. In its center, near an open grate fire, was his table strewn with books and writing materials, where he had evidently been employed. I apologized for our presence, fearing we had disturbed him. "Not at all, not at all," he said. "I am always at leisure in the afternoon." He was very alert and cheerful, and took pains to have us comfortably seated. "Here, Vickers," he said to my eight-year-old son, "I want you to sit in my arm chair. You have heard of the chair the Cambridge children gave me, haven't you?"

Then he seated himself and began asking questions about Mr. Whittier's Oak Knoll home, saying, "Has he a fine sunset view? Are there oak trees on the ground that gave it the name? Is he comfortably well?" I tried to describe the attractive home and its surrounding, telling of the three delightful cousins with whom Whittier lived there. His friends had become so accustomed to think of Whittier as living at Amesbury, where he had spent much of his life, that they wondered apparently that he could live elsewhere. Mr. Longfellow said merrily, "I hear the reason Whittier moved from Amesbury was to accommodate his visitors. They were always obliged to stay over night at Amesbury." Catching his strain I replied, "I suppose you are both much annoyed by admiring guests." "No, not annoyed," he said, "but often amused."

Mr. Longfellow then related several anecdotes of his guests. One was of the visit of an Englishman, who, he said, "rushed impulsively into my study, without the shadow of an introduction, and grasped me by the hand, exclaiming, 'Why I was never more surprised in my life than when I came to America to find you were alive. I thought you died about the time of the Revolution.'" "They evidently confuse me with Washington," the poet added, "for another Englishman who was here persisted in calling me General every time he addressed me. It is better to be confused with Washington than it would be with most men, but I care more about this house for the solid comforts it gives me than for its historic connection."

He went over a group of colored plates of the Yellowstone region with us, and asked if we had ever visited the National Park and could tell him if they were "true to nature." "I have never been west of Buffalo," he said, as we spoke of the country beyond,—and yet he wrote *The Song of Hiawatha!* "From the forests and the prairies, from the Great Lakes of the Northland."

In speaking of American literature, Mr. Longfellow replied to a remark in regard to what he, Lowell, Emerson, Whittier and New England had done for us: "Yes, New England has furnished the seed corn."

Later he took me to his library, and as we were standing beside the open piano, he asked, "Why is it that Quakers object to music?" "The objections are fading away and the dislike unreal," I answered. "It is the discords they detest." "You are right," he said, "and the Quaker element that has been diffused among us has done much for society and has had an ennobling and purifying influence on the American people. I am proud of the Quakers." "Thanks," I replied. "They are dear to me, who am an outgrowth of them. There is sometimes a stiffness about us that is not universally admired." "Yes, yes," he said, "our friend Whittier has a good deal of that."

We looked at the "Old Clock on the Stairs," still beating out its "Forever, Never," and Mr. Longfellow explained to us the movements of an ancient German clock that stood between the windows in his study, which was chiming just then. "At the half hours it strikes the hour in advance," he said, "and at the hour it chimes and then repeats the strokes of the hour. When lying awake at nights in the room above I find it very companionable." I noticed later that he had commemorated this clock in "Chimes" in Ultima Thule, his little book, then just out. The sweetness of the chimes, and the melodious voice of the poet telling of the pleasure they gave him will always linger with me.

Longfellow asked about our country home and that of Bayard Taylor at Cedarcroft and also of his Longwood burial and was generally interested in everything pertaining to life and action, ready to sift the beauty out of it. He called our attention to the river Charles, which we had crossed by bridge near his house, and spoke of its charm, especially "just above the bridge." "I wish you could see it on a summer night in the fullness of the moonlight. How often I have stood on the bridge at midnight."

His mental and physical powers appeared as fresh as morning, breaking into the perfection of noon. Only the snow white hair and beard framing his fine face, chiseled by soft lines of joy and sanctified experience presaged the coming evening. His memory lingers with me as a picture of rare spiritual beauty.

Making the Bread of Life

BY WALTER H. ABELL.

The other day at lunch some curious thoughts occurred to me. I was eating some bread that my mother had made. My mother never baked any bread until about three years ago. Then one day she got out the recipe which her mother had used many years before and, after some experiments, was able to produce the same type of bread that her mother used to make and that had probably not been made in just that way during all the years that lay between. During those years that bread had existed only in the form of some words written on a slip of paper. But those words held the principles according to which it was made, and when these principles were applied again, the

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bread was conjured forth once more into material being.

It occurred to me that if we had the recipes which the ancient Hebrews used to employ in their baking, we could conjure forth their bread in the same way. I began to wonder how we would go about doing so, if we did have some of their recipes. Would we look for some grain that had been preserved since early Hebrew times? Would we seek a hollow stone and grind out our flour in it just the way they used to? Obviously this would be impossible. We should get some grain that had been grown in our own American fields during the past summer, and that had been ground in modern mills. We should bake our bread in up-to-date ovens such as were never conceived by the early Hebrews. What we *should* do would be to make our dough from the same kinds of grain as they used, to mix it in the same proportions, to bake it for the same length of time. In other words, we should not attempt to employ actual, ancient Hebrew materials, nor to follow throughout the exact methods which were used in their day. We should concern ourselves simply with applying the *principles* of bread making which were then practiced.

Now the ancient Hebrews *did* leave us a recipe,—and one which is far more interesting, and vastly more important to us than any recipe for baking ever could be. They left us a recipe for *living*. From the inspired thinkers of that early day, down through all the ages since, has come to us a set of rules which men found then could solve all the problems of individual, human life, and which could be applied to the great issues that confront the race as a whole.

These rules have come to us simply as so many words on paper,—in which form they are of no final consequence to anyone. But they preserve for us, as a heritage from our spiritual forefathers, the principles by which great things were done of old. And if we put these principles into operation, we can re-create the far-seeing wisdom and the mighty works of that day, just as we could re-create the kind of bread they used to bake. We shall find ourselves prophesying in words as exalted as those of the prophets, and uprooting the temples of ignorance and evil with a strength as gigantic as the strength of Sampson.

These principles are simple. They are based upon the conviction that all men sprang originally from a single, common source; that all men, therefore, have a single common destiny; and that, if this destiny is to be a happy one, all men must learn to live together in good-will as a single, common family.

These principles were summed up by one profound teacher of that early day in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." Which I take to mean, "Be true to the highest ideals that you can conceive, no matter what effort it may require and no matter what sacrifice it may seem to demand; and treat all men at all times, regardless of nationality or race, as if they were your own brothers.

This is not a matter of theory. It is a matter of experience. The men who first expressed these principles in written form had actually determined by experiment that they would work. They have left us, in the Bible, a laboratory notebook in which they have recorded a thousand or more of their experiments for our enlightenment. And whoever to-day cares to experiment with the application of these principles will find that they still work; and that, when they are practiced, they do result in a greater love for all men, and a deeper experience of personal happiness than can be obtained in any other way.

All of us, therefore, should keep fresh in our minds and hearts these principles which have so fortunately been preserved for us, and should strive unceasingly to apply them in our daily lives. And in applying this recipe for living, let us always remember—as would have been the case had we been dealing with grain and dough, instead of with thoughts and deeds—that our object is, not to perpetuate the materials or the forms of any given era, but to grasp its living spirit and to apply it to the needs, and according to the methods, of to-day.

"Know Ye Not?"

An Easter Poem.

Not from the temple's height
  Hurling Him down,
Not by destruction's might,
  Won He His crown,
But by a wondrous love,
  Yearning to save,
Raised He the Soul of Man
  Up from its grave.

Not from the temple's height
  Down to the sod,
But from each pinnacle
  Upward to God,
Moving forever on,
  Up from our grave,
Held by no fastening bands,—
  Mighty to save.

Aye, as we follow Him
  Are *we* God's sons,
Doing the works He did,
  E'en greater ones,
Making the blind eyes see,
  And the lame walk,
Touching the lips long dumb,
  Making them talk.

Yes, we shall see as He,
  See face to face,
Spirit to Spirit joined,
  One mighty race.
Not from the temple's height
  Down to the sod,
But from each pinnacle,
  Upward to God.

ELEANOR SCOTT SHARPLES.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, THIRD MONTH 26, 1921

"Speaking the Truth in Love"

A student of Quaker literature is impressed with the extent and vigor of the controversial literature which Friends produced in the first period of the history of our Society and by the comparative scarcity of it in recent periods. Many of the early controversies were between groups of individuals within the Society. In our own time we have pretty much ceased to commit our differences to print or to discuss them in public; partly, perhaps, because we have grown ashamed of any public display of acrimony or ill-feeling; partly, and more largely, because of the fear of further separations. We make great efforts to keep a semblance of unity in public expression however much we may disagree in private. If this meant that we have lost the ill-feeling that characterized much of our past discussion, it were gain. Unfortunately it means too often merely a gain in apparent unity at the expense of light and counsel.

Those of us who have been in contact with English Friends have been impressed with the frankness with which they discuss their problems in public and with what undisturbed friendship they differ on vital matters of meeting policy. They do not feel obliged to pretend not to disagree in order to avoid ill-feeling or the danger of separation.

Public discussion of important topics carried on in a spirit of eagerness to get at the truth is a most valuable way to enlarge the general comprehension, to see many sides of a problem, and to arrive at unity of judgment. It is evident that we lose much of counsel and mutual helpfulness by refraining from such discussion of our deepest problems; and that, on the other hand, we are not compensated for such forbearance by real unity or vital fellowship. For we usually talk over our different views and policies quite vigorously, and sometimes even harshly, *with* one another and *about* one another in private. This tends to form cliques and promotes party church politics.

We need a deeper baptism of love that will enable us to differ in judgment while remaining undivided in heart and in devotion to the interests and work of the Society. We need, in Paul's phrase, to learn to "speak the truth in love." Discussion can be, and should be, carried on for the purpose of arriving at common understanding and to enrich wisdom by much counsel, rather than in pride of opinion and for party advantage. Only thus can we hope as a Society to attain "the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ."

ELBERT RUSSELL.

In Retrospect

SUSANNA GASKILL MAHAN.

I came, a guileless child, with open eyes, demanding nothing, but looking with expectant gaze to see what Life would bring.

An inner calm possessed my soul, even as a child, because on one dark night under the open sky alone—under the sky—I looked up to a star—and felt that God was nigh.

Obedient, always, to my parents' wish, I filled each task with ardour, while a hopeful glee sometimes o'erspread my spirit.

I sang within, and also with my voice, yet copious tears, like summer showers, full oft bedewed my eyes, giving a vent to tender perturbations not understood!

Perfection seemed the only aim worth while, and I was oft distressed to find, that many "wrong" ways met my best endeavors: "Mother, why did not He who made the world, ordain it so, that we would always do the *Right* way *first?*"

The Poets were our household gods, and daily friends, presiding at the feast or giving piquancy and zest, to every new adventure: the "Bard of Avon" and the Scriptures most, then Burns and Moore, and Pope and Young and gentle Cowper with his *Task*; while Longfellow and Whittier were held in Memory's grasp—

"My Mind to me My Kingdom Is" was my serenest stay; I conned it o'er and o'er, with keen delight. I loved myself but coyly, with a maidenly reserve that sought not praise; yet when it came, 'twas as a glad surprise, as almost undeserved; so far I fell below my high Ideal.

Seated demurely at my tasks, a high ambition filled my soul; that in the After-life to come, Companionship with all great minds of early ages would be given *Me*.

In sleep my spirit wandered free, and led a life quite separate and distinct, from that of Day; events that were transpiring far away, were oft revealed, and landscapes fair, spread out before my gaze; while people of a foreign tongue communed with me in thought! I seemed transported as on wings of air nor needed rest, and never knew fatigue.

Rich chords of Music often filled the realm in which I dwelt, and sometimes poems of mine appeared as on the printed page. Thus Life a portent gives, of years to come; and subtly whispers to the youthful mind, hereafter thou shalt know!

The American Precedent for a Pacifist League of Nations

BY WILLIAM I. HULL.

The Constitutional Convention of 1787, in forming a Union of the States on this new continent, laid down the two chief foundation-stones upon which, the pacifist believes, must be based any successful league of nations for the entire world.

These were:—First, the disarmament of the States; and second, the rejection of military and economic coercion for the enforcement of the laws and judicial decisions of the Union upon the respective States.

The disarmament of the States was provided for in Article I, Section 10, of the Constitution, which provides that "No State shall enter into any treaty, alliance or confederation;—No State shall, without the consent of the Congress,—keep troops or ships of war in time of peace, enter into any agreement or compact with another State, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay." By these constitutional provisions it is evident that the States were disarmed in the sense in which that term is used by modern pacifists; that is to say, while being permitted to retain the militia and the police force for the security of democratic law and order, as far as individual delinquents are concerned, the States were deprived of maintaining or using military force for any other than municipal purposes.

As for the rejection of the military sanction for the new Union, it is significant to trace the history of that important feature of the Constitution. On the 29th of May, 1787, John Randolph in presenting "the Virginia Plan," proposed that the national legislature should be empowered "to call forth the force of the Union against any member of the Union failing to fulfill its duty under the Articles thereof." On the 31st of May, a debate ensued on this feature of the Virginia Plan, whereupon James Madison, of Virginia (who is deservedly called the Father of the Constitution), observed:—"That the more he reflected on the use of force, the more he doubted the practicability, the justice and the efficacy of it, when applied to people collectively, and not individually. A union of the States containing such an ingredient seemed to provide for its own destruction. The use of force against a State would look more like a declaration of war than an infliction of punishment; and would probably be considered by the party attacked as a dissolution of all previous compacts by which it might be bound. He hoped that such a system would be framed as might render this resource unnecessary, and moved that the clause be postponed. This motion was agree to, *nem. con.*"

On the 15th of June, William Patterson, of New Jersey, in presenting "the New Jersey Plan," proposed "that if any State, or any body of men in any State, shall oppose or prevent the carrying into execution such acts or treaties, the Federal Executive shall be authorized to call forth the power of the Confederated States, or so much thereof as may be necessary to enforce and compel an obedience to such acts or an observance of such treaties." On the 18th of June, Alexander Hamilton, of New York, in presenting his plan for the Union, dwelt upon five "great and essential principles necessary for the support of the government." Among these he referred to "Force, by which," he said, "may be understood a *coercion of laws* or *coercion of arms*. Congress have not the former, except in few cases. In particular States, this coercion is nearly sufficient; though he held it in most cases, not entirely so. A certain portion of military force is absolutely necessary in large communities. Massachusetts is now feeling this necessity, and making provision for it. But how can this force be exerted on the States collectively? It is impossible. It amounts to a war between the two parties. Foreign powers will also not be idle spectators. They will interpose; the confusion will increase; and a dissolution of the Union will ensue.—The Amphictyonic Council had, it would seem, ample powers for general purposes. It had, in particular, the power of fining and using force against delinquent members. What was the consequence? Their decrees were mere signals of war. The Phocian War is a striking example of it. Philip at length, taking advantage of their disunion, and insinuating himself into their councils, made himself master of their fortunes."

The opinion of Madison and Hamilton prevailed with the Convention, and the founders of the Republic not only neglected, but expressly refused, to include in the Constitution or to confer upon the Federal Government the right of coercing the States; and this right was refused to the executive, legislative and judicial branches of the Federal Government alike. The reasons which were urged for this refusal are still cogent and perhaps even more applicable, if that be possible, to the formation of a League of Nations in this twentieth century.

There are numerous other illustrations in American history of our great American precedent for a Pacifist League of Nations; but lack of space in these columns prevent their being recalled in this article.

Has Quakerism a Future in France?

BY HENRY VAN ETTEN.

(Our readers will be interested to know that Henrey Van Etten was one of the two French delegates to the All Friends' Conference in London, and that he is one of the small group of native French Friends and an active worker in the Quaker center at Paris.)

The question which forms the title of this article is one which is often asked, but which it is difficult to answer. One thinks first of the reconstruction service which Friends have carried on since they entered France in 1914. The French government called them to come and render this service, and yet the press in general has ignored the beautiful piece of work which they have been doing here. I think that the very reason for this neglect was their testimony against war and their indomitable and "dangerous" pacifism. As is known, the Mission workers were not allowed to do any propaganda in favor of peace during the war, and a kind of conspiracy of silence, which began then, continued for many months afterward.

Now, amid the pleasures of cinemas and dancing, who knows that villages have been destroyed, that peoples are starving, and that bands of volunteers have come to rebuild the one and feed the other? And the press still holds its silence.

The message of the Quakers, which seems to meet such a ready response in Germany, cannot gain ground

quickly in France for many reasons. In religious circles where one would expect consideration, the answer is more or less negative because the majority of religious-minded people are Roman Catholics. Many of our new members in Paris are former Protestants who have left the churches because of their militaristic and jingoistic attitude during the war, and their narrow, old-fashioned theology. The number of Protestants in France, however, is small and they have little influence. The vast majority of the French people is materialistic, pleasure-loving, given to wantoness and too thoughtless.

The mind of the man in the street and of the average *bourgeois* is extraordinarily narrow. New views of life are always met with laughing and mockery. I remember that when the papers reported on the C.O.'s in England, learned men and women were unable to understand their position in the least. After so many years of military service, to resist conscription for motives of conscience seemed to some the act of lunatics, to the others an attempt to escape the danger of the trenches. The position of the conscientious objector was not even seriously discussed. Even as late as a few weeks ago, a very old and well-known Paris review, *Le Mercure de France,* in reviewing Elizabeth Fox Howard's book, *Friends' Service in War-Time,* said, *"they preach peace, disarmament, fraternity—good souls, but fallen from the moon."* When one thinks that this last contemptuous expression represents the average opinion of the middle and aristocratic classes of France concerning the Quakers, it is easy to realize what great difficulties we who are working for the cause here have to face.

Whence then can we expect a response? Largely from the more spiritual groups of the workers, from those who are open enemies of the existing churches, from the anarchists, the socialists. We have a message for the suffering poor people of France who long for peace and good-will, even though the minds of many of them have been poisoned by the victory. Some weeks ago I gave a lecture—in Esperanto—on the peace principles of Friends to a club of simple workers, all of whom called themselves free thinkers. I met with full approval for the Quaker point of view, but they seemed unable to attempt to follow it themselves, for it appears very distinctly that the great lack of to-day is the lack of conscience.

At present, the French government has passed very strong laws against all anti-militarist movements. The fear of Bolshevism is also so great that prisons are filled with men suspected as leaders or members of radical organizations, and the Friends have to be very careful in their teachings, if they wish to continue unmolested.

The real worth of the Society of Friends, of an Embassy here, is to teach fraternity and reconciliation. I think that that is the only message that Friends can deliver to France at present. Their spiritual Christianity, and the whole of their testimonies, must temporarily at least give way to the only message that will be listened to eagerly by all,—the message of international reconciliation. But this of itself is a great cause, and I hope that these lines will confirm in the minds of many Friends, the usefulness and the necessity of maintaining a Quaker center in Paris.

Facing the Inter-racial Problem

BY ANNE BIDDLE STIRLING.

Recently in connection with my work as Chairman of the Anti-Lynching Committee of the Philadelphia Yearly Meeting, I have had many experiences pointing to a single remarkable conclusion.

For instance, I was called to speak in West Chester at a meeting in the interest of a much-needed community house for the colored people of that town. At present they are totally without Y. M. C. A., Y. W. C. A., or any other social, recreational or educational center except the church. One would suppose that active white co-operation would be given to such uplift work as this. Eugene Knickle Jones, Executive Secretary of the National Urban League, also spoke, giving a forceful and informing address. The audience consisted of something under a hundred colored social workers and *seven* white folks! Of those seven, two were the wife and child of the rector in whose Parish House we met, and one was the editor of the local paper.

Recently, also, to my sincere joy, I was asked to meet with a young Friends' study group to consider the affairs of our 12,000,000 colored neighbors. I interrupted myself several times while speaking, to ask if I was giving already known information, but always found that I was digging in virgin soil. These young folk were bright, intelligent people, the flower of our flock, yet they had not even the slightest knowledge of the inter-racial situation that surrounds us on every side.

This winter the joint Committee of Co-operative Community Conferences decided that inter-racial work was not of sufficient general interest to warrant the public meeting of the Anti-Lynching Committee being held under its auspices.

The other day a live young schoolman gave a talk on the efforts of the modern school toward ethical character building. When asked what information our children were getting on inter-racial relations, he answered that care was being taken to send well-equipped teachers to the South, where they handled the subject as forcefully as tact would allow. Asked what is being done to enlighten the children of the North inter-racially, he answered that the subject was mostly neglected.

In one of the city's High Schools last year, I was asked to witness the study of the negro by the civics class. The general impression of the class seemed to be that the negro was of the lazy, dirty inhabitant of a slum. One of the two textbooks set forth the negro as a potential savage in the midst of a civilization of which he could get but a thin veneer; referred to sloth and criminal tendencies as if inherent, made no reference to any handicap under which he labors, and began one sentence, "Admirable as slavery was in some respects—!"

I could go on multiplying examples endlessly. But all would lead to the same conclusion,—that everywhere to-day, even among our own members, we are guilty of what Dr. James H. Dillard, the inter-racial student and administrator of Virginia, calls "the white man's greatest sin against the colored man": ignorance of all that concerns him. While the South is awake and many of its enlightened people doing splendid welfare work for the negro, the North is still fast asleep, quite unaware of its opportunities and responsibilities. We only know that somehow the

negro is getting restive and "bitter"; and we retire from the unpleasant subject. As one of the bright little study group said as she left, "Here I've been posing as a liberal Quaker!"

Oh, spirit of Lucretia Mott! We adorn our brows with thy crown of hard-won laurels and are content to rest at that.

That near a million citizens have, in the last three years, moved from South to North with all the social, economic and political dislocation which such a vast migration involves, seems a closed book to us of the North. And the really tragic thing is that we go on talking of good will and our beautiful Quaker message of love and are blind to the needed application of our faith at our very doorstep.

No tale of romance is more thrilling than the record of the rise of this people from a bondage without literacy, or property, or self-confidence—a rise so rapid that history holds no similar record—to the position of dignity in industry, art, agriculture, science and literature which they are now achieving. No history of spiritual growth is more inspiring than theirs, adorned by a marvelous loyalty, patience and devotion. I would that some clarion call could reach our sleeping ears, some divine touch open our eyes to the joy of the opportunity at our hand.

"The Harvest of Ruskin"

Any book which affords a vivid, sympathetic glimpse into the ideas and ideals, the dreams and the accomplishments of a great champion of truth, must inevitably be inspiring. Such a book is the *Harvest of Ruskin,* by John William Graham, one of England's foremost Quaker authors of the present day. Although it is essentially a study in the economic and religious teachings of Ruskin, both beauty and enthusiasm accompany its scholarship, and the reader is inspired at the same time that he is instructed.

In summarizing the opening chapter of the book, *The Signs of a Prophet,* the author says, "Here then we have every sign of the prophetic character: fidelity to the deepest motives of the soul, an inevitable and generally unconscious selflessness, the loyalty of his followers, his frank openness to the world, his consecrated life and holy sorrow, the antagonisms he evoked and the contempt of the proud, and the clear influence he is exerting—these, all together, are prophetic." We may be sure that what such a man as this has to say on religion and economics will be worth hearing.

In another chapter, the author shows why Ruskin, though not officially connected with any religious organization, was unknowingly a Friend, for his religious convictions were in complete unity with those upon which the Society of Friends is founded. This chapter makes one realize that Ruskin proclaimed the same principles as had George Fox before him, and since he seems to have done so independently, the coincidence of the two utterances is a remarkable evidence that these principles must rest upon some foundation of universal truth.

Caroline Hadley Robinson, writing of that portion of the volume which treats of Ruskin's economics, says:—

Just as one would expect, our race and other races produce scores of geniuses in a single field while producing one man destined to be of the first rank in two fields. Ruskin is not only a writer of the first rank, but possibly an economist of almost equal distinction. I recollect that he was so ranked by one often called the dean of economists in the United States. However, few persons realize his greatness in this field. Some years ago, seven magazine articles, and one book, and half of another, were all that could be found in Columbia University Library dealing with Ruskin's economics. It is very gratifying that a Friend should now cover the subject, inasmuch as ethics has always been especially the Quaker *metier,* and it is from the point of view of ethics that John Ruskin approached economics. Since his day, economists have more and more declared (on about page 2 of their texts) that this is the correct method of approach to their subjects; but in their succeeding chapters ethical considerations get completely snowed under beneath the difficult points of logic and of disputed fact inevitable in such a young science as theirs is as yet.

I had scarcely realized that John W. Graham likewise is equally master of two fields. One of our greatest spiritual leaders, he certainly does us credit (as a religious body too long indifferent to profound scholarship) by a deep subtilty and painstaking exactness displayed in these studies of Ruskin. By exact attention to just what Ruskin did say, our dear "John William" is able to muster a marvelous defense of Ruskin in the matter of machinery. It has long been a stumbling-block to most of us that Ruskin had, as we thought, no use for machinery.

If aught is missed from these studies, it is perhaps a lack of emphasis on how far in advance of his age was Ruskin, not only in humanitarianism, but in many solid matters interesting to rather different temperaments. For instance, Ruskin said: "Competition is very burdensome to business men." This, in an age whose favorite maxim was that competition is the life of trade. About a dozen other such clairvoyancies might be listed.

The Birds Are Coming!

Soon from the South-land borne on airy wing
The rapturous birds will sing
Silver dream-music 'neath the campus trees
Stirred by the soft spring breeze,—
Fox-sparrows, redbreasts, kildeers, blue-birds, too,
And all the merry crew.

Phoebes and white-throats in melodious throngs
Will chant their fairy songs;
The bonny blackbirds shout high in the larch
On windy morns of March;
And field-larks fling their madrigals of gold
Across our meadows old.

O, poignant memory, how wild and sweet
Your call to follow fleet
Where haunted woodland paths of yesteryear
In Springtimes far and dear
Taught me the rapture and the warbled words
Of Swarthmore's first spring birds!

J. Russell Hayes, in The Swarthmore Phoenix.

Exchanges

The writer has been piling up for several months, the weekly copies of *Unity*—a magazine founded by Jenkins Lloyd Jones, and continued since his death by John Haynes Holmes and Francis Neilson. There is real difficulty in dealing with *Unity* in an exchange column, for there is not a number which has not many columns that any Friend would wish to pass on to the readers of the INTELLIGENCER. In general we may say of it that it is strongly for real Democracy and the faith in the ultimate goodness of men, which is the necessary foundation of Democracy; that it is strongly against all imperialisms whether of family, race or class; that it gives powerful expression to the demand for fair play and free speech everywhere; and that it is against wars, fightings, and conflicts of hate for whatever purpose, and wherever found. All this is to say that it is a good paper to be had in any household, an ally and friend of the Society of Friends.

The reader is glad to miss in *Unity* the sentimentality and sectarianism which mars much of the religious press. He finds the paper dealing with real problems on the basis of consistent application of the Christian principle to their solution. The editors and most of the correspondents believe that love among men, will really solve the world riddles, and bring order into the world chaos. That means they are willing to try it *and take the consequences.*

Another of the religious magazines, which takes seriously its responsibility as interpreter of Christianity to our un-Christian world, is *The Christian Register* (Unitarian); and yet another is *The World To-morrow,* supported by the Fellowship of Reconciliation.

In the January number of *Unity* one of the editors presents a survey of the year, noting its assets and liabilities; many will arrange them differently no doubt. On the credit side of 1920 he places the survival of the Russian Soviet government—not because he approves it, but because he regards it as the only bulwark against utter collapse and anarchy. A second blessing is the crushing defeats one after the other of most of the men and administrations responsible for the war and for the "Carthaginian peace" at Versailles. Clemenceau, Orlando, Venizelos, and Wilson have been repudiated, while Lloyd George alone has managed to hold his place, and it is a very precarious one. A third source of satisfaction is the labor readjustment without civil war in Italy, and a fourth the rejection by the United States of the Peace Treaty and Covenant, "and the defeat therefore of the conspiracy embodied in the League of Nations." On the debit side of the account we find listed the tragedy of Ireland, "the weakening and threatened disintegration of the British labor party"; the apparent "widening of the gulf between the two great classes of modern industrial society; and the "confirmation of the failure of the Great War." Already in 1919, before the Peace Conference had adjourned, the hearts of men began to be gripped by the awful fear that the war was to be ended with one more peace of vengeance, and thus the ideals for which millions of men had gladly laid down their lives, and other millions behind the lines made noble sacrifice, be forever lost. With the announcement of the terms of peace, this fear became a dreadful certainty; but still men hoped against hope, and dared to defy the facts by a fresh affirmation of faith which they hoped might by some miracle justify itself. This past year, however, has brought the final seal of doom to every prospect of a better world as the result of the struggle against Germany.

The Christian Register has a most interesting interview with G. K. Chesterton, who is lecturing in America. Mr. Chesterton believes with many that a revival of religion is coming. But he differs from most of our readers as to its form:—

"It will be Catholicism, Catholicism combined with some form of mysticism. That is what the ages tell me. The Catholic Church is the church of Jesus, the Apostles, the church fathers, the saints and martyrs. It has seen ism after ism come and go. To-day it is the most powerful influence among Christians. Understand me, my Catholic Church must be catholic,—dogmatic, if you wish,—for the real liberals are always dogmatic. You liberals are really illiberal. It is dogma alone that endures, outlives the ringing changes of time. The Catholic Church is the historic Church, not the Church of England; otherwise I should join the Church of England."

And elsewhere, "Christianity was shattered at the Reformation. Luther does not count much in the thought of to-day. His work was an excrescence."

The World To-morrow has as its leading article one by Norman Thomas on "Ireland as an American problem." He acknowledges that we have our own unsolved problems,—as that of lynching,—but he feels that with two million Irish in America, Ireland is also in part our responsibility. The hostility developing here against England is most menacing. We can at least assist in determining the facts and help "to create and focus an intelligent and effective public opinion."

"These religious magazines well illustrate the fact that religion has no exclusive subject matter of its own, but brings a special spirit—that of brotherly love—to bear on the affairs of human life."

JESSE H. HOLMES.

Brief Summary of the Work of Friends in Europe

BY FREDERICK J. LIBBY.

Many of the supporters of the American Friends' Service Committee would doubtless be glad of a summary of the work which they have assisted in maintaining in Europe. The following statement should meet this desire.

The Friends are working at present in Poland, Russia, Germany, Austria, Serbia and France. In all of these fields they are co-operating with the English Friends and are also in very close alliance with the American Relief Administration and the American Red Cross, and in some of the fields they are closely related with other organizations, among which are the British Save-the-Children Fund, Vienna Emergency Relief Fund and Serbian Relief Fund, and the World Student Christian Movement.

Poland.

The work in Poland is in four departments. First, we are taking care of little children for whom the

standard supplementary meal furnished by the American Relief Administration is insufficient because of lack of additional resources at home. For this the food is contributed in large part by the European Children's Fund. Second, we are continuing the limited anti-typhus work which brought us to Poland more than a year ago. Third, in four universities we are helping students' hostels, which are unable to obtain sufficient nourishing food for the money which the students are able to pay. The influence of our aid to students in the various countries is likely to be underestimated by the unthinking. In the fourth place we are continuing the reconstruction of a part of the devastated area.

Russia.

Our two workers, Anna J. Haines and Arthur Watts, are soon to be joined by others, since the distribution of the large supplies which are going in is becoming a greater task than two persons can administer. Milk and oil from the American Relief Administration to the value of $100,000 and clothing and drugs from the American Red Cross in two shipments of $50,000 each have been supplemented by considerable gifts from other sources in America and from the English Friends.

The direct distribution of food and clothing from the warehouse which the government has kindly given us for our exclusive use is proving very satisfactory. The co-operation of Mr. Nuorteva, the Assistant Secretary of Foreign Affairs, has been cordial, and more than that, he has been personally kind to Arthur Watts and Anna J. Haines, doing favors whenever he had opportunity.

Germany.

Our main task in Germany is the administration of the funds entrusted to us by the European Children's Fund and Americans of German descent, chiefly, but to which other Americans contribute sums of varying amounts. We have now been given food to increase the number of children to whom we are furnishing a supplementary meal from the present figure of 750,000 to 1,000,000 by the first of May.

The English Friends are co-operating in this work by providing funds and personnel for feeding the children of the British occupied area in and around Cologne. The English Friends have also borne the brunt of the work among students for which America has furnished a part of the personnel and some money. The goodwill that has been conveyed on a national scale by the service we have rendered to the German children and through them to the fathers and mothers has met with a response from the hearts of the German people, as unmistakably sincere as it has been touching. The Friends in Germany have acted only as agents and interpreters of the best that is in America as voiced by Abraham Lincoln when he said:—"With malice towards none, with charity for all."

Austria.

Our main work in Austria is in the city of Vienna, although recently the similar need outside of the city has led to some extension of our service stations. Our main task has been the care of the children under school age. This opportunity came about through a division of labor with the American Relief Administration, which has been feeding 160,000 school children in the city. Our daily provision is for 55,000 plus 5,000 additional in the environs.

Among the other branches of our work in Vienna, which is the most all-around Mission that we have, are the following:—We are clothing our children and their families at the rate of 2,200 families a week; we have purchased cows which are being paid for in milk and have been thus enabled to supply 4,000 babies with a pint of fresh milk a day; we sent somewhat more than 1,200 children last summer to the country for several weeks' holiday, and hope to continue to increase this important little service next summer; we have been able to furnish transportation for the American Red Cross, and to do the repairing for the American Relief Administration cars; and we have maintained for all of our workers a Friends' Meeting in Vienna, the Austrian offshoot of which meets each Sunday morning in the Schoenbrunn Palace.

Serbia.

Our work in Serbia is now entering upon its purely medical phase. Our 700 wards from Montenegro have been permanently settled on their land grants in neat, comfortable houses which belong to them, and their crop of winter wheat will soon be harvested, which will enable them to be in future self-supporting.

A little hospital will continue the work of reconciliation of embittered races which has been so well begun. Dr. and Mrs. Outland sailed March 19th to direct this work for the coming year. Three or four nurses, American and English, will aid Dr. Outland. The situation of this hospital in the corner of the Balkans, where race antagonism is fiercest, makes it peculiarly a task for Friends.

France.

The most extensive work that the Friends as a body have rendered in Europe was the reconstruction of the Verdun area immediately on the conclusion of the war. Our French unit reached in 1919 a maximum of 600 members, 400 of them Americans and 200 British, which is more than treble what we have had at any time since in all our combined Missions. America has as present 41 representatives in Germany, 14 in Austria, 11 in Poland, 6 in Serbia, 1 in Russia and 2 in France.

The Quaker Embassy in Paris and the remnant of the relief work in Grand Prè and Les Islettes are staffed by the British Friends, although the American Committee has contributed its share towards the expenses of the continued relief work in Grand Prè.

The Maternity Hospital in Chalons-sur-Marne, staffed with French, English and American nurses, has been chosen to be the enduring memorial of our work in France.

We do not wish to conclude this statement of the work of the American Friends in Europe without paying tribute to the English Friends. In some of the fields they have been bearing the greater part of the burden. They are furnishing 55 workers for Austria, 36 for Poland, 15 for Germany, 7 for France, 1 for Russia, and two of the nurses in Serbia are English, although supported by the American Committee.

The spirit of co-operation which English Friends are manifesting in all their relations with the American Committee is worthy of the best traditions of the Society of Friends.

Brief Items of Interest

Leon M. Pearson, '20, of Swarthmore, has won the Hannah A. Leedom Fellowship for post-graduate study in English at Harvard. At present he is an instructor in economics at the University of Pennsylvania.

The Representative Committee of Philadelphia Yearly Meeting (Orthodox) will recommend to the coming Yearly Meeting that Westtown admit to the school a limited number of children, non-members, who have or have had, one parent a member of Philadelphia Yearly Meeting, in accordance with certain conditions.—*The Friend.*

Benjamin F. Whitson gives in *The Friend* the following statistics: "Over 17,000 persons have been arrested under the Volstead law, and most of them have been recommended for trial. Penalties amounting to more than $22,000,000 have been imposed. Distilleries and still worms to the number of 17,723 have been destroyed, with 40,116 fermenters, 2,712,012 gallons of mash, 137,550 gallons of cider and 122,865 gallons of spirits confiscated but not destroyed. . . . Prohibition officers have the backing of a majority of the people, and will have more when it becomes clear that the issue is not whether it shall be possible to get a drink, but *whether the liquor interests shall prevail over the government.*"

The Penobscot Indians of Old Town, Maine, have appealed to the Governor for the right to vote in tribal elections and for a share in reservation affairs. Attorney General Shaw has ruled that they could go as far as the tribe allowed. The State would remain neutral.

A dispatch from Dublin, March 13th, says the Irish American Relief Committee have decided to recommend that relief take the form of reconstruction of creameries, office buildings, etc., to give employment to the idle and re-establish industries. For this purpose they wish a fund of $30,000,000, not as a gift, but as a loan under proper securities.—*Ledger.*

Sir Horace Plunkett, in an open letter, warns the British public that there cannot be a right mutual understanding between English-speaking peoples "while the scandal of the British Government in Ireland remains." That the Irish policy is condemned also in Italy and France. . . . "That the verdict of the world, which overwhelmingly condemns the present regime in Ireland, is surely an argument for ending what obviously cannot now be mended."—*Ledger.*

Dr. Frankel-Hochwart has made some sixty-two experiments on twenty-eight doctors or medical students of 20 to 50 years of age to determine the effects of tobacco smoke on the non-smoker and in a scientific way demonstrates he is not exempt from harm while living with a smoker.—*Phoenix.*

Portland, Oregon, is carrying out the conception of making the public library a community center. It is not a "morgue of books," it goes to the people instead of waiting for them to come to it. It advertises in foreign newspapers and gives foreign-born citizens six "parties" a month to interest them in the library and suitable books. A librarian visits factories and shops to interest the girls and men in books. It provides study rooms and a free auditorium for the public, and in many ways demonstrates their belief that "The public library is the people's library" . . . "to meet their needs and contribute to their pleasure, is its simple duty."—*The Outlook.*

The Société des Amis (Quakers) of Paris have issued a little pamphlet addressed to visitors, an invitation to any "who desire a simple worship, free from rites and forms and filled with the spirit of love toward mankind." The views of Friends are clearly expressed. It says, "The special points in which Friends are in agreement are: the spirituality of Christ's teaching, the universal character of Christian love without distinction of classes or races, the impossibility that any disciple could take part in war or its preparation and the uselessness of outward signs or sacraments in the communion with God or in the development of the spiritual life."

Friends of New Zealand have protested against the passage of the Immigration Restriction Amendment Bill, now a law, because of the indefinite nature of the "Oath of Allegiance" required, but have been assured by the Attorney-General that it will "not bind such as Friends on Moral Questions, as, *e. g.,* Military Service."—*Australian Friend.*

Philadelphia Yearly Meeting (Orthodox) opens Third month 28th in joint session.

Buffalo Friends desire to start a Friends' meeting. Meetings will be held the third First-day in each month at the Community House Chapel, 315 Delaware Avenue. For information write George H. Wood, 73 Delaware Avenue.—*The Friend.* E. K. B.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

THE LAW OF BROTHERHOOD.

To the Editor:—It seems to me that even Friends, many of them, do not realize that true religion is the practice of treating our fellowmen equally as well as ourselves; and that the gospel of Jesus Christ is the fact that his risen, living Spirit will enable every one to actually do that, who is willing to. This spirit persists through death into that age where all live brotherly and in fellowship.

It seems to me that we are created gods, in the likeness of God, children of God, with free will, yet because of our very inborn nature, bound to act godlike and brotherly with our fellowmen. That therefore every act of our free will not brotherly, kind and friendly is evil and unjust and tends towards more evil, leading on to disaster.

This law of godliness and brotherliness is just as binding on us as any other law of God in nature. Compare it with the laws of gravity, electricity and heat. We are compelled to obey all these laws; and the better we know and follow them the better for us, for they all work for our good. But note the result of not following in every particular any one of these laws. The consequent disaster is inexorable in retribution.

It is just so in this law of godliness and brotherliness. We are created and intended to act like a god and practice brotherliness with our fellowman; and if, in our free will, we should refuse, we must suffer the consequent, inexorable disaster in retribution.

The problem of the nations is not one of war at all, for war is only the inevitable, inexorable outcome of living in unbrotherliness; but that it is concerned vitally with the practice of brotherliness. As long as we refuse to act in a brotherly manner war must come. It is the fruition of your course of conduct. We must quit practicing unbrotherliness if we want to avoid war. The unbrotherly man dislikes war as much as the brotherly man. He does not like the crop he reaps from his own seed, but unbrotherliness always produces unbrotherliness, bringing full fruition of disaster and war and death. Hell on earth must continue as long as men refuse to practice brotherliness; and peace on earth can only come as the inexorable outcome of fellowship—thy fellowman *equally* with thyself.

Union, Ontario, Canada. J. A. WEBSTER.

PUBLICATIONS OF INTEREST TO FRIENDS

SPECIAL BOOK BULLETIN.

Issued for American Friends by the Central Literature Council of the English Friends.

TWO HISTORIES. "Recently, maybe in the search for mental peace after the storms of war, there has been a rather marked interest in Quaker literature. To that literature the house of Macmillan is adding a book by Dr. Rufus Jones on 'The Later Period of Quakerism.'" This extract from the Literary Letter of James Milne in the London DAILY NEWS for January 26th shows both the interest of the public in Quaker literature in general and Rufus Jones' book in particular. We are expecting its publication soon on this side, but as yet neither the date nor the price is fixed.

Neave Brayshaw tells us that he has given particular study in his forthcoming book, "THE QUAKERS: THEIR STORY AND MESSAGE," to the Society in its period of seclusion during its second century of existence. From proofs we have seen, we believe some of this matter will draw a good deal of attention, especially as the purpose of the book is not merely to supply a convenient history, but also particularly to show what the inner meaning of this history is for us in facing our problems to-day. Those who know something of Neave Brayshaw's work in fostering the rising spiritual life in the present younger generation of the Society, should see that they get this book, which, with its nearly 200 page for 2/—, is extraordinarily cheap. It should be ready by the time orders are received from America in answer to this Bulletin.

BIOGRAPHIES.—The late Joseph Gundry Alexander visited the States four times and his work in the Anti-Opium Crusade and international peace made his name thoroughly familiar. His life, by his son, Horace G. Alexander, now International Lecturer at Woodbrooke, is described by the London "TIMES" "as a telling picture of a life of unconquerable devotion." The book is published by the Swarthmore Press at 7/6.

Christabel Cadbury brought out a useful little life of Robert Barclay in 1912. She has just written some additional matter and this, together with a really delightful illustration of "The Laird of Ury" and colored wrapper, from the brush of Cayley Robinson (who illustrated "A BOOK OF QUAKER SAINTS") has made what is virtually a new edition of the book. The volume is really good value at 3/6.

"OUR ALIEN ENEMIES."—Anna Braithwaite Thomas, equally "our" Friend on both sides of the Atlantic, has written a volume entitled "St. Stephen's House," being an account of Friends' work from 1914 to 1920, among innocent "alien enemies." This work unobtrusively done, with Anna Thomas as its first secretary, and the late Dr. Henrietta Thomas, of Baltimore, as one of the most untiring helpers, probably laid the foundation of a new bridge of friendship between the hostile nations. It is, therefore, of real international interest. The price is 5/— (postage 9d), and all profits will be devoted to the War Victims' Work. Single copies should be ordered from the Friends' Bookshop, 140 Bishopsgate, LONDON, E. C. 2, and quantities from the Friends' Emergency and War Victims' Relief Committee, 27 Chancery Lane, LONDON, W. C. 2.

TWO IMPORTANT BOOKS.—"*Jesus in the Experience of Men*," by Dr. T. R. Glover, author of "The Jesus of History" and Public Orator at Cambridge University, is a book that is full of deep and suggestive thought. It is not as "easy" reading as its predecessor, at least as far as its earlier chapters are concerned, but is of very great value. (Student Christian Movement, and Associated Press, New York. 6/—.)

"A First Century Letter: Being An Exposition of the First of Corinthians"; by Nat. Micklem (Student Christian Movement, 3/6) is delightful and helpful reading. It is a valuable addition to the two other books on Paul mentioned in our last Bulletin.

MISSIONARY BOOKS, ETC.—The same publishers also issue "The Highway of God" (2/6), an account of present missionary problems; "For the Faith"—stories of sixteenth and seventeenth century missions, and "The Social Function of the Church" (4/—). The latter has many references to Friends.

MISCELLANEOUS. THE BOOK OF MEETINGS in London Yearly Meeting, giving in addition full particulars of various committees, is now ready and is obtainable for 2/6. It is indispensable for any who have regular correspondence with English Friends.

We would remind Friends of the two books specially published by the Adult School Union, viz., their Lesson Handbook (1/3 and 2/6), which is not necessarily restricted to use for 1921, and the Supplement to their admirable Fellowship Hymn Book (prices:—with music from 2/6, words only from 6d.).

Bible students should certainly get "The Book of Amos," translated into colloquial English by F. H. Robinson, Lecturer in Semitic Languages, University College, Cardiff. The measure of support accorded to this 6d. booklet will determine whether the publishers, the National Adult School Union, will be able to proceed with the issue of other Old Testament Books, beginning with Genesis.

FORTHCOMING BOOKS. Principal John Wm. Graham, of Dalton Hall, Manchester, hopes to have his HISTORY of the C.O. Movement in England ready by the end of the summer or the autumn. It is being entitled "CONSCRIPTION AND CONSCIENCE."

The forthcoming volume in the "Christian Revolution" series, in which Friends are so greatly interested in England is "CHRIST AND CAESAR," by Nat. Micklem and Herbert Morgan. It deals with the problems of nationality, law, the Church and Compromise. The price will be about 6/6.

Another expected volume is "QUAKER ASPECTS OF TRUTH," by Dr. Vipont Brown, of Manchester, which deals in a racy and human, yet serious way with fundamentals of Christian thought. (Allen & Unwin, 5/—.)

Attenders at the London Conference will remember the reference to "A PRIVATE IN THE GUARDS," by Stephen Graham. Many who were unable to secure the volume then will be glad to know of a forthcoming cheap edition at 3/6.

BOOKS OF INTEREST

To Those Studying Problems of the Social Order at the Present Time.

CREDIT POWER AND DEMOCRACY. C. H. Douglas. (Cecil Palmer, 7/6.) The general aim of the scheme proposed is to democratize the control of credit. The book is attracting very definite notice in many quarters.

THE RED LIGHT ON THE RAILWAYS, by the Rt. Hon. J. H. Thomas, M.P. (Cassell, 2/6.) A reasonable plea for nationalization, valuable to those who wish to follow the controversy in this country.

LABOR AS AN INTERNATIONAL PROBLEM. Macmillan, 18/—. A series of essays, comprising a short history of the International Labor Organization.

PROBLEMS OF THE NEW WORLD. J. A. Hobson. (Allen & Unwin, 7/6.) A valuable series of essays.

LIBERALISM IN INDUSTRY. Ramsey Muir. (Constable, 7/6.)

THE EVOLUTION OF PARLIAMENT. A. F. Pollard. (Longmans, 21/—.)

An elementary series of books that may be of interest includes ENGLAND IN HER DAYS OF PEACE—An Introduction to Industrial history; WEALTH AND WORK—An Introduction to Economics; 3/6 and 2/6 in Philips' NEW ERA Series.

ANGLO-AMERICAN RELATIONSHIPS, by A. G. Gardiner, late Editor of the DAILY NEWS. The World of Today Series, Oxford University Press, 2/6.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING MARCH 14TH.

Five Years Meeting	$588.65
Phila. Yrly. Mtg., 4th and Arch Sts.	9,386.67
Phila. Yrly. Mtg., 15th and Race Sts.	
Abington Mo. Mtg.	10.00
Orange Grove Friends, Pasadena, Cal.	30.00
Other Meetings.	
First Friends Church, Portsmouth, Va.	9.45
Oswego Mo. Mtg., Poughkeepsie, N. Y.	45.00
Bear Creek Mo. Mtg. (Conservative), Earlham, Ia..	20.25
Other Contributions.	
For General Fund	1,056.47
For Germany	108,182.79
For Austria	2,190.25
For Russia	423.00
For Poland	338.25
For Serbia	3.75
For France	20.00
For Syria	119.00
For Armenia	22.00
For China	1,018.25
For Clothing Department..	87.41
Miscellaneous Refunds	189.04
Interest	548.25
	$124,288.48

—o—o—o—

SHIPMENTS RECEIVED.

WEEK ENDING MARCH 12TH.

Colorado, Denver, Canon City; California, Huntington Beach, Yorba Linda; Delaware, Wilmington; Florida, Cocoanut Grove; Georgia, Atlanta; Iowa, Paullina; Indiana, Salem, Terre Haute, Indianapolis; Kansas, Emporia; North Carolina, High Point; New York, Essex Falls, Chelsea; New Jersey, Atlantic City; Oklahoma, Tonkawa; Ohio, Dayton; Pennsylvania, Philadelphia (10), Torresdale, Swarthmore (2), Lansdowne, Villa Nova, Germantown, Secane, Gwynedd, Carlisle; Rhode Island, Woonsocket; Virginia, Hamilton; Washington, Seattle; German Relief, Ft. Lauderdale, Fla.; Cambridge, Mass.; Philadelphia, Pa.; Mennonites, Doylestown, Pa.; Belleville, Pa.

—o—o—o—

Shipments received during week ending March 12th:—45 boxes, 3 for German Relief, 2 from Mennonites.

CURRENT NEWS

GROWTH OF FRIENDS' INTEREST IN CHINA.

The growing interest of our branch of the Society of Friends in the work of carrying Christian ideals to China is perhaps the most significant step of the present season in our development. This interest crystalized into a definite project on the 17th of this month when a group of some twenty-five Friends, representing widely scattered localities, gathered in Philadelphia to discuss plans for definite action in regard to undertaking some work in China. This gathering was the outcome of two previous meetings which had met to consider the same subject; one held called by a group of Philadelphia Friends who are interested in supporting the work of Margaret H. Riggs at the Canton Christian College, the second held at Woolman School, at the suggestion of Elbert Russell, to consider the whole subject of the relation of Friends to the Orient. Among the Friends concerned in the movement are Elbert Russell, J. Barnard Walton, D. Herbert Way, Walter Abell, Alfred W. Wright, Mary E. Mitchell, and Eliza M. Ambler.

At this meeting on the 17th, a definite plan was adopted and an organization instituted to carry it out. The plan is to begin the work of Friends in the Orient by having them assume responsibility for the support of Margaret H. Riggs, who is one of our own members, at the Canton Christian College. This will require an annual sum of $1,500. While this sum is too small to fulfill the responsibilities of so large a religious society as ours in so great a cause, it offers a definite step in the right direction. Letters are being sent out to our members asking them to contribute toward raising this amount for the present year. An unofficial organization was formed to carry on this work, Alfred W. Wright being elected chairman; Linda E. Bicknell, treasurer.

The Canton Christian College is non-denominational, and when Friends have definitely undertaken the support of Margaret Riggs, we shall be entitled to have one of our members on its board of directors.

It was decided also that a communication should be sent to the Central Committee of the General Conference at its meeting this summer, stating that many Friends feel that the opportune moment has now come for Friends as a whole to actively enter the field of foreign mission work.

Following this group meeting, a general meeting in the interest of Canton Christian College was held in the auditorium of the Philadelphia Young Friends' Association. Views of the college and its activities were shown, and talks were given by several members of the college faculty who are now in America, including President Edmunds. A graduate of the college added his testimony to its high quality and influence. President Comfort, of Haverford College, who is one of the Trustees of the Canton Christian College, presided. No one can learn of the great work of education, real world-building, which is being done by this institution without desiring to give it every possible support.

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BALTIMORE QUARTERLY MEETING.

The program for the Baltimore Quarterly Meeting opened Third month 12th, with the meeting of Ministry and Counsel, at which the religious exercises held at the Monthly Meetings of Gunpowder, Sandy Springs, Little Falls and Baltimore were summarized. In the evening a symposium was held, at which members from the various Meetings discussed plans for improving the work of the Yearly Meeting.

On First-day morning Joel Borton, Daniel Batchellor and Dr. O. Edward Janney brought us messages of help and encouragement. In the evening many of our older members attended the Young Friends' meeting and enjoyed a lecture given by Helen Corse on "Wome in Industry," which was illustrated with maps and films.

On Second-day, the themes that occupied the earnest attention of the Quarterly Meeting were race-track gambling, disarmament, and the conditions of the public schools in country districts. A committee was appointed and directed to devise steps that we might take in these matters. It was requested to start work at once, especially in opposition to military training and increased armaments.

BLISS FORBUSH.

—o—o—o—

The Friends' First-day Schools, of Burlington and Mercer Counties, held their Conference in Trenton, N. J., on the 12th of Third month. There was a good attendance and encouraging reports from all the schools of Burlington Quarter. Joseph E. Platt gave an illustrated talk on China in the afternoon.

E. B. S.

BIRTHS.

HAVILAND.—At Purchase, N. Y., Second month 24th, to William C. and Grace Capron Haviland, a daughter, named BARBARA JANE.

DEATHS.

CHASE.—At Wyncote, Pa., Third month 13th, ROBERT HOWLAND CHASE, M. D., aged 75. Interment at Jenkintown, Pa.

EVENS.—At Medford, N. J., Third

month 18th, JOSEPH K., husband of Mary V. Haines Evens, aged 74.

HACKER.—In Germantown, Pa., Third month 14th, HANNAH WISTAR, widow of William Hacker.

HALLOWELL.—At Jenkintown, Pa., Third month 20th, EDWIN S., husband of Mary Linton Hallowell, in his 69th year.

HATTON.—At Daylesford, Pa., on Third month 19th, EDMUND E. HATTON, aged 62 years. Interment at Merion Meeting-house burying ground.

PAXSON.—In Philadelphia, Pa., on Third month 15th, MAHLON BETTS PAXSON, aged 61 years.

Mr. Paxson was one of the oldest members of the Philadelphia Stock Exchange, having been admitted December 21, 1880. He was head of the brokerage firm of Frederick Paxson & Co., which was established by his father, Frederick Paxson. It was dissolved some years ago upon the death of a brother, William B. Paxson.

COMING EVENTS

THIRD MONTH.

26th—Lecture by Dr. Charles K. Edmunds, of Canton Christian College, on "30,000 Miles in China," at the University Museum, at 3 P. M. The lecture is free to the public and will be illustrated by lantern slides gathered by Dr. Edmunds during the past seventeen years on expeditions for the Carnegie Institute of Washington.

27th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Subject—The Meaning of Democracy. Leader—Thomas Mott Osborne.

27th—A representative of the Near East Relief, Mrs. John Dunaway, will speak at the Brooklyn Meeting-house at the close of Meeting and will speak to the First-day School at some time during the hour. Mrs. Dunaway, a Syrian by birth, an American by education, was at first a Red Cross nurse in France, and then a worker on the starvation front in the East, at Damascus and Aleppo.

27th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Leader, Miss Anna C. Pratt, Director of White-Williams Foundation. Subject—Caring for the Children.

30th—Fourth-day, at 8 P. M., in the P. Y. F. A. auditorium, a Social. A good time for everyone, with games, refreshments and dancing.

Spring at Griscom Hall

The books are now open for reservations at Griscom Hall for the Summer, and many guests will be glad to know that this year the Hall will open in time for Memorial Day. Buck Hill Falls is always full over the holiday, and early reservations are urged on this account.

The four weeks ending with June 20 are in fact the best of all seasons at Griscom Hall. The mountains are never so lovely, the azalea and laurel so enchanting, the golf links never so well-groomed and uncrowded.

Members of the Society of Friends will bear in mind that they are entitled to special low rates at Griscom Hall. Circulars giving rates and room plans will be gladly sent. Address Margaret Eastburn, Newark, Delaware, until May 5; thereafter, address

GRISCOM HALL,
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HOTELS.

Buck Hill Falls

The Spring weather of the past week has made hiking a real pleasure and an opportunity to enjoy many meals cooked over camp-fires.

The snow and ice left the streams and valleys two weeks ago, so that by the time trout season (April 15, 1921) arrives there should be good fishing.

Why not plan a visit to the Poconos during the months of April and May? It is a time of the year when the demand for accommodations is not so great and when the beauties of the mountains are beginning to unfold.

When thinking of the Poconos one naturally thinks of

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FOURTH MONTH.

1st—A social will be held at 17th Street and Girard Avenue, Philadelphia, at 8 P. M., under the auspices of the Best Interests Committee.

3rd—First-day, 3 P. M.—A meeting for divine worship will be held at Providence Friends' Meetinghouse, near Media, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. A community meeting, and all denominations welcome. Young people are invited to be present and take part in the services.

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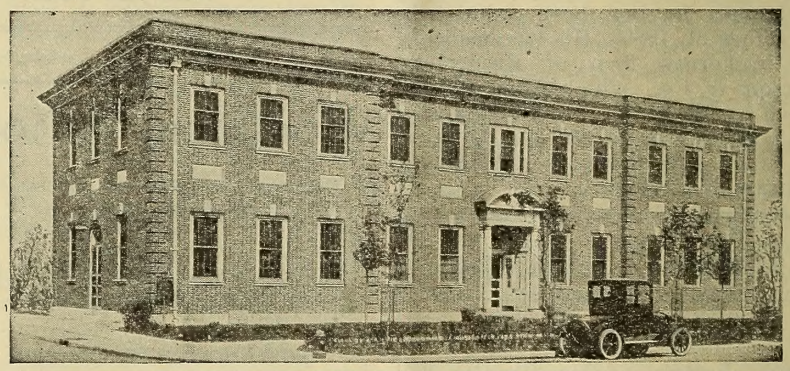
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REGULAR MEETINGS.

BUFFALO, N. Y.—Friends' Meeting will be held in Buffalo, N. Y., every third First-day in each month, at Calvary Church Community House, Delaware Avenue, at 3 P. M.

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3rd—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Subject—Delinquency. Leader—Charles C. Walker, Juvenile Probation Officer.

3rd—George A. Walton expects to attend meeting at Friends' Union, State College, Pa.; Dr. Jesse H. Holmes expects to visit Little Britain Meeting, Penn Hill, Pa.; O. Edward Janney, Winchester, Va., and Daniel Batchellor, Forest, Md.

WANTED.

NURSE, EXPERIENCED, DESIRES position, day or hour; care of children only. Address M. 531, FRIENDS' INTELLIGENCER.

POSITION WANTED—AS COMPANion to elderly lady, or semi-invalid. Address B. 541, FRIENDS' INTELLIGENCER.

WOMAN OF MIDDLE-AGE (NURSE) wants care of invalid. Country preferred. Address P. 540, FRIENDS' INTELLIGENCER.

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WANTED—FOR OFFICE WORK, A good typist with some knowledge of book-keeping. Address F. 600, FRIENDS' INTELLIGENCER.

TWO COLLEGE MEN WOULD LIKE positions for the summer as tutors. Address S. 550, FRIENDS' INTELLIGENCER.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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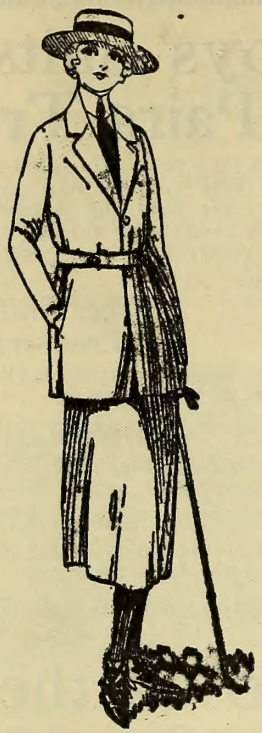
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FOURTH MONTH 2, 1921 VOLUME 78 NUMBER 14



"SUFFER THE LITTLE CHILDREN."

The above is a reproduction of one of a set of six posters drawn by Austrian school children, of which the American Friends' Service Committee is selling copies at 25 cents each in the interest of general relief work. The above example, which was drawn by a girl of fifteen, gives fine expression to the spirit behind all child-relief work.

Lessons from the Lord's Prayer

BY ROY G. JONES.

The following exercise was given at the close of First-day School in West Chester, Pa., Fourth month 25, 1920. It was presented by the Nature Class, consisting of boys of high school age. The original exercise included the use of the hymn, "Praise to God, Immortal Praise," in the section following the verse "Hallowed be thy name."

AFTER committing groups of words to memory we are very prone to repeat them with little thought as to their meaning. Thus, we may repeat the Lord's Prayer, which we all know so well, with little thought as to what lessons it has to teach and what it means. The following thoughts may suggest some of these lessons:—

Our Father.

This expression not only designates that God is the Father and we are his children, but signifies that all men are brothers by reason of having a Heavenly Father in common. The word "Our" also emphasizes this idea of the Brotherhood of man. These two words alone taken in their broadest sense sum up a guide for human action throughout our entire lives. For instance, if all men are brothers, they should be able to settle all their differences without recourse to war or violence. "Our" also refers to all nations and all peoples alike. The Greeks and Romans did not see any relationship between the Gods and themselves. They thought of the Gods as distant and vague beings or spirits and that they were too distant to be related to any of them.

Who Art in Heaven.

Probably there is no place about which there is as much difference of opinion as the place spoken of as Heaven or Paradise in the Scriptures. To some it is likened to a beautiful city with pearly gates and streets paved with gold. To others it is probably pictured as a land of rare beauty, bathed with eternal sunshine and happiness, where troubles are no more. To still others it means rest from worldly cares and the enjoyment of the fruits of righteous living.

However, in the Lord's Prayer it is described as the place where God is, and all through the enlightened study of religion among Christian peoples it is believed that God is everywhere and ever present if we can but reach out and find Him. He is the very essence of all creation, the Spirit of the universe, which men may have in their hearts if they will listen

to its teachings. The human conception sees as through a glass but darkly, but nevertheless it sees enough to convince it that God exists and is in His Heaven, and that, if we *will*, we can perceive at least some of that place or condition called Heaven around us, and in our own hearts, and in the lives of others.

Hallowed Be Thy Name.

These words show the proper attitude and respect to our Heavenly Father. Jesus used them to impress on us the necessity of holding the name of our Creator in the highest respect and not to think of Him in a slighting or belittling manner, but to hold his name sacred. This does not mean that we should lock our thoughts of God in our own mental closets. Indeed there is a tendency to speak too little of God in our daily lives.

Those addicted to the bad habit of swearing might ask themselves why they use the name of Deity in such a degrading manner, when our language is so full of both beautiful and expressive words.

Thy Kingdom Come.

In this request we see the evident purpose of our human existence—the coming of God's Kingdom on earth and within us. It is to this end that we have organized governments, educational systems, institutions for the relief of human suffering, and all humanitarian and reform movements. Lincoln said our government was established "for the people." Roosevelt said, "Unless we make the world a safe place for all of us it will not be a safe place for any of us." The League of Nations has this principle as its very foundation.

The greatest task before the world to-day is to actually bring the Kingdom of God into the world which is so sorely troubled at this time. The two great principles of self-preservation and self-sacrifice are before the world to-day and it will take great works and faith to bring these two principles into harmony. The best solution appears to be given in the next request in this prayer.

Thy Will Be Done On Earth As It Is In Heaven.

The carrying out of God's will on this earth covers the living of each individual life in the best possible manner known to the individual. The voice of God speaks to each individual heart direct, prompting the individual in all thought and action, if we but obey it. Education along religious lines gives us a knowledge of Christian principles and fits us for the assuming of greater responsibilities and, hence, greater usefulness in carrying out God's will in our daily lives. Each one of us can bear a share in this work; even the little folks by being obedient to parents, unselfish with playmates, and thoughtful of the rights of others, contribute to the happiness of the world.

Give Us This Day Our Daily Bread.

Jesus no doubt used bread as a symbol for the necessities of life since bread is our most common food. The whole expression is request for the things we need for our bodies such as shelter, food and clothing. He did not say, "Give us all we can use," or "All we want," but only our daily needs. The lesson we get from this is that we should be contented with what we need, and if we are satisfied with plain and simple living, we will find that most of us in this country are well provided.

We also note that the prayer reads, "Give *us*" and not, "Give *me*." The lesson we get here is one of unselfishness as we are praying not for ourselves alone, but for others, such as the poor Armenian children and those of central Europe, who do not have their daily needs.

The words, "Give us *this* day," imply that we are only asking for our needs for to-day, and if this is the case, we should ask to-morrow and every other day for our daily needs. We are thus taught we should pray daily.

And Forgive Us Our Debts As We Forgive Our Debtors.

The two verses immediately following the Lord's prayer are:—"For if ye forgive men their trespasses, your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

This advice to overlook the mistakes in others is very timely, and teaches us to be charitable towards others both in actions and thought, and to temper justice with mercy. The thought that we should ask for forgiveness only in the same degree as we are willing to give it, teaches us a very important lesson, and that is not to expect more than we deserve. We cannot expect to reap where we have not sown. We should not receive something for nothing, as is done in gambling, stealing and false dealing.

And Lead Us Not Into Temptation.

This is particularly applicable to young people. When we are young it is easier for us to learn new habits and break old ones, than in later life, and, consequently, in youth we are more easily tempted than when we are older. On the other hand when we do not come in contact with temptations, we are not so likely to be affected by them. This is an excellent argument for proper companions, books, and surroundings. If the temptations cannot be removed, or if we are compelled to come in contact with these temptations, the best plan perhaps is to try to substitute any of the various activities open to us, which not only amuse but strengthen and instruct us along beneficial and useful lines.

But Deliver Us From Evil.

This is a very sweeping request. Not only can we consider it to mean "Deliver us from sin," but to deliver us from accidents, sickness, suffering, and sorrow, and all manner of troubles to which the human race is subjected. We see here in a few words the request for deliverance from all objectionable conditions of life, which, if enumerated would fill volumes.

There are no doubt many different opinions defining sin, and what may be wrong for one person may be right for another, as we each see by a different light;

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but these differences need not trouble us, for, if we are each true to our own Inner Light, we will not go far wrong.

For Thine Is the Kingdom and the Power and the Glory Forever.

This closing sentence assigns to God his proper relation to creation, including this earth, which is simply loaned to us for our use while we are on it, and which we should endeavor to keep as pure as possible. It acknowledges Heaven, God's power and glory. When we consider the vastness of this earth, with its large population; nature and its wonders partly disclosed by science; the sun, which is only one of millions of stars, with a number of other worlds moving around it as is our earth, each with its atmosphere and probable life; and then the many millions of other stars or suns, with many probable worlds moving around them, we may begin to realize the wonders of creation and may then be better able to realize God's kingdom, power, and glory, which has made itself felt in a variety of ways during all the past ages.

The word "forever" impresses upon our minds that God's power is unlimited and will always influence man during the years to come.

The Scope of Humane Education

BY MRS. WARREN EDWARD TRYON,
President of the Humane Education Society of Pennsylvania.

At this time, when "Kindness to Animals Week," April 11th to 16th, and "Humane Sunday," April 17th, are about to be celebrated in various ways by humane workers and many religious denominations, it seems to be a most appropriate time to say a few words regarding the aim and value of Humane Education.

The supreme reason for the existence of Humane Education is its aim in helping to reveal the indwelling Spirit of God as manifested in all racial evolution; national progress, science and individual character growth. Gentleness, mercy, kindness, love, are the most potent factors in the universe. Theoretically, we acknowledge this to be a fact, practically, we often fail to avail ourselves of these great forces of righteousness and the moral wheels of progress bump over many boulders of cold indifference, of hot wrath, and of mental stagnation, when the roadway should be open and clear of obstacles.

There is not a single school in any State, where Humane Education should not be taught in correlation with every study. The relationship and effect of moral ideas in the study of art; of history; of science; of farming; of literature; of nature study. The reason *why* rather than the fact *that*.

We sometimes hear our present day system of education called "materialistic" and sometimes "a failure." Of course, in just so far as it is "materialistic" it is a failure, for materialism deals only with matter, as matter, whereas those who are not materialists believe the universe to be the visible expression of God's will, and the operation of His divine law and therefore spiritual in its essence, and the only way to interpret the universe, or any part of it, or to obtain a truly scientific view of its past history, its present activities, or its future evolution, is in the light of its moral relationships.

As a noted writer has truly said "Humane Education breaks down barriers in the creations of the Universe, makes the child constantly feel the *universal kinship of life,* suppresses the traditionary instinct of differentiating himself and his kind from the rest of creation, in a word makes him universal."

Humane Education then must be more than a mere theory, it must be taught through *all* channels so that it will become a vitalizing force of practical service to the world, arousing sentiment against cruelty, injustice and depravity. There can be no influence for good, that has its source in cruelty whether in the name of science or expediency. Of all cures prevention is the greatest, and we know of none more imperatively important than that of inculcating the spirit of kindness, of love for both fellow-creatures and fellow-man in the hearts and minds of the coming generation.

It starts with our relationship as children to our pets, it extends to our dealings with our fellow-creatures, and it culminates in our relationship with our fellow-man. It is the basic factor in all practical expression of Christianity. We will all grow in the power of communing with God, when we are better able to see His manifestation in all creatures and in all creation.

Thousands of clergymen in all denominations both in England and the United States, have in the past heartily co-operated in humane work by preaching sermons on Humane Sunday on the general subjects of kindness and by special services in the Sunday-schools.

We hope that this unification of desire and purpose, will make the world happier in thought, word and deed. In order to afford every facility to do this work, The American Humane Asso., Albany, New York, has had printed a Humane Society Leaflet No. 3, which contains material on humane work and suggestions for speakers. Also, Leaflet C, intended for special services in the Sunday-schools. Copies of these leaflets will be sent free upon the receipt of a post card request.

The Village Fool

The Village Fool he passes by
Talking to Something in the sky,
And all his large white face seems lit
With the reflected light of it.

The Village Fool he brings to me
The thought of Joan of Domremy
Wandering with rapt and shining face
The byways of her native place:

Hearing what sane folks could not hear;
Seeing, with vision foolish-clear,
The dreams that led her by the hand
To Rouen and its kindling brand.

And then I wonder if one day
This Village Fool will stride away,
With eyes alight and lips unfurled
To carry Truth across the world.

L. M. Priest, in the Venturer.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FOURTH MONTH 2, 1921

"After This Manner"

The fine appreciation of the Lord's Prayer, which we give on the first page of this issue, opens with the sentence: "After committing groups of words to memory, we are very prone to repeat them with little thought as to their meaning."

The principle thus expressed is one which needs to be constantly remembered in connection with all phases of spiritual life and spiritual observance. Jesus expressed the same principle on the occasion of his delivery of the Lord's Prayer itself. "But when ye pray use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking—After this manner therefore pray ye—," and he delivered a short, simple prayer, giving utterance to his own sincere convictions and aspirations. The point of the passage lies in the fact that Jesus did not say, "In these words pray ye," but "After this *manner*"; that is giving natural, unforced expression to the genuine sentiments of the moment.

In considering the relation of this lesson to the Society of Friends, one's thoughts turn to what is almost the only formal practice which Friends follow,—the answering of our queries. How far do we apply the principle of perfect naturalness and sincerity which Jesus taught in answering our queries? Here, as in prayer, "vain repetitions" will kill the spirit and the truth.

About one-third of our queries are concerned with matters of business routine, and can usually be answered by a formal statement of fact. The remaining queries, however, and these the most vital ones of all, can never be satisfactorily answered in this manner. They are not simply a set of questions to be answered for the sake of record. In spirit, they are injunctions to steadfastly apply, in all the activities of life, the essential principles upon which the Society of Friends is founded. Jesus expressed many of the same principles in the form of beatitudes; others have expressed them as exhortations or as laws. Friends have chosen to express them in the form of queries. But in whatever form these principles are cast, the most important thing is, not to set down some response in words, but to give ourselves by every means in our power to the cause of uplift which they represent.

The real answer to our queries is the unwritten answer found in the actual amount of effort which Friends have given to the extension of our principles. In translating this unwritten answer into words, we should seek to state simply and clearly just what this effort has been and what results it has had. If we feel that our efforts have been lax, we should frankly say so. To answer simply for the sake of answering results in a formalism which is opposed to the highest traditions of the Society of Friends. And to answer time after time in any set form results in obscuring the real value of the queries, and in deadening the spiritual perceptions of those who become thus bound by the type of repetition against which Jesus gave warning.

In connection with the above, we must tell the story of how one meeting recently took steps to improve its answer to the Query on punctuality.

A certain member was appointed to bring the matter before the meeting. On the morning on which he intended to do this, he arrived late himself and then sat with his back to the door in order that he might not know what other individuals came in late also. Then he rose and, mentioning no one individually and including himself in his remarks, gave a talk on punctuality which ended with words something like these:—

"Now when the meeting is over to-day, I want every member to take out his watch and see what time it is when he leaves. Then I want him to see what time it is when he reaches home. Then add five minutes to this length of time to guard against any possible delays and subtract this number of minutes from the meeting hour. Put a mark on the family clock, at the time which results, and next week leave home at that time. Then I am sure none of us will be late in the future."

Thus the matter was presented in a manner which left all smiling, but which will not be soon forgotten by those present.

On our front page this week, we reproduce one of a series of six posters, by Austrian children, of which the American Friends' Service Committee is selling copies in the interests of general relief work. The example given is in two colors; another, representing a child romping in the fields in spring, is in full colors. The remaining four, which present Biblical and mythological scenes, are in black and white.

The entire set is of great interest, especially in consideration of the extreme youth of the artists. These posters would make fine decorations for Friends' schools and First-day schools. The small price which is being asked for them, 25 cents per poster, will go to help the children of Europe, and the drawings themselves are a fine memorial of Friends' service abroad.

Friends Interview President Harding

On twenty-third of last month a delegation of Philadelphia Friends, representing both branches of the Society, called on President Harding to convey to him the conviction of Friends that the time is now ripe for world disarmament, and to present him with a memorial urging that the United States take the lead in bringing this about.

The delegation consisted of William B. Harvey, George M. Warner, Walter T. Moore, Dr. Edward G. Rhoads, Harold Evans, Arthur C. Jackson and J. Henry Scattergood, all of Philadelphia; David H. Forsyth, of West Chester, and William C. Biddle, of Lansdowne.

William C. Biddle gives the following account of the interview:—

"As we entered his private office he shook hands with each of us and was extremely cordial and affable throughout the interview. The memorial was read aloud by George M. Warner, followed by some further explanations of the attitude of Friends against war. The President responded in words that seemed at first to show a good conception of, and unity with, our concern, and a desire to bring about some international understanding and relief, expressing himself as in sympathy with any feasible plan working toward a general reduction of armaments. Then he gave to us the other viewpoint that this country should see that its navy measured up in strength to those of other nations.

"The interview closed with a fervent, impressive prayer by George M. Warner and a farewell handshake by the President. It seems reasonable to hope that the President will throw his influence towards some international agreement."

The memorial which the Friends presented to President Harding was as follows:—

To President Warren G. Harding:—

The Society of Friends in Philadelphia sends cordial greeting.

We are thankful for any steps the Administration may take towards Disarmament; the time is ripe for the United States to take the lead in this direction and we hold that the continuance of military preparations is nothing less than a challenge to our neighbors everywhere, and helps to create the very danger which it seeks to guard against. The history of Europe during the last fifty years confirms us in this belief. It will take courage to lead the way, but it will be the venture of a faith to which our nation must rise if we are to be secure against the military spirit in our own borders and to help restore and heal the sick and wounded peoples of the world.

We deplore the tendency in certain quarters to build up material for war, military equipment, battleships, submarines, factories for making poisonous gases, etc., all of which foster and encourage the very spirit which has made Prussian militarism a by-word and a shaking of the head among the nations.

We all want peace, but for that we need to get rid of the war mind—of the mind which relies on force rather than on goodwill, on the mailed fist rather than the shield of a Christian faith.

Therefore, we ask our President and his Cabinet to lead us all towards the goal of these ideals. We love our Country, we wish to help in building it up and in making it a power for Righteousness. The door is open—let us enter in and work.

Be assured of our cordial sympathy, of our earnest desire to be useful and loyal citizens. In all this we ask help from God. "Except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain."

Summer School Program

The Summer School, which is to be held at George School, June 24th to July 4th, promises to be most attractive from the preliminary announcement of the program which is being made.

The two main courses will be given by Prof. Charles Foster Kent, and Whiting Williams. These courses will each run through the week of June 27th to July 2nd.

Charles Foster Kent is Professor of Biblical Literature at Yale University, and the author of "The Historical Bible." So many of our First-day School classes are using his books that we will all appreciate this rare opportunity of having a full week's course from the man himself. His course is on Jesus' Solution of Our Modern Problems, and includes lectures on Jesus' Social Plan, Jesus' Way of Winning Men, Jesus and Modern Industry, and Jesus' Way to Attain Happiness.

Whiting Williams is the author of "What Is on the Worker's Mind." Several Friends were impressed with his understanding spirit in interpreting labor problems when they heard him in Philadelphia recently. To his experience with large social agencies, educational work, and the employment department of a large industry, he has added the experience of an actual laborer in the mines, ship-yards, and factories. His topic will be along the line of his observations and the problems that are pressing for solution in industry to-day.

This constructive course will be supplemented by popular evening lectures and special addresses during the week ends. Among those who have consented to speak are: Norman Thomas, editor of *The World Tomorrow;* John Herman Randall, of the Community Church, New York; Frank Aydelotte, President-elect of Swarthmore College; Elbert Russell, Director of Woolman School, and George A. Walton, Principal of George School.

An interesting feature in prospect is a dramatic presentation of one of the Hebrew prophets. Eleanor Wood Whitman, whom many Friends will remember at a former Summer School, is now devoting herself to the dramatic presentation of the messages of the Bible. This is a subject in which Prof. Kent is also deeply interested. Eleanor Wood Whitman is planning to come to the Summer School and prepare a presentation of one of the prophets.

The last two days are to be devoted to a conference, the program of which is being arranged by the Young Friends' Movement. This conference is to be an integral part of the Summer School, and it is hoped that all will attend it. It is in no sense intended for young Friends alone.

The rates for two in a room for the whole time, are $25 per person. For one in a room, $30. Per day, $3.50. Single lectures, or morning period, 50c. Course ticket for all lectures, $5.

It is hoped that Friends generally will make plans to attend and enjoy the splendid program that is being offered.

Impressions of Schofield School

UPON ARRIVING: Red clay, green trees, blue sky tinged with rose and purple! Through the woods where pines aren't lonesome, I ride and arrive at Aiken, S. C. The air is deliciously cool, yet the brooding warmth of early spring has drawn out the daffodills and violets.

And this is Schofield School! its red brick dormitories eager for the growing ivy, its several cottages, painted white and black, the new grass crop green beside the gravel walks, the garden everywhere, with greens for the table. And through it all the inspiration of youth, dark and warm in color, eager for the taste of knowledge and because of that eagerness willing to work in kitchen, shop and garden.

CHAPEL EXERCISES: After fifteen minutes of sharp physical exercise they march up the wooden stairs. Rhythm is in their feet. With reverent spirits they listen to the Bible being read by Mrs. Haight, the Superintendent. What is this they are singing with eyes uplifted? The Sorrow Songs—"I want to be like Jesus in my heart." The harmony of it all seems to release all the pent-up tragedy of their race. Is my race not to blame for some of the past tragedy and are we not now responsible to lead them from darkness into light?

IN THE CLASS ROOMS—EAGERNESS! To be sure the blackboards are badly worn and white chalk decimal points get mixed up with white streaks that won't rub off, but examples about buying and selling and other practical things do get done. Their teacher makes them stand on their own feet arithmetically. History sometimes becomes a bore, but interest stuck out from every eye when the discussion centered on what the gift of each race has been in the past—the Egyptian, the Hebrew, the Greek, the English. Has America given her gift? What does the world need most? How can we fit ourselves to be a part in the giving of the gift? That's when minds and souls break through the crust of custom and tradition and eagerly climb out to God's sunshine of hope and faith.

There is no age limitation here, the bright little chap of fourteen sits with the returned soldier, one eager with the freshness of it all, the other more eager, for he has seen the vision of power through knowledge.

"Cleanliness is next to Godliness and dirtiness next to deviltry":—This must be an unwritten motto at Schofield School, for floors—square yards of floors—are scrubbed on hands and knees. Even the blacksmith shop—O! beg pardon, the Schofield School Wagon Works was expected to be clean.

Salvation through work, mental and manual, with the emphasis on the manual,—shows in the Domestic Science and Sewing. But oh—how they need more equipment. "There is work and tools to work with for those who will." At Schofield School it is a case of so many who will that tools and materials to work on are insufficient, but because they will they take turns and do the best they can. The carpentry department does such useful work as building a barn on the school property or making the cold sash. The mason work of the outside forge was all done by the pupils. Automobiles—wagons—saddles—harness—anything can be fixed at Schofield School.

When the school was started some fifty years ago by Martha Schofield, it had to take the place of a public school. Now the need is different. One-room schools all over the South are crying for better equipped negro teachers who will make the school become a community centre, teaching not only the three Rs, but better health, better farms, better gardens, and better homes. Under Miss Haight's leadership Schofield has caught the vision of this need. The town public school has at last taken over the grade work, so that Schofield is now concentrating on the work of preparing efficient Christian leaders who will go into schools, homes and workshops.

AS TO THE NEEDS: (1) *Teachers*—Hope embodied in their teachers, what they have attained others can reach. The teachers at Schofield are a consecrated lot, but they need the encouragement of higer salaries.

(2) *Heating Plant*—"Now this is typical Aiken weather, but we must have a nipping day just to prove to you how badly we need a heating system. We had it. The little wooden stoves in each room began to roar. Still I was chilly. I moved closer and scorched my dress. I moved away wondering about fire escapes and insurance—indeed they need a heating system.

(3) *A Farm*—The Hampton Graduate who came as a teacher of agriculture is now doing only garden work for lack of land on which to demonstrate. If nearby land can be bought you will find him eager to lead the boys through one gate of negro salvation—better farms!

(4) An industrial supervisor is needed to head up the different boys' departments.

(5) Innumerable things in the cooking and sewing departments—new desks and books for the academic department.

UPON DEPARTING: On Saturday evening we had gone to their Valentine party, when all were jolly in the "beautiful nothingness of things." On Sunday evening we had met with them in their Religious Services—Bible verses well learned—well chosen comments—and the songs, all proved again the Brotherhood of Man in its divine seeking for higher life.

We came back to the blazing fat pine logs in the cottage living-room, when softly through the air a serenade of sorrow songs came as their parting tribute. If I could but reproduce them the appeal would be enough. You would give of your comforts that those eager souls might find more growth.

RACHEL DAVIS-DUBOIS.

Busy Days in Moscow

"The past week has been one of seventeen hours' work per day," writes Anna Haines from Moscow, under date of February 17th. "We have so far handed out sweaters, stockings, pinafores, scarfs and petticoats to 3,500 different children, and as we have had to do most of the actual distribution ourselves, we have had very little time to eat and sleep. Nevertheless, we are still living and looking forward to rest on First-day. This personal distribution is hard, but well worth while. Our next task will be the delivery of Red Cross stores to institutions which care for children.

"It has been cold, about twenty-four degrees below zero Fahrenheit, and as the children are housed in summer villas that were not built for winter use, they are none too warm. Hence the need of sweaters."

One truth a man lives is worth a thousand he only utters.—*Epicharmus.*

Judy

When Judy first came to us she was a citizen of the Austrian Empire. After the long debates at Versailles were concluded and their results published to the world, Judy learned that she had become a Polander. The transfer of her allegiance brought neither regret nor satisfaction. To her it was obviously an issue of no moment, and she was probably speaking for tens of thousands of people in both countries when she said wistfully, "We don't care what country we belong to, if only we can have peace."

It seemed that all her life had been clouded by the fear of war. In her village there had been an old, old man, "so old he could hardly drag himself" who wore medals and told stories of campaigns long since forgotten. "He made us all afraid," Judy said, "he told such terrible things. He told us that when the blood of the dead men dried up it turned into poisonous flies, and they stung people and they died. That came after every war."

One after another Judy's brothers had been called for their military service. When her oldest brother received his ticket, he had said to her, "Soon I shall be a soldier and then I cannot talk for myself or think for myself. I shall have to do what men just like myself tell me to do, and I shall be punished if I disobey them in any way." Though she was still a child, something rose in protest in Judy's heart when she heard these things. "Why must we have war?" she asked her mother over and over again, and her mother always answered in the same way. "None of us poor people want war, but we cannot choose. It is the great men of the government who make war. The poor soldiers do not wish to leave their homes, but they are shot if they refuse to go."

It was in December, 1913, that Judy left her home to come to America. That was eight months before the declaration of war, and yet Judy said "Everyone was expecting war. They talked about it all the time, and the men were already being called. One day we came out of church, it made us all feel shaking and cold, through and through—there was a big wagon in the street with two horses, and it was full of men who had been called from their homes. Some of them waved their hats and tried to cheer their comrades, but we thought that we should never see them again, and we cried and cried. Afterwards the men came back again for three weeks, but they were called again and many have never come back to this day."

Judy's three grown brothers went with the rest. Each one survived the war, but there was little to rejoice at. The most fortunate was shot through the arm, but presently recovered, and when he received his discharge, it was possible for him to return to his home, marry the girl he had left behind him, and settle back to the peasant life of his own people. The youngest brother was still required for military service, but rather than face more of the life to which for five years he had had to submit, he deserted and escaped to Czecho-Slovakia, and of his family it was only Judy who could write to him from the safe distance of America.

It was in the fate of the oldest son that the family interest was centred. When after all the years of silence, communication was at last opened with the enemy countries, Judy learned that her oldest brother, who was married and had two children, was a prisoner in Italy. From the day of the armistice the longing of the family was concentrated on the day when that beloved son should return. For reasons which were never clear, months dragged by, and still there was no sight of him. His wife, who apparently loved him with a peculiar devotion, waited day by day and week by week, in an agony of suspense. From the distant prison-camp despairing letters reached Judy in prosperous America. "If they do not soon set us free," the prisoner wrote, "it will be too late. We have reached the end of our strength. For God's sake send me money so that I can buy food. I am starving."

Money was sent registered so that it might be certain to arrive safely. It was never received, nor did the letter which contained it return to the sender. Obviously it had been stolen from the mails.

"Often in the night," the prisoner's wife wrote to her sister-in-law, "I think I hear him at the door, knocking softly for me to open to him, and I leave my bed and rush to see, but he is never there." Meanwhile poverty and suffering had come to the one-time prosperous peasant family. "There is much money," Judy's people wrote, "but it buys nothing. We have almost no clothes, and bread we never see. And all about us people are falling sick and dying."

With unflagging devotion Judy sent money, and such clothes as she could collect. Any woolen article, no matter how worn, was welcomed. "We could not get along without the things you send," her mother wrote.

It was in the spring of 1920, almost a year and a half after the armistice that news came that at last the prisoner brother had returned to his home. At about the same time came word that the brother in Czecho-Slovakia had found work and was doing well. It seemed as if something of the old peace and comfort was to be restored to the family after its years of suffering. The father working as a carpenter, did well in his profession, and a new house was talked of. Some land was looked at with the idea of future purchase. Valuable land could be bought at extraordinarily low prices. Everyone was selling.

But food was scarce. For several years there had been almost no planting, and in 1920 when the opportunity came, there was almost no seed. The return on what was planted was excellent, but it was far short of the need. And it was midsummer before even that was available. It was while hunger was still gnawing at the vitality of her family that Judy came to me one day. Her eyes were full of tears as she said, "It makes me sad to see the bread growing stale here on the pantry shelves when I know that my own people, who need it so much, never see it."

Months passed. Letters from home were always a great event to Judy, especially when one reached her from her mother. It was with eager hands that she one day tore one open addressed in her mother's handwriting, and postmarked December, 1920. "We have had a very sorrowful Christmas," the letter said, "Your brother died only a day or two before. He never got back his strength after he returned from Italy. He was never like a man again. It was as if he was made of clay, and he could never smile. All the returned prisoners are dying. They are all the same. None of them ever smile. I do not know what his wife will do. At the funeral she tried to tear him from his coffin, and the little boy cried and wailed: 'Father, come back; Father, come back!' Another baby is soon to be born. It is terrible now that he is gone. Send

me the address of your brother in Checho-Slovakia. We must at least have him at home with us."

"But I cannot send his address," Judy said to me as the tears rolled down her face. "If they find him they will shoot him as a deserter. Look what the war has done for my family. They're all in misery." Suddenly she spread out her arms in a fine gesture of sacrifice. "If I could," she said, "I would go out myself and stop all wars with my own body." She paused a moment. "But that I cannot do," she sighed, "there is only one thing that I can do. I can tell everyone that I know what war really brings. If everyone understood there would be no wars, I can tell the truth."

Short Hills, N. J. MARY KELSEY.

Plans for Friends' Work in China

BY ALFRED W. WRIGHT.

I should like to add to the news account, in last week's issue of the INTELLIGENCER, something more about Margaret H. Riggs and the Canton Christian College. As one of the company which gathered in the little room adjoining the Auditorium in the half-hour preceding the addresses, in behalf of this College, I was impressed by a devotion to the cause which dominated all present. How to accomplish the object, developed differences of opinion.

The Young Friends' Association, by a bit of intensive work, had raised nearly half of the required amount in Philadelphia, alone, but all felt the whole body should be given an opportunity to share in this service. A chairman was selected upon whom was placed the responsibility of choosing those whose names should be used to stand as the Committee to organize the work, and to make the appeal to Friends generally.

There are five Friends now on the College staff. Margaret Riggs, however, is the only one of our particular branch. She has been teaching there three years, but not as a representative of Friends. It is an established Quaker principle to aid those of our members who have a special religious concern: so we are asking Friends to support Margaret Riggs as our representative in this field of opportunity. Some letters have been sent out to addresses secured through interested Friends. Whether or not one has received the letter, this is to say to every member of our Meetings through the FRIENDS' INTELLIGENCER, that a small contribution from each will be more effective than large contributions from a few. Believing in the principle of a shared responsibility, we confidently make this appeal to all our members. However, this does not exempt those few to whom appeals are always made for financial support.

As it is the intention to send some report of the work, from time to time, to those who contribute, names and addresses should be sent with remittances to Linda E. Bicknell, 252 West Wyoming Avenue, Germantown, Pa.

Brief Items of Interest

The Hampton Institute graduates and ex-students are raising sufficient money to build and equip a modern athletic field. The field will cost more than $30,000.

Swarthmore College announces another important scholarship for the coming year open to men who graduate this year from any accredited college preparatory school in the country. This scholarship is known as the T. H. Dudley Perkins Memorial Scholarship and provides for the board and tuition of one young man for the freshmen year.

This scholarship will be awarded on the basis of qualities of manhood, force of character and leadership, 50 points;

Literary and scholastic ability and attainments, 30 points;

Physical vigor as shown by participation in out-of-door sports or in other ways, 20 points.

The American committee for relief in Ireland was disbanded upon receipt of instructions from America. Two members are sailing for New York, two others are leaving for Germany, while Mr. France, of Seattle, and Mr. Wilbur, of New York, will remain until American headquarters decide upon plans for Irish reconstruction work. In the meantime, the Irish White Cross is carrying on its work without the American commission.

A resolution requesting President Harding "to call a conference of the nations on the question of world disarmament," and asking that increased appropriations of Congress for armaments be postponed pending such a conference, was adopted at an Easter mass-meeting held in Washington, D. C., on March 27th, in advocacy of disarmament under the auspices of the women's disarmament committee.

The meeting, it was announced, was held simultaneously with others in fifteen states in the interests of reduced naval and military programs.

A bill to instantly remove from office, fine and imprison any officer or agent of the government, from the Attorney-General down, who unlawfully violates the rights of free speech, free press and assemblage guaranteed by the Constitution to citizens and persons lawfully within our borders, was introduced by Senator Borah, of Idaho, on February 26th. In addition, if any person is arrested or brutally treated, or literature or personal effects seized, or his house or office searched without proper warrant, he can recover personal damages, and the fine cannot be less than $500.

Bryn Mawr College is to open its doors so women industrial workers may obtain free higher education. Seventy young women from various parts of the United States, who have spent most of their recent years working in factories, mills, or other industrial plants will be selected by local committees from each community and awarded scholarships that are gifts of Bryn Mawr alumnæ.

Through the efforts of Herbert Hoover and the European Relief Council, of which the American Friends' Service Committee is an active unit, the thirty-three million dollars needed at once for European relief has now been raised.

President Emeritus Charles W. Elliott says it is the rich, not the labor class, who are complaining about prohibition.

IMPORTANT LEGISLATION PENDING

The Consumers' League of Eastern Pennsylvania asks for support of the following bills:—

THE CURTIS-GARD BILL (District of Columbia).—A child labor bill for the District of Columbia, drafted by the Children's Bureau at the request of the Consumers' League. Congress legislates for the District of Columbia, therefore the action of Congressmen on this bill is important. At the present time many States have more advanced educaition and child labor laws than the District.

SHEPPARD-TOWNER BILL (National).—This bill seeks to provide public protection to maternity and infancy by enabling the Federal Government to co-operate with the States in disseminating information concerning child hygiene and the care of mothers. The provisions of this law should help to reduce the enormous maternal and infant death rate in this country.

HOUSE BILL No. 879 (Pennsylvania).—An Act to protect the health, morals, and welfare of women and minors employed in industry by establishing a Minimum Wage Commission and defining its powers and duties and providing for the determination and establishment of minimum wages for women and minors and providing penalties for violations of this act. Twelve State Legislatures which have passed Minimum Wage Laws are Massachusetts, Minnesota, Wisconsin, Kansas, Nebraska, California, Oregon, Washington, Colorado, Arizona, Arkansas and Utah. Pennsylvania should be added to this list. To support this bill write to W. H. Dithrich, Judiciary General Committee, Harrisburg.

SENATE BILL No. 486 (Pennsylvania).—Louis N. Robinson, of Swarthmore, Pa., calls attention to Senate Bill No. 486, creating a Department of Public Welfare in Pennsylvania and asks the support of Friends for this Bill. Senator Woodward introduced this bill, which was prepared under the oversight of Governor Sproul. This Bill, No. 486, abolishes the old Board of Public Charities, the Committee on Lunacy, and the Prison Labor Commission, and vests the powers of these three agencies in the proposed Department of Public Welfare.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

TO THE EDITOR:—I am much interested in again seeing the "letter of Cotton Mather" in the current issue.

It is, of course, a hoax, written in the 60's (I think about 1868) by some news writer in the middle west and first appeared there in a newspaper, and was promptly copied all over the country.

Its rebirth, with periodic punctuality, illustrates the fact that an historical falsehood may be scotched but not easily killed.

The Massachusetts archives are printed, and in every public library. I think the exposure, or acknowledgment of the perpetrator may be found in newspaper files by diligent search. The composition of the "letter" shows it to be a fake by one quite unfamiliar with seventeenth century matters.

JOHN COX, JR.

A WORD OF ENCOURAGEMENT.

TO THE EDITOR:—We are apt to criticize, sometimes unfairly, the actions and sayings of others that do not suit us. Should we not be as prompt to express approbation when we feel it? Honest expression of appreciation is not flattery, and will not hurt the person to whom it is given; on the contrary it will be an encouragement to him for greater and better effort.

I want to voice my friendly feeling for the INTELLIGENCER in a few words. For the last few weeks it has been unusually interesting to me, and I have enjoyed its reading very much. Three articles occur to my mind which were unusually interesting to me:

"Some Presidents I Have Met," by O. Edward Janney,

"The Appeal of the Far East," by Elbert Russell, and

"Quaker Principles Conquering Germany," by Vincent D. Nicholson.

The introduction of the legislative feature is worthy of commendation. Why should not Friends be informed through their own paper of the proceedings of government, and its conditions politically and otherwise as others are? They are good, loyal, law-abiding people as much as others, —they feel an interest in the welfare and prosperity of their country,—they are desirous to have good laws passed and lived up to as any. Why should they not be informed on all that pertains to their country?

I think it is the duty of every man and woman to keep abreast of the times as far as it is in their power to do so, and be ready with voice and pen or deed to help whenever needed, and it is possible. We owe this much to the government which protects us, we owe it to our fellow beings with whom we mingle in every-day life in endeavors to make the world brighter and better for our having lived in it.

So I bid the editors God-speed in their departure from the beaten track of old-time thought and prejudice. Fifty years ago it would hardly have been tolerated, even in thought, let alone in action. But the world does move,— not always in the right direction, but the movement prevents stagnation which leads to disease and corruption, as witness the stagnant ditch by the roadside, with its loathsome green scum. So let us avoid stagnation, at the same time being careful to move in the right direction, or what seems to us so.

While I am writing to the Open Forum, I should like to ask whether any of the readers can oblige me by giving me, through the columns of the INTELLIGENCER, the name of the author of the poem, "St. Christopher, the Giant."

Holder, Illinois. ELIZABETH H. COALE.

PUBLICATIONS OF INTEREST TO FRIENDS

AT ONE WITH THE INVISIBLE, Studies in Mysticism; edited by E. Hershey Sneath, Ph.D., LL.D. The Macmillan Co. New York. 1921. 293 pp. $3.00. This book, which should be of special interest to the Friendly student of religion, is the outgrowth of a seminar conducted by the editor at Yale University, where he is Professor of the Philosophy of Religion and Religious Education. It contains eleven chapters, by professors of Biblical literature of different institutions. Two chapters are by Rufus M. Jones, of Haverford College, one of which deals with the mysticism of George Fox. Other chapters deal respectively with the mysticism of the Hebrew prophets, of India, of Jesus, of Paul, of Dante, of Wordsworth, etc. An excellent introduction to the study of mysticism, and work which stimulates in the reader something of "the same tremendous, first-hand sense of reality that these men pre-eminently possessed."

IS CHRISTIANITY THE FINAL RELIGION? by A. C. Bouquet, B.D. The Macmillan Co. New York. 1921. 350 pp. The author studies the hold of Christianity on the world to-day, and presents the opinions of different schools of thought in regard to the question whether the failure of Christianity to grip the masses means that the world is passing to some other view of religion. His conclusion is that to give up the view of life crystalized in the Christian religion is to declare the universe a fraud; and that Christianity has relaxed its hold, only in preparation to take a fresh and firmer grip on the race.

WHILE EUROPE WAITS FOR PEACE; by Pierrepont B. Noyes. The Macmillan Co. New York. The author acted on the Rhineland Commission in behalf of the United States. He distinctly opposes Keynes' idea that the English war debt should be crossed off, but strongly holds that we should cancel the debt owed by France. His main plea is for our country's joining the League of Nations, in order that, by our influence and our resources, we might give stability to the ruined industries of Europe, and compel the weak and jealous countries of the old world to join hands in a permanent peace.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING MARCH 21ST.

Five Years Meeting	$293.32
Phila. Yearly Meeting, 4th & Arch Streets	
Haverford Mo. Mtg.	25.00
Lansdowne Friends' First-Day School	10.00
Germantown Friends' First-Day School	8.42
Phila. Yearly Meeting, 15th & Race Streets.	
Norristown Prep. Meeting	350.00
New Garden Prep. Meeting	50.00
Other Meetings.	
Alexandria Mo. Mtg., Washington, D. C.	35.85
New York Friends' Service Committee	437.00
West Union Mo. Mtg. (Conservative), Monrovia, Ind.	4.00
West Branch Friends' Church, (Conservative), W. Branch, Iowa	25.00
Other Contributions.	
For General Funds	1,097.20
For Germany	4,367.75
For Austria	997.09
For Russia	224.00
For Poland	72.45
Miscl. payments & refunds	355.49
	$8,352.57

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SHIPMENTS RECEIVED

WEEK ENDING THIRD MONTH 19TH.

Colorado, Stirling; Florida, Orlando; Illinois, Chicago; Indiana, Spiceland, Indianapolis, Thorntown, Plainfield; Massachusetts, Boston, Worcester; Maryland, Ednor; New York, 42 Broadway; New Jersey, Columbus, Haddonfield; Ohio, Hillsboro, Englewood; Pennsylvania, Millville, Swarthmore, West Chester, Norristown (2), Rosemont, Philadelphia, Horsham (2), Moylan, Bedford, West Grove, Philadelphia (5), Aldan, Langhorne, Frankford, New Garden, Media, Villa Nova, Kennett Square; West Virginia, Wheeling; Rhode Island, Westerly; German Relief, Cleveland, O. (2); Philadelphia, Pa.; Waurika, Okla; Canajohari, N. Y. Mennonites. Belleville, Pa.; Perkasie, Pa.; Souderton, Pa.; West Liberty, O.

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CHANGES IN PERSONNEL.

Sailed March 19th.

Dr. and Mrs. Charles L. Outland, Tarboro, North Carolina, for Serbia; Harry G. imbres, Philadelphia, Pa., and Richard Cadbury, Jr., Haverford, Pa., for Poland.

CURRENT NEWS

FRIENDS IN CANADA.

The past month has been of exceptional interest to Friends in this section of our Yearly Meeting. Our Half Yearly Meeting was held here at Coldstream on the 19th and 20th of Second month, and proved to be a valuable occasion, although on account of sickness in some neighborhoods, some whom we expected to be with us could not come. Our friend, Wm. Prideax, an English Friend, who has been over about a year, was with us, and was a decided help to us in our meetings. He was brought up a Methodist and spoke in the Methodist church for some time, but during the war or a short time before he became interested in Friends and joined the Society. He was imprisoned as a C.O. for nearly three years. His views harmonize with those of our branch, and he and his wife have been living at Coldstream since our Half Yearly Meeting.

Our late Yearly Meeting at its sessions did not decide where to adjourn to. There had been for some time a desire to meet at or near Orchard Park, N. Y., and a committee was appointed to choose the next place of meeting. I was chairman of the committee, and we have been paying attention to the matter.

Less than a year our Friends in Pelham, 150 miles from here, but not far from Niagara Falls, and the Friends of the other branch have been meeting together very satisfactorily. In Second month the members of both branches sent to the committee a cordial invitation to hold our next Yearly Meeting there. Everything seems to favor the request, which was granted by the committee. Pelham was the first Monthly Meeting of Friends established in Canada (in 1799), and it is the first neighborhood in Canada in which two branches of the Society have been meeting together.

The other branch held their Quarterly Meeting there on the 25th and 26th of Second month, and I was invited by their minister to go and attend it with them. I gladly did so, and our friend, Wm. Prideaux, went with me. The desire for us to hold our next Yearly Meeting there seemed to pervade the whole group.

In order that our teachers and scholars may attend, we have decided to hold our next Genesee Yearly Meeting at Pelham, Ontario, during the first week in Eighth month, with probably a session on the evening of Seventh month 30th.

On the 10th of Third month we received word that there was a man a mile away who had been directed to our home. He proved to be Leo Frederick Skoboulouff, the leader of the Doukhobor settlement, at Yorkton, Sask. He remained with us until the 14th, holding three meetings in the Friends' meeting-house at Coldstream. His address created interest in the whole neighborhood. I considered him one of the most remarkable men I had ever met. He was born in Russia, educated in England, had visited the most important countries in the world, spoke six or eight languages, and seemed to remember the names of all the people he had ever associated with. He was a powerful speaker, and seemed to be filled with the spirit of the early Quakers. He left here for Sparta, Detroit, Salem, Ohio, and Buffalo on his way to Philadelphia. I hope our Friends in Philadelphia will get in touch with him there.

SAMUEL P. ZAVITZ.

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MEETING AT ST. PETERSBURG, FLORIDA.

An example of what one earnest spirit can accomplish is the meeting in St. Petersburg, Fla., held during the winter months at the home of Lorah E. Gardner Magill. Friends from almost every Yearly Meeting have gathered there on First-day afternoons, with an attendance varying from about thirty early in the season, to seventy-five when the tourist season is at its height. The rooms have been filled to overflowing, and the group has entered into a meeting whose silence is as uplifting and as worshipful as often comes to a group gathered within the walls of a meeting-house. A freedom of expression has existed, which has found voice in several speakers at each meeting, and Friends from many sections have found in this hospitable home, the social contact which is such a vital part in any community of Friends.

This experience, which is no longer an experiment, the meeting having been held for the past three winters, should be an inspiration to others to establish similar groups. The meeting is held at 3.30 o'clock First-day afternoons, and many, not members of the Society, have had an interest to attend, and have expressed their appreciation of the Friendly form of worship.

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BUFFALO FRIENDS ORGANIZE MEETING.

The Friends of Buffalo have organized themselves, and are now holding stated meetings. A pleasant meeting place has been secured in the Community House of Calvary Presbyterian Church, Delaware Avenue and Tracy Street. Meetings will be held regularly at 3 P. M. on the third First-day of each month. In addition, appointed meetings will be arranged for as

the attendance of prominent speakers may be secured. As interest increases and acquaintanceship among the large but scattered group of Friends is extended it is expected that regular weekly meetings will be held.

On First-day, Third month 20th, there were present among others William A. Brown, of Canada, and Albert G. Shepard, Field Secretary of New York Yearly Meeting. The value to the Society of Friends of this movement in a great city like Buffalo is very manifest to any one acquainted with the situation. One small advertisement brought into the group three sisters from Manchester, England, who are staunch Friends, also an interesting family from Indiana; these were totally unacquainted with each other and unknown to the Friends in Buffalo until the advertisement appeared. We presume there are at least fifty Friends in Buffalo available to form the nucleus of a meeting. A special meeting is arranged for First-day, Fifth month 8th, at 3 P. M., with Charles E. Tebbetts, who will take advantage of a trip to Richmond to meet with the group.

Will Friends who read this inform George H. Wood, 73 Delaware Road, Buffalo, of the names of Friends who have recently moved to Buffalo or who may move there in the future?

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DETROIT FRIENDS.

The Friends of Detroit have been given indefinitely the use of the Ansonia Apartments, Ledward and Second Avenues, as a place for holding meetings for worship. The first sermon was preached by Dr. David L. Edwards, President of Earlham College. It is hoped to install a permanent pastor soon, and to gather into this meeting the nearly 500 Friends estimated to be in Detroit.

The Ansonia Apartment is the property of Miss Augusta Voight, and is one of the finest old residences in the city. Already we are holding all our meetings there, and on Third month 20th, there were 93 people at meeting. It is the desire of the donor, who is a member of the Unitarian Church, to get the united interest of Friends everywhere in this Detroit experiment.

W. G. HEACOCK.

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ORTHODOX YEARLY MEETING IN PHILADELPHIA.

The annual session of the Philadelphia Yearly Meeting, Orthodox Friends, opened on Third month 26th.

An innovation connected with the meeting this year is the holding of the first business session "jointly" —men and women meeting together.

The Philadelphia Yearly Meeting, December 1, 1920, included 4,461 members.

At the first business session George Warner read a resolution which is similar to the resolution now being agitated by the women's disarmament committee, to the effect that the President of the United States be urged to call an international conference on disarmament.

The resolution added that it be urged that no further appropriations for naval or military increase be made until such a conference be called.

The meeting as a whole seemed to be unanimously in favor of sending such a resolution to the heads of the departments in Washington.

The prison reform committee reported that it was hard at work on a campaign to eliminate capital punishment.

John F. Kramer, prohibition commissioner, addressed the Friends' Temperance Association on "Our Opportunities—Our Responsibilities." He said the Eighteenth Amendment, was an obligation resting on Christian people—more important than "enforcement."

The Friends' Temperance Association meeting, directly following this address, was the forty-first annual session.

The sixtieth annual meeting of the Friends' First-day School Association was addressed by Henry Edward Tralle, of the American Baptist Publication Society, on "Forward Steps in Religious Education."

A meeting to consider the problem of the Negro with relation to Friends' work took place.

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THE "QUAKER CHAUTAUQUA" IN WEST CHESTER, PA.

The "Quaker Chautauqua" idea, which is being tried out by several members of Philadelphia Yearly Meeting, met with another successful reception on Third month 26th, when an afternoon and evening of entertainment, discussion and social good-time were held under the auspices of West Chester Friends. Jesse H. Holmes acted as chairman of the meetings, and at the afternoon session delivered an address on the need for religious organizations to give themselves to the task of making this a better world to live in. The other speaker of the afternoon was Walter H. Abell, who discussed some of the results of the past war and the steps which must be taken if the future wars which already threaten are to be prevented.

The speaker of the evening meeting was A. J. Muste, a Friend, who is secretary of the Amalgamated Textile Workers of America. He spoke on the aims of the labor movement which, he said, though not always grasped by individual workers, were such that Friends should support them heartily.

The entertainment consisted of dramatic readings by Janet Young, of Swarthmore College, and violin solos and duets by Walter and Richard Abell. Supper was served between the sessions.

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J. EUGENE BAKER HONORED BY FRIENDS.

Unique in the annals of Philadelphia Quakerdom was the Testimonial Dinner held Third month 12th in honor of J. Eugene Baker in the auditorium of the Young Friends' Association building, 15th and Cherry Streets, at which there were about 100 covers. Joseph C. Emley, of Melrose Park, was toastmaster, and in preliminary remarks said: "It is common to gather with sad faces and awed voices and speak of what a good man the departed was. We, to-night, gather in a better way, while the good man is with us with many active years before him, and testify to what a good man he is now."

Ellis W. Bacon spoke of faithful service of J. Eugene Baker in and for the Meeting, and William Elmer Barrett of his work for Friends' Central School. Professor Barrett, who succeeded J. Eugene Baker as principal of Friends' Central, is now principal of combined Friends' schools in Moorestown, and Professor Baker at that time accepted the principalship of the Girls' High School at Seventeenth and Spring Garden, and later the principalship of the Girls' Normal, of which he is now the head. Harold Watson told of Professor Baker's twenty-nine years of service in the Young Friends' Association, being an early member, but not one of the founders.

Perhaps the crowning event was the presentation by Walker Linvill, a member of the Young Friends' Association directors, of a gold watch as a tangible souvenir of the occasion, and Professor Baker's feeling was shown in the misty eyes and trembling tones in which he voiced his thanks, characteristically giving to his co-workers these many years' credit for the success of the institution of which he has been president for ten years.

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Preparations for the public meeting in New York are proceeding. Notice of this occasion will be found under "Coming Events." A campaign of widespread advertis-

ing is being carried on, and it is hoped that the Town Hall will be filled to overflowing.

BIRTHS.

DARLINGTON.—At Rosedale, Pa., on Third month 6th, to Morton P. and Sarah Barnard, a daughter, named RUTH B. DARLINGTON.

HILTON.—To Armydis Hilton and Rebecca N. Taylor Hilton on Third month 17th, a son, ARMYDIS ENGLE HILTON, member of Camden Monthly Meeting, great-grandson of Rebecca B. Nicholson.

DEATHS.

GILES.—In Syracuse, N. Y., W. NEWTON GILES, aged 65 years.

He was the son of Wm. P. and Lydia Ann Giles, and a life-long member of the Society of Friends, having his membership in Scipio Executive Meeting.

In 1900 he was elected secretary of New York State Grange, which position he held for twenty years.

In 1920 he was elected Master of the State Grange, which position he held at the time of his death.

Although situated so he could rarely attend Friends' meetings, he always retained his interest in the Society and was proud of his membership.

HALLOWELL.—In Jenkintown, Pa., on Third month 20, 1921, EDWIN S. HALLOWELL, in his 69th year.

HANCOCK. — Near Burlington, N. J., Third month 25, 1921, CALEB HANCOCK, aged 70 years. Interment in Mt. Holly Cemetery.

HOBHOUSE. — On Third month 16th, in England, MRS. HENRY HOBHOUSE, wife of the Rt. Hon. Henry Hobhouse, whose unexpected death is a personal grief to Friends. She had a passion for justice, and Friends and those in the C.O. movement owe her the deepest debt for what she did in behalf of the imprisoned men. She did not agree with them, but her efforts on their behalf were examples of the highest disinterestedness.

LIPPINCOTT. — Suddenly, Third month 25th, at Riverton, N. J., HEULINGS LIPPINCOTT, in his 79th year.

Mr. Lippincott was president of the National State Bank of Camden for many years and was known throughout the State as a financier. He was active in the formation of the old Camden and Suburban Railway Co. in Camden.

Mr. Lippincott is survived by his wife, five sons and two daughters.

PAXSON. — Third month 24th, ANNA R., youngest daughter of late Henry M. and Jane P. Paxson, aged 76 years.

VALENTINE.—At Buffalo, N. Y., on Third month 15th, JAMES VALENTINE, husband of Phebe A. Valentine, in his 87th year. Interment in Friends' Burying Ground, North Collins, N. Y.

WILLIAMS. — On Third month 26th, LEWIS WILLIAMS, JR., son of Lewis Williams and Beulah S. Darlington, of Lansdowne, Pa., aged 4 months and 24 days.

WILSON.—On Third month 19th, at his home in Reading, ALEXANDER MODE WILSON, in his 77th year, a member of Exeter Monthly Meeting. Interment Charles Evans Cemetery, Reading, Pa.

We regret to advise the loss of the above member from our Meeting, he having been a true and faithful Friend. We have considered him the Father of our Meeting since his admittance to membership from Holmeville Meeting in Lancaster County, a few years ago.

COMING EVENTS

FOURTH MONTH.

3rd—First-day, 3 P. M.—A meeting for divine worship will be held at Providence Friends' Meeting-house, near Media, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. A community meeting, and all denominations welcome. Young people are invited to be present and take part in the services.

3rd—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Subject — Delinquency. Leader—Charles C. Walker, Juvenile Probation Officer.

3rd—George A. Walton expects to attend meeting at Friends' Union, State College, Pa.; Dr. Jesse H. Holmes expects to visit Little Britain Meeting, Penn Hill, Pa.; O. Edward Janney, Winchester, Va., and Daniel Batchellor, Forest, Md.

3rd — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Reading Meeting at 11 A. M.

3rd — Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Speaker—Florence Kelley, Secretary National Consumers' League. Subject—The Consumers' League: Why Should It Exisit?

3rd—A public service will be held at 3 P. M., at the Friends' Home for Children, 4011 Aspen Street, Philadelphia. Special services by the children.

3rd—West Philadelphia First-day School, at 9.45 P. M. Subject for the Bible Class will be "The Christian Life—Historical and Institutional."

6th—H. C. Sheldon, secretary of the Big Brother Movement, will tell of the work of this organization, at 8 o'clock, in the Friends' Seminary, 226 E. 16th St., New York.

6th—Public meeting at the New Century Club, 124 S. 12th Street, Philadelphia, at 8.15 P. M. Addresses by Henry R. Mussey, of the American Union Against Militarism; Mrs. Jessie Hardy MacKaye, of the Woman's Peace Society, and Norman M. Thomas, Editor of the *World To-morrow*. Admission free. Collection will be taken.

9th — Salem First-day School Union will meet at Woodstown, N. J., at 10.30 A. M. and 2 P. M. All interested are cordially invited.

9th and 10th—Pilgrimage, under care of the Young Friends' Movement, at Wilmington, Delaware.

10th — Philadelphia Quarterly Meeting's Visiting Committee expects to attend Schuylkill Meeting at 10.30 A. M., and Germantown Friends' Home at 7.30 P. M.

10th—Meeting at West Grove, Pa., under the auspices of Western Quarterly Meeting's Philanthropic Committee, at 3 P. M. An address on Disarmament will be given by Dr. William I. Hull, of Swarthmore, Pa.

10th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Subject—"Life in Prison." Speaker—Albert H. Votaw, Secretary of Pennsylvania Prison Society.

10th—A public address by Elbert Russell on "To-day's Problems and the Quaker Spirit" will be given at the Town Hall, 113 West 43rd Street, New York City, at 3 P. M. The meeting is under the auspices of the Society of Friends, Rufus Jones presiding. No admission charge or collection.

10th—Isaac Wilson expects to attend meeting at Washington, D. C., and Dr. William Byron Forbush at Park Avenue, Baltimore, Md.

11th—New York Monthly Meeting will be held in Brooklyn, at 7.30. Supper will be served at 6 o'clock. Meeting for Ministry and Counsel will be held at 5 o'clock.

16th—Concord First-day School Union at West Chester, Pa. Sessions at 10.30 and 2. Subjects, Kindergarten and Primary Work. Address by Mrs. Carrie Ferris.

17th—Dr. O. Edward Janney expects to attend meeting at Drumore, Pa.

19th—Western Quarterly Meeting, at London Grove, Pa.

NOTICES.

NOTICE—The Junior Conference of Girard Avenue First-day School presents the Gafds Players in a play entitled, "Nothing But the Truth." For the benefit of the American Friends' Service Committee. P. Y. F. A. Auditorium, 15th and Cherry Streets, Philadelphia, on Fourth month 8th and 9th. All seats reserved, $1.00. Tickets can be obtained from A. E. Conrad, 1035 Chestnut Street, Philadelphia. The play will be followed by dancing.

NOTICE — Rummage Sale for Friends' Home for Children, 4011 Aspen Street, Philadelphia, May 4th and May 5th. Wanted—Men's, women's and children's clothing, china, shoes, pictures, household goods, curtains. Send contribution direct to Home by May 1st, or arrangements will be made for collecting by phoning or postal to Lula B. Dixon, 918 South 49th Street, Woodland 2361 J; Anna Kirby Swope, 4926 Cedar Avenue. Woodland 2858 J.

NOTICE—A Friendly fair in behalf of the children of Vienna is to be held in the auditorium of the Young Friends' Association at 15th and Cherry Streets, Philadelphia, in the afternoon and evening of April 14th. A notable shipment from Vienna of the beautiful work for which Vienna has always been famous — embroideries, embossed leather, jewelry, polished wood, bead work,—has been received. The prices range from 75c to $75.00. Buttered buns will be served in exchange for the largest possible contributions, giving opportunity for every one present to break bread with invisible guests.

The fair should bring in several thousand dollars if it is to be a genuine success. The co-operation of all men, women and children of good-will in Philadelphia and vicinity is solicited.

The children who attend will be delighted with the contents of a wonder-box which has just been received from Germany and which will be on exhibition at the fair. The box contains playthings made by the children of one of the common schools of Hamburg.

FUN.

MOTHER: "Bobbie, I've told you a dozen times you can't have any more candy. If you ask again I'll punish you." Bobbie: "Oh! then you didn't mean what you told me yesterday about persevering."—*Life.*

HOTELS.

Buck Hill Falls

On the seventeenth of March the first Cottagers arrived at Buck Hill and opened their cottage for the 1921 season; this week the second cottage has been opened. Rather an early start, but each season finds more of our friends taking advantage of the beauties to be found in the Poconos during the months of April and May.

The shack which is to house the workmen who are to build the new golf links, is up and in place.

A new boiler and a new unit for electric lighting are being installed. The new arrangement will give us three complete units of different size, which should serve all the wants of the Settlement for some time to come.

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REGULAR MEETINGS.

BUFFALO, N. Y.—Friends' Meeting will be held in Buffalo, N. Y., every third First-day in each month, at Calvary Church Community House, Delaware Avenue, at 3 P. M.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

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WANTED—FOR FRIENDS' SCHOOL, Lansdowne, Penna., for the year 1921-22, an experienced teacher for the 5th and 6th grades. Apply to Margaret S. James, Lansdowne, Penna.

COMPANION-HOUSEKEEPER—POSITION wanted as companion to elderly person, or housekeeper in widower's home, or with one person. Reference. Address, D. 560, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY UNDERgraduate nurse; one or two patients, mountains or shore. Can travel. Best of reference. Address P. 122 S. Church St., West Chester, Pa.

TEACHER DESIRES POSITION DURing the summer months. H. 561, FRIENDS' INTELLIGENCER.

WANTED—A RESIDENT HEAD Worker in large Settlement House in Philadelphia. Address P. 564, FRIENDS' INTELLIGENCER.

WANTED—BY BOY OF 17, ITALIAN with only slight knowledge of English, work on farm. Good home, rather than high wages desired. Friends' family preferred. Address L. 562, FRIENDS' INTELLIGENCER.

WANTED—RESPONSIBLE, MIDDLEaged man, Friend, to assist Matron of the Friends' Boarding Home, Kennett Square, Pa. Address, George W. Pusey, Clerk, Ashland, Delaware.

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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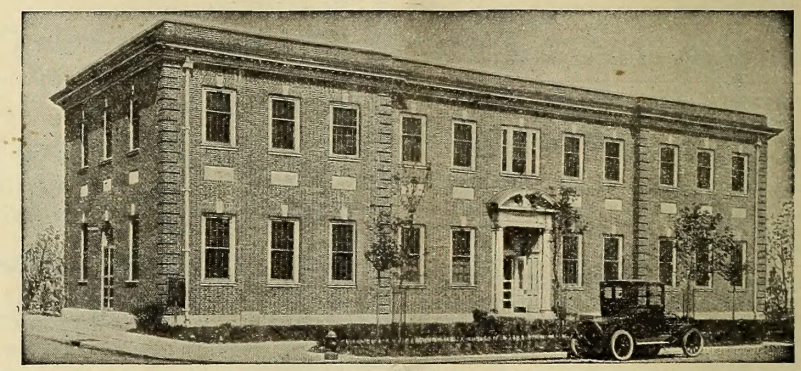
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FOURTH MONTH 9, 1921 VOLUME 78 NUMBER 15

A Challenge To Reaction

During the week end in which the Allies were considering the ultimatum to Germany, which they have since carried into effect, the Society of Friends in England issued a brief appeal calling upon men to pause and seek the way of peace. As a result of the international events which have transpired since then, English Friends have issued the longer appeal which follows. It is addressed primarily to the younger generation of Europe to-day, but it speaks with equal force to Americans, for the issue is one which involves the entire world.

FRIENDS AND FELLOW-COUNTRYMEN:—

During the grave crisis of the four days, given to the representatives of Germany in which to make proposals acceptable to the Allied Governments, we put forth an appeal as a religious community to our fellow-citizens to seek God's way to peace.

All men know that the supreme need to-day is a great act of healing and of reconcilement for the nations. In all lands the peoples suffer, and for two years they have waited for peace and for that new life, for the vision of which so many gave even life itself.

To-day this vision is again dimmed, and none can see where the grave issue that is joined may lead the world.

It is not our concern in this appeal to discuss the economic problem, still unsolved. Even should the path of force we now pursue win some things of material worth, these will be small gain indeed if in extorting them from an unconsenting people we lose that fine, new life for humanity, the thought of which was the strength and the hope of the past years of suffering.

For that new life of nations can never come by force and that to which force leads, violence and war and hate.

There is for men another way and another practice which we are constrained once more to urge with all our strength. It is the way marked out for us by Christ, a way and a practice the Christian world has failed to apply in the Society of Nations. For Christ's way is a new method which He calls us also to practice. He does not ask us to condone moral wrong, but His justice transcends our human justice, and seeks reparation for wrong not by force, but by redeeming the spirit of man. He forgives our debts, not from weakness, but that we may be moved to a sense of what we owe. He forgives His enemies, not in weakness, but in overcoming strength. He draws forth the new life by His call to the spirit of good in man.

To young Europe as to old, the great and searching call is to venture this new life; to put resolutely aside the fatal way which leads to death and hate, and which through competing effort to dominate in might, may well destroy our civilization.

For the hope of this new life men endured greatly: all the nations entered into a common suffering and the young of many lands laid down their lives. Cannot we, for so great a cause, risk the gold of forced indemnities and win in place the victory of willing reparation? What gain for the young is it if we extort the whole of this indemnity and bind on them the heavy burdens of war and the weapons of force? What gain if we master the whole world and lose our souls in the act?

To-day we stand at the cross roads. Nay, we are already taking the road that leads to further wars. Yet the youth of all nations calls for a new way which shall lead out of the present chaos, destructive anger and economic want. That new way is not the way of power for this or that nation or group of nations, but a way of common consent and common service, fruits of the new spirit to which we appeal. That way is the way to which Christ has called men for these many centuries.

In 1871 victorious Germany followed the path of forced indemnities, annexations and revenge. To-day we see the bitter result. Shall we too follow a like road? For this is our day of opportunity. Are we, the present victors, without that finer spirit which can respond to the wider vision of a co-operating and united Europe, and can free us all by an act of courage from the nightmare of force which binds the nations in the chains of fear?

Deep in the heart of man is the generous will. To that will in these fateful days we make solemn appeal in the name of Christ, for an act which will liberate the great constructive forces of goodwill and of mutual service.

EDWARD S. REYNOLDS,
Chairman of the Executive Committee of the Society of Friends in Great Britain.
Third month, 1921.

Teaching Friends' Principles in First-day School

A teacher in one of our First-day Schools handed into the Headquarters nine papers prepared by the members of his class as a final reckoning of several months' study of the Society of Friends. All the members of his class, except one, had voluntarily met the suggestion of summarizing their study. The pupils are in their later teens. The papers show an excellent grasp of Friendly fundamentals and compare very favorably with parallel work in history done in secular schools.

The following excerpts are taken from the papers. The selections do not always represent the best which is in the paper, since several are strongest and clearest on the same topic. They are rather selected to show the range of study and interest.

(1) "As to the ministry, we need not have a person appointed to speak every First-day, but who ever feels that he has a message to deliver has full right and freedom to do it. If there should be days of no preaching at all, our minds may then have a silent and individual worship. We believe that the Bible is for spiritual truths and guidance. The real belief is simplicity, purity, justice, righteousness and sincerity."

(2) "Their views on certain church rites have been much criticised. For instance, they do not believe in baptism, or communion services; they attach little importance to statements concerning the divinity of Jesus; they find no value in an outward atonement, nor do they hold trinitarian views."

(3) "They called themselves Friends on account of the kindness and love which they had for each other. . . . They believe that brotherhood and love are the greatest influences in the affairs of men. If we follow the calling of our conscience we will never shirk from our duty. . . . The Friends do not have a creed because they think that as a creed is a written belief, each person should form his own belief, as God seems to him personally. . . . The principles of Friends require that we manifest love, kindness, charity, truth and justice as practical virtues in all our intercourse with our fellow creatures."

(4) "They refuse to occupy the time of worship with an arranged programme of vocal service; they meet in silence, desiring that the service of the meeting shall depend on spiritual guidance. Their periods of silence are regarded as times of worship equally with those occupied with vocal service. They refuse to take oaths, they are against war, their disuse of a professional ministry, and their recognition of women's ministry were being put forth in England in the Seventeeth Century."

(5) "The Friends' belief is that the guidance of God acts in the soul of every man; this they call the Inner Light. If we are faithful to this guidance we do all that is asked of us. The spirit is called Light because it shows men the way to walk spiritually."

(6) "Impressed by the formalism and deadness of contemporary Christianity, he (Fox) emphasized the importance of repentance and personal striving after the truth. . . . The Friends, by their special insistence on the fact of immediate communion between God and man, have been led into those views and practices which still mark them off from their fellow Christians. It is rather in their emphasis on this thought of Divine communion, in their insistence on its reasonable consequences, that Friends constitute a separate community. The appointment of one man to preach, to the exclusion of others, whether he feels a divine call to do so or not, is regarded as a limitation of the work of the Spirit and an undue concentration of that responsibility which ought to be shared by a wider circle."

(7) "This inner guide is called Light because it shows men the way in which they should walk spiritually, and things over which they might otherwise stumble; and it makes everything they need to know clearly manifest unto them."—*First-Day School Bulletin.*

My Conception of America

By Tama Arai.

At a time when America is pervaded by race prejudice both against the Japanese in this country and against Japan itself, it is well to find out what the Japanese are saying on their side. The following article not only gives the attitude of one American-born Japanese toward America, but reveals as well some of the higher traits of Japanese character which receive little mention in our newspaper propaganda against Japan. The article is reprinted from the "New Year's Edition" of "The Great Northern Daily News."

Can we, that is, the Japanese born in America, assist in clearing the prejudices and misconceptions of the Americans toward the Japanese? If the Americans could only realize what mental agitation is brought to us by these various accusations they would surely do justice to the words "equality and fairness."

As we retrospect to about twenty-eight years ago, there settled in a saw-mill town of Port Blakely, a motley handful of Japanese immigrants, who had left their mother country in search of adventure in the new world. They brought along their wives and, if I am right, they are the foundation of the present generation in the Northwest. We are grateful to their earnest efforts in building a home and adhering to the American customs. It is true, that at first they thought only of returning to their mother country to live and die in peace, but the arrival of children brought along a new problem, that of making a permanent home for them, and giving them every opportunity to learn what hitherto they had been deprived of. Their love for their children swept away their past desires, eventually bringing about a slow but sure change in their foreign attitudes. It is for us of this generation to continue the work of Americanizing the elders.

But how are we to accomplish this in view of the various unjust accusations? Do you Americans ever stop to realize how many there are in this country, American born Japanese, who have never seen the

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land of their fathers? What is their conception of America? This would be my answer: the only tie that binds them to their mother country is their parents. America, our birthplace, is our home and we love it. If we, American born Japanese, were to be questioned about it, we would unanimously give the affirmative reply.

Although, we are Japanese by blood, our mental as well as actual dispositions have been so Americanized that we would be practically foreigners in the land of our parents. Are we judged by our outward appearance or by what we really are?

Is America justified in her prejudices toward the Japanese immigrants? They may be unassimilable at first, but with the passing of time, this will be entirely overcome. These immigrants should be given a fair consideration, for we are still narrow-minded and selfish if only one side can be seen, that is "American Ideals first" and no other, but why not stop and gain merits from other nationalities? Every people, no matter what nationality they may be, are gifted in some ways. To me it seems, that to keep a nation from retarding, America should be willing to give and take.

Also, is America justified in its various discriminations against the Japanese who are already in America? America, whose first name is "Fair Play" is not exercising her doctrine when she fails to give the Japanese fair and equal treatment, which other foreign nationalities enjoy. The Japanese of California, for instance, are protesting against this main point of racial discrimination. They are not insisting on having the right of owning land in California or in any other State in America, their protest is against land ownership and various legislative acts, directed against the Japanese only, and against no other foreigners living in that State. The Japanese in some instances are gaining monopoly of some business enterprises. Why? The answer is: The Japanese in some particular instances, are able to produce better service and better products. If you stop to consider this, are we not endowed with equal opportunity to develop our enterprises. God gave us equal gifts, why not make the most of it?

Therefore, the conclusion is, give us fair play and equality. This would be the easiest solution in quenching this dissension. We love our America, and shall willingly take our medicine when we swerve from the right course of honorably serving her. We Japanese wish America to understand that we are ever ready to meet her fairly, that we may enjoy life in America, our home, without any racial discriminations, living with her in a spirit of conciliation and in all friendliness.

Fight the Good Fight

Recent bulletins from the American Union Against Militarism, which lack of space prevents us from reprinting entire, contain the following paragraphs:

"Here we are, outside the breastworks once more. Feels natural, doesn't it? Disarmament was so popular for a while that it seemed as though we must be wrong, but the new administration has changed all that."

"Imperialism and militarism hobnob in the corridors of the State, War and Navy buildings, and all goes merry as a marriage bell. Propaganda for the new navy bill flourishes mightily already. Front-page articles already predict immediate war with Japan. It's like this. A British aviation expert warns us that Japan is going to attack us with countless flocks of airplanes, right away quick—in 1924, in fact, before our new navy is finished. On the same page we read that thirty British airplane experts have just left for Tokyo to help the Japanese fly. It's all dreadfully alarming, but we have a vague recollection of Turtle Bay and an earlier naval bill.

"We're afraid of Japan, and the Japanese are afraid of us; so the navy builders get their way in both countries. The shipyards that are building ten out of our sixteen new $40,000,000 fighting ships get their contracts. The financiers that want a guarantee of their investments in Haiti and Nicaragua and Columbia get the threat of irresistible force behind them. The newspaper men get war scares to fill their columns. And the people get the satisfaction of footing the bills, and then being more afraid."

"But don't be discouraged. The imperialists have us headed for trouble in Mexico and the Pacific, but Congress wriggles because of taxes. There's our chance. Keep up the good fight. Educate your people locally, educate the administration, and educate the new congressmen who are coming here on April 11th. Don't let them be scared by war scares, and don't let the imperialists get away with their fine phrases without pointing out what they mean in money and blood. We have not yet begun to fight."

NOTES FROM ORTHODOX YEARLY MEETING.

The reading of the Fifth Query brought forth discussion of the increase of attendance of the younger members at theatres, operas, and dances. Stanley R. Yarnall, of Germantown Friends' School, professed great hope that boys and girls of the present generation could do much to rectify their own conditions.

In the discussion of disarmament, William B. Harvey, Clerk of the Yearly Meeting, thought that the desired end could be reached "only by creating public sentiment in favor of disarmament." Stanley R. Yarnall proposed the sending of a call for co-operation in this work to all the churches of the country, as well as to other Friends' Yearly Meetings.

A proposition for changing the wording of the Discipline so as to provide for the holding of marriages in other places than the meeting-house was debated at length, without final action being taken.

At a session of ministers and elders, gratification was expressed that there had been considerable ministry in the religious services by others than the regular Friends' ministers.

The publicity committee urged wider circulation of Friends' literature in order to spread Friends' beliefs. Alfred C. Garrett said, "I believe there is far greater knowledge of this Society in Berlin than in Philadelphia."

It was decided to open the doors of Westtown Boarding School to those who have only one parent a member of the Society. This plan is to be tried for three years.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FOURTH MONTH 9, 1921

Is There Any Other Method?

One of our readers, commenting on the various peace articles which have recently appeared in our columns, writes:—

> "The more I see of mere so-called Christian opposition to war, the more inefficient and futile I see it to be. The persistence with which these would-be teachers disregard the real cause of war (meaning its economic complications), shows the hopeless spirit of fanaticism issuing from the church. It is exactly like trying to improve the health of a community without improving the sanitation or removing the direct causes of sickness, but by exhorting the people to brace themselves against these causes, and to aspire to health."

The feeling thus expressed of the futility of a purely religious testimony against war in the face of economic and other concrete factors, is one which dominates the minds of many who are interested in the cause of peace, and one which has doubtless come at times to all. And it must be said that those who are seeking to exert a religious influence against war do not claim that they have any immediate cure for the world's evils. We realize that our way is slow; that many wars will rise in the future which we will be powerless to offset. But of our friends who feel that the economic basis of war renders our methods futile, we must ask, "What other method is there which will be more certain of results?"

All of us know that economic rivalries have been one of the great factors in bringing on wars and will continue to be so in the future. But simply *knowing* that does little good. The vital thing is to find a way by which this economic cause of war can be removed.

We have concluded, after thought and experiment with different methods, that there is only one way to do this, and that is the slow, the seemingly futile and theoretical way of *moral education.* We would be happy to find a more direct way; we see none at present.

Consider the example which our correspondent himself advances. You cannot improve the health of a community, he says, without cleaning up the gutters and swamps which breed disease. True. But how can you accomplish this until you have inspired men with a sense of the need and the duty of cleaning up the swamps and the gutters? Politicians in many communities know that there is need of improved sanitation, but they are too selfish to spend the necessary funds for the improvements. They have the means to effect the necessary change; what they lack is the moral enlightenment.

The United States Government sent scientists to Panama to rid the canal zone of the menace of yellow fever. But these experts were unable to accomplish their task because they did not know the cause of the disease. Finally several of the young scientists volunteered to act as subjects for experiments which would lead to the discovery of the means by which the disease was transmitted. As a result one of these men caught the disease and died, but through his sacrifice the cause of yellow fever was discovered and the engineers were able to do away with the conditions which gave rise to it. Outwardly, sanitation cleaned up the canal zone, but it was able to do so only through the agency of moral ideals of service.

In the same way, though economic and other factors lie at the roots of war, our only chance to combat these factors is through the men who control them and who determine our national policies. The fundamental problem, therefore, is one of influencing human minds and hearts. When the men in economic and political life catch the ideal that sets itself against a selfish and narrow materialism, then the economic swamps which breed the disease of war can be drained and their menace overcome. Until those in control are so inspired, we may see the danger, we may refuse to sanction its consequences, but we cannot eradicate it.

We who are seeking to exert a religious influence against war will welcome light on more direct ways of approach. But until we find some more efficient method, the vital question for us to ask ourselves is whether we are doing all that lies in our power to advance by means of our method,—the method of converting increasing numbers to the religious ideal of constructive peace.

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action;
Into the heaven of freedom, my Father, let my country awake."

—*Rabindranath Tagore.*

American Precedents for a Pacifist League of Nations

BY WILLIAM I. HULL.

II.

Another memorable American precedent for disarmament, and for the exclusive reliance upon peaceful means of settling international disputes, is embodied in the Rush-Bagot Agreement of 1817 and its faithful observance for more than one hundred years.

The St. Lawrence River and the Great Lakes had been for nearly two centuries the scene of border-wars, first between the French and English colonists, with their Indian allies, and then between the United States and the British in Canada. During the American Revolution and a generation later, in the War of 1812, the Americans and British had fought each other desperately back and forth across their mutual boundary, and both sides had known the miseries of offensive and defensive warfare. To the discerning minds of that day, it looked as if in our New World would be repeated the bloody history and the unending wars which have marred such Old World boundaries as the River Rhine and the Mazurian Lakes. Hence they determined to reject, as between the two great powers of our Western continent the Old World's maxim, "In time of peace prepare for war," and to substitute for it the more civilized, democratic and Christian motto, "In time of peace prepare for *peace*."

Washington, Jay, Randolph and Gallatin, on our side, and Castlereagh and Liverpool on the British side, were the pioneer advocates of mutual disarmament on the Canadian border. Washington instructed John Jay, in 1794, during the French Revolutionary cyclone, to suggest this plan as one means of preventing war with Great Britain; and Castlereagh instructed the British commissioners at Ghent, during the Napoleonic cyclone, as follows: "N. B.—In order to put an end to the jealousies which may arise by the construction of ships of war on the Lakes, it should be proposed that the two contracting parties should reciprocally bind themselves not to construct any ships of war on any of the Lakes, and should entirely dismantle those which are now in commission, or are preparing for service."

This instruction was not acted upon, and not used, in the negotiations at Ghent, and it was replaced by a British demand, soon withdrawn, that the United States alone should withdraw all force from the Great Lakes, or that the Lakes with a strip of territory on their southern shores should be ceded to Great Britain. Towards the end of the War of 1812, the British built several war-ships and launched them on the Lakes; and after the close of the war, in the summer of 1815, there came reports to President Madison from John Quincy Adams, our minister in London, that the British government was planning to increase the naval force already there. At the same time, there came complaints from the border that the British were exercising the right of search on the Lakes and pursuing smugglers into American territory, while the American officers were accused of inciting British soldiers and seamen to revolt or desert.

Under these circumstances, President Madison and his Secretary of State, James Monroe, instructed Adams as follows:—

> "The information you give of orders having been issued by the British Government to increase its naval force on the Lakes is confirmed by intelligence from that quarter of measures having been actually adopted for the purpose. It is evident, if each party augments its force there, with a view to obtain the ascendancy over the other, that vast expense will be incurred and the danger of collision augmented in like degree. The President is sincerely desirous to prevent an evil which, it is presumed, is equally to be deprecated by both Governments. He, therefore, authorizes you to propose to the British Government such an arrangement respecting the naval force to be kept on the Lakes by both Governments as will demonstrate their pacific policy and secure their peace. He is willing to confine it on each side to a certain moderate number of armed vessels, and the smaller the number the more agreeable to him; or to abstain altogether from an armed force beyond that used for the revenue. You will bring this subject under the consideration of the British Government immediately after the receipt of this letter."

In pursuance of these instructions, Adams had two interviews with Lord Castlereagh, the British minister for foreign affairs, the result of which was a debate in the House of Commons and a proposal from the British to the American government. In the debate in Parliament, the "jingoes," like Sir Joseph Yorke, sounded a warning that the United States "was not longer to be contended against by bumboat expeditions: her three-deckers now sailed upon fresh water, and her growing and gigantic naval power must not be overlooked." But the British government sidetracked its jingo opponents on this occasion, and proposed to Adams that competitive increase of armaments should be prevented by an agreement to build no new vessels.

The negotiations were then removed to Washington and carried on between the British minister, Sir Charles Bagot, and Secretary Monroe, who on becoming President entrusted them to his Secretary of State, Richard Rush, of Pennsylvania. Monroe, while Secretary, proposed to Bagot that each government's naval forces on the Great Lakes should be reduced to four vessels, each of 100 tons burden, and armed with only one 18-pound cannon, and should be restricted to that maximum; and when he became President, his first announcement to his first Congress was that this proposition had been accepted by the British government. The United States Senate ratified the agreement without one dissenting vote, and thus practical disarmament was secured on the Great Lakes.

When it is considered that, before the Rush-Bagot Agreement, Great Britain had 28 vessels on the Lakes, armed with 499 guns, and the United States had 44 vessels armed with 526 guns, this *reduction* of armaments to one-ninth as many ships and one-one hundred and twenty-eighth as many guns is truly noteworthy; and when it is further considered that this *limitation* of armaments to eight vessels of a maximum of 100 tons each has been maintained for more than a century, while war-ships elsewhere have multiplied in number and increased to 45,000 tons each, the magnitude and success of the Anglo-American experiment in disarmament on our mutual boundary is deeply impressive.

Besides the St. Lawrence and the Great Lakes, there is a long strip of land which forms the 4,000 miles of boundary between the United States and the British Dominion of Canada. This would have formed a magnificent opportunity for the militarists or "prepareders" of both countries to construct "impreg-

nable" fortresses, mount "invincible" batteries, create "irresistible" base of operation against each other's lands, and erect "buffer" states or wilderness barriers between the two peoples. For example, before the Rush-Bagot Agreement, an attempt was actually entered upon by a British colonial minister, Lord Bathurst, to withdraw grants of land and refrain from making new ones to settlers, to permit existing roads to fall into decay and to cease building new ones, in a twenty-mile strip of territory between Canada and the United States, so that a barrier of impassable wilderness might be maintained between the prospective belligerents! Numerous attempts have been made, also, to rescind or evade the Agreement of 1817, and for military or profiteering reasons to build up a great system of naval and military "defense" along the border; but these crises have all been safely passed, and the policy of both governments and both nations is still the generous promotion of canals, highways and transcontinental railways accompanied by the wise refusal to expend vast and increasing sums on armaments: "Millions for peace, but not one cent for war!"

Such is our "Monroe Doctrine" as applied to Canada. We and our children must see to it that it is preserved; for it is the corner-stone of another century of peace with our British neighbors on the North. And we must do our utmost to induce the rest of the world to follow this great American precedent in that reduction and limitation of armaments upon which alone an association of nations can succeed in the perservation of world-peace and the promotion of world co-operation.

The Trials of a Conscientious Investor

A correspondent writes to the Commission on the Church and Social Service, New York:—

"I have been of those who feel that human beings are more important than things. This has led me to hold a firm conviction that certain conditions should be provided for human beings before any thought of profit should enter in. I subscribe most heartily to the doctrine of wages as a first charge upon industry.

"Starting out with this conviction, I attempted lately to invest a small sum of money and set myself the task of accomplishing two things: (1) the safety of my capital, and (2) a determination not to injure anyone in its use. I sent for a representative of a well-known bond house in the city. I was offered a number of securities—an industrial, which was praised for the fact that the net income was equal to four times the sum called for to pay the interest on the bonds in question. I asked about the labor policy and have to date received no satisfactory assurance as to wages or conditions. The circular which was given me contained a most elaborate description of the financial condition of the concern, but no word on any other subject.

"I was dealing, however, with a very intelligent saleswoman, who, seeing my anxiety and possibly knowing more than she cared to tell about the subject of my doubts, offered me as an alternative a public service corporation bond on the ground that labor costs were at a minimum and labor policy, therefore, an unimportant factor in the situation. The arguments brought forth in support of this investment were the magnificent franchises acquired *quietly* by the corporation over a considerable period of years. These franchises, I learned, cover what in my judgment should have been reserved for public domain. Hence this offer did nothing to solve my problem.

"My money is still in the savings bank. Almost I am persuaded to buy my fur coat, but, again, what of the fur strike? A circular recently received from a well-known fur house states that they have won the battle with their fur workers and are now able to offer first-class work at much reduced price."

How Should America Handle Immigration?

How to deal wisely with immigration has become one of the urgent questions before Congress.

Current discussions show that the country has not yet clearly faced the alternative policies. Before Congress can enact a wise law the nation needs to make up its mind as between these alternatives.

First, there is the policy of leaving the law as it is. "Economic forces have guided our immigration thus far. Let us go on as in the past." Some are saying, "When hard times come, immigration automatically stops and many return to their foreign homes."

Second, there is the policy that would stop all immigration for a number of years. "Let us keep them all out and Americanize those who are here."

Third, there is the policy of regulation. "Let us admit only as many as we can employ and assimilate." When bad industrial conditions develop, reduce immigration and if need be, absolutely stop it. This is a flexible or elastic plan.

As the discussion proceeds, this third plan seems to be finding increasing support. It has two forms. The first, embodied in the Johnson bill of February 4, 1920 (H. R. 12320), would leave decisions as to the amount of immigration to the Secretary of Labor under certain restrictions.

The second form is that sponsored first by Congressman Welty in May, 1920, and in December, 1920, somewhat changed, by Senator Sterling (S. 4594) and Congressman Vaile (H. R. 15164). All three bills propose an Immigration Board which shall make scientific investigation of facts as to industrial and economic conditions and as to assimilation. The Board is directed to admit annually from each people only so many as it believes in the light of the facts can be wholesomely assimilated and steadily employed without endangering normal American standards of living and labor.

Many individuals and groups have already expressed approval in principle of the Sterling-Vaile bills. The National Committee for Constructive Immigration Legislation (105 East Twenty-second Street, New York City), is actively supporting it, and has issued a pamphlet discussing its main features and also a striking folder illustrating the sources of immigration for a hundred years. They may be had with a copy of the bill free of cost by writing to the Secretary of the Committee.

The advocates of a great principle should know no thought of compromise. They should proclaim it in its fullness and point to its complete attainment as their goal.—*Henry George.*

A Man With a Message

Whiting Williams, one of the country's best known social experts, who has attracted national attention through his personal investigation of labor conditions, is to be one of the speakers at the Summer School at George School June 24th to July 4th.

Whiting Williams has gone to unusual trouble to equip himself to speak on the subject of "The Industrial Mix-Up and Some Ways Out." While Director of Personnel of the Hydraulic Pressed Steel Company, of Cleveland, in charge of 4,000 men, he took a leave of absence, donned overalls and with $25 in his pockets joined the ranks of unskilled labor. For seven months he worked as a member of the labor gangs of various steel plants, coal mines and shipyards. While with his "buddies" at work or in the boarding house, he tried to get at their feelings. He was aided in understanding them by the interest in social problems as developed during his years as assistant to the president of Oberlin College, and later as the secretary of the Welfare Federation organized by the Cleveland Chamber of Commerce. The results of his experiences as a laborer have been told in a successful book brought out by Scribner's last September, entitled "What's on the Worker's Mind?" and in numerous articles published in *Collier's, Scribner's, Red Cross, Nation's Business, Hearst's, Popular Science* and other periodicals.

After addressing a large number of Chambers of Commerce and similar organizations last year, Whiting Williams spent the summer in the coal mines of South Wales and in the steel plants and on the docks of England and Scotland. Since returning he has given a course of lectures on the labor problem in the Harvard Graduate School of Business Administration and in the Department of Applied Psychology in Carnegie Institute of Technology, Pittsburgh.

The course given by Whiting Williams, which will run throughout the week, will be a valuable feature of the coming Summer School.

An Appeal From the Serbian Prime Minister

Rufus M. Jones as chairman of the American Friends' Service Committee received the following communication from the Serbian Embassy in Washington:—

"My dear Mr. Jones:—

"I have just received from Mr. A. Pashitch, Prime Minister and Minister of Foreign Affairs, the following cable:—

> "'The Mission of the Friends' Committee, which is working in our country under the direction of Mr. Pearson, has taken an important part in helping the colonization of southern Serbia. The Mission has received the order from the Central Committee in Philadelphia to return home. The work of the Mission has been and is still of inestimable value to us, and that is why I ask you to request the Central Committee to allow the Mission to continue the work for the sake of humanity. Kindly reply by cable.'

"This telegram is self-explanatory, and I hope very sincerely that you will find means to grant this request. I will be greatly obliged for a reply at your earliest convenience.

"I take this opportunity to express my deep satisfaction for the recognition which has been given by this telegram of the Prime Minister of your Committee's most excellent work, together with my gratitude, which is shared by all my countrymen."

This message will not lead to any change in regard to the future of our work in Serbia. The building program as laid out has now been completed and work in that field will be discontinued. The hospital, however, will be continued, Dr. and Mrs. Outland having just sailed from America to take over its direction, while the staff includes several English and American nurses. This medical work acts as a great stimulus to reconciliation between the antagonistic races which come under its influence.

Is Germany Suffering?

This question has received many answers during the past twelve months. Caroline Norment, of Baltimore, Md., writes of her contacts during a week in a way that throws valuable light upon the problem.

"From my goings about during the past week I am sending you a few stories which are not peculiar, but typical of the state of Germany at the present moment. I was approached to-night in the Friederichstrasse station by a starved-looking lad who volunteered information about trains. He did not beg and the law did not permit him to offer to carry my bag. That would take away precious work from the regular station porters. He looked so hungry, however, that I did the asking. He carried my two small bags accordingly up to the platform, and I gave him five marks, which is about seven cents. He thanked me, and said: 'I have eaten nothing yet to-day'; it was 9.30.

"Two evenings ago a young student of architecture, Franz K., took me home from his aunt's house, where I have been staying. I had a hand bag and a shawl strap, neither of them really heavy. I could have carried them both myself with ease. Franz was obliged to stop twice, hot and shaking, for a rest. We went only two blocks.

"In a Berlin feeding center yesterday morning I found that an eight-year-old boy had crept in without permission. He was not on the list. He had gotten hold of his brother's dish of food and was devouring it ravenously. Through his ragged coat one could see that he wore no undershirt. It was winter, the thermometer standing at eighteen degrees Fahrenheit. 'My brother gave me his dish as a present,' he said. 'May we take the bread home for Mommie? We did not have anything to eat at our house to-day.'

"A kindly old soul came to the feeding center on Tuesday bringing in her arms her puny little granddaughter, whose bent, rachitic little legs, could not make the journey. I asked the little old lady her age.

"'I cannot just remember,' she said; 'my daughter would know. My head is too weak. I get so little to eat nowadays.'

"Asked whether she was a native Berliner, she replied: 'The gracious lady must excuse me. My head is too weak. I cannot remember. My daughter would know.'"

This extract from Caroline Norment's letter without

giving the other instances that are included in her story are sufficient indications of the reality of the need which led Alfred Scattergood to ask for food enough for a million children.

A Story For Children

"DAN."

BY JOHN EMLEN.

In Three Parts—Part One.

Two baseball nines occupied the field of a suburban lot. Around it, low board fences and pale fences alternated, and over these fences back yards could be seen, some inviting and some very uninviting. The field itself was hot; there was grass a-plenty in the outfield, but in the center of activities it had a hard time to grow, here and there struggling up in little patches over the hard sunbaked ground.

Nine little Negroes, alert and ready, were scattered over the field, and a miscellaneous group of rather ragged and not very picturesque looking boys, black and white, very properly called a "Picked Team" were at the bat. The pitcher was a small boy, lithe and agile, but perfectly quiet and composed. He was a master of the game, and as he sent the first ball over the plate, slow but with an outcurve, the team behind him awaited the decision of that great judge, the umpire, with perfect confidence.

"Strike one," the umpire said.

"Frank is a dandy pitcher, sure 'nuff," said Daniel to himself, from his more humble place in the outfield. Dan was black, not very prepossessing looking, but quiet and steady. He didn't scintillate like some of the more brilliant and good looking young fellows in the infield who were loquaciously telling Frank every two or three minutes what he ought to do, but he was steady and you could count on him.

Frank pitched two balls.

"More quiet!" yelled the umpire, exasperated by the noise. Surely the command was needed, for the advice to Frank came so vociferously, boy fashion, from so many quarters that it was difficult to distinguish one piece of it from another.

Frank paid no attention to the well meant, but contradictory suggestions. He pitched a fast one,—

"Crack," went the bat against it, and over the side fence it sped, with two or three boys after it.

And then came a strange transformation—the ball didn't come back, but two or three green tomatoes did. Yes, and some ripe ones, too. Several tomatoes flew as fast and straight as the baseball. That was too much, for tomatoes are good,—good to eat when you are hungry, and good to throw when you are not. And so the game must perforce stop for a few moments, and pretty soon the atmosphere was filled with a criss-cross of missiles, some green and some tinged with red. Don't think that a single boy wanted to steal; not at all, he simply did the next natural thing without thinking about it, and the tomato patch suffered outrageously.

The umpire, who was supposed to be a guiding spirit, as well as an umpire, balanced himself on the fence. "Any boy," he yelled, "who throws another tomato, leaves the game." That was rather a squelcher, because when the contagious excitement of throwing was over, the spirit of lawlessness subsided, and the eaters were gathered in, one by one. "Come on, play ball, play ball," yelled the umpire, and the game proceeded. There was no loss of interest, the playing was quick and good, and in the midst of it stood Frank, quiet, composed, unruffled by the atmosphere of talk and excitement that surged around him.

"Game's over; we won, seven to three," shouted an enthusiastic supporter from the side lines to a new comer.

Dan walked part way home with his team and then left them, and thought as he trudged along with his glove hanging from his side that Frank was "dandy." He saw him cool, resourceful, a young hero.

(To Be Continued Next Week.)

Brooklyn Friends Hear Near East Worker

On Third month 27th, Mrs. John Dunaway addressed the Brooklyn First-day School and meeting in behalf of the Near-East Relief. Mrs. Dunaway is a native-born Syrian, and for two years has been working to rescue Christian girls who had been sold into slavery in the harems. In Aleppo alone, she rescued over five hundred girls, while it is thought that not less than fifty thousand girls and young women of Armenia and Syria are still enslaved. These girls are usually hidden away, but when found can sometimes be taken away without payment, but usually the purchase price, sixty cents, or thereabouts, must be repaid.

The speaker told of the orphanages where hundreds of children are gathered in, from the fields and streets. Many tots of five and six have walked or been helped by older brothers and sisters, a thousand miles, always hoping that the next place might give them food instead of roots and grass, clothing instead of rags, shelter instead of the open sky. At Damascus the Americans gathered into an orphanage, seven hundred children who had been "living" on the country for three years, sleeping usually in the open fields. They were washed, their heads shaved, and clothing given them. Then came food. To every child came a bowl of steaming soup and a piece of bread. The youngest ones were served first, but to the amazement of the Americans who served them, not a child began to eat. Nearly starved, but not even the five-year olds took a mouthful until all were served. Then, the oldest child, about fourteen years old, stepped forward, and asked a blessing on the food, and on those who gave it to them. There was no hesitation after that; they ate like the ravenous creatures that they were. In almost every orphanage into which the Armenian children have been taken, this same scene has been repeated. The food is God's gift to them, and they will not eat until He has been thanked.

The Armenian is said to be tricky, ignoble, unreliable and servile. Yet, surely, in these children there is the foundation of a "living faith," as there is in their fathers and mothers who have died rather than renounce that faith. A. L. C.

THE work of the world is done by few,
God asks that a part be done by you.

—*Sarah K. Bolton.*

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

To THE EDITOR:—The article in your issue for Third month 26th, by Professor William I. Hull, called "The American Precedent for a Pacifist League of Nations," is interesting, and sets forth some important facts. But does it not overlook one of the most important foundation stones for a League of Nations that would abolish war?

While the means of carrying on war have been in the past primarily military and naval, is not the chief cause of war now almost universally admitted to be economic? And even the means of carrying on war are becoming more and more economic, as shown by the blockades of Russia and Central Europe.

So long as economic imperialism continues, armaments will be needed to back it up. Economic forts called custom houses, and economic blockades called tariffs and embargoes, lead inevitably to military and naval war; whereas, freedom of trade with its resultant increase of human relationships and mutual understanding, makes war unprofitable and impossible. Were there no taxes or other limitations on the exchange of goods between France and Germany and the United States and other nations, such a friendly feeling and understanding would ensue that not even militarists could drive us into war.

The American Union is one of the best illustrations of the truth of this idea. In the five-year period following the peace of 1783, the State of New York was several times on the verge of war with its neighboring States on account of a navigation act and a protective tariff on imports from other States. John Fiske gives a graphic account of this on page 146 of his book called "The Critical Period of American History." The adoption of the Federal Constitution in 1789 with its provision in Article I, Section 10, that no State should impose import or export taxes, laid the real foundation for the American Union. With economic union thus recognized and guaranteed, the separate States have had no inducement to maintain armies or navies or to attack each other. And with a similar provision made for economic freedom between the nations of the world imperialism, militarism and navalism and secret diplomacy would soon all be recognized as expensive nonsense, and go the way of toll gates and bows and arrows.

Is not universal Free Trade the first step toward permanent, international peace?

KENNETH B. ELLIMAN.
Secretary, The International Free Trade League; Boston, Mass.

PUBLICATIONS OF INTEREST TO FRIENDS

PERSONAL RELIGION AND SOCIAL PROGRESS; by Herbert G. Wood, M.A., Director of Studies at Woodbrooke. To be obtained from Robert Davis, 30 Leadhall Street, Harrowgate, England. English price 3d. This 12-page pamphlet, which is issued by the 1905 Committee of the Yorkshire Quarterly Meeting, is an interpretation of the message of John Woolman.

THE BEHAVIOR OF CROWDS; by Everett Dean Martin. Harper & Bros. New York. 1920. 303 pp. $2.00. A study of the psychology of crowds. The author is a lecturer in Social Philosophy and Director of the Cooper Union Forum of the People's Institute of New York. He studies mass psychology wherever it is found, as in religious bodies and political parties. Special study is made of crowd psychology as expressed during and since the war, and there are chapters dealing with such subjects as "The Crowd a Creature of Hate," "The Psychology of the Revolutionary Crowd," and "Freedom of Government and Crowds." A book containing much material of value but rather detailed for the average reader.

NEW YEAR'S EDITION OF THE GREAT NORTHERN DAILY NEWS. Seattle. This special issue of the *Great Northern Daily News*, a profusely illustrated, paper-bound book of 104 pages, is dedicated "to the mission of helping to destroy the misunderstandings upon which race prejudice is predicated and by which race antagonism is aroused." It has sought to apply the doctrine of fair play to the Japanese-American question by opening its columns to both the friends and the opponents of Japanese in America. Many of the articles are by Japanese living in America, and the work is very helpful in giving their point of view. "My Conception of America" and "Americanization" are two of the subjects discussed by Japanese writers.

PAMPHLETS ON SOCIAL CONDITIONS.

FIVE YEARS OF COMPENSATION IN PENNSYLVANIA; a 14-p. pamphlet, by Harry A. Mackey, Chairman of the Workmen's Compensation Board. To be obtained free of charge from the Department of Labor and Industry, 18-22 South Third Street, Harrisburg, Pa.

COLORED WOMEN AS INDUSTRIAL WORKERS IN PHILADELPHIA. Pamphlet issued and distributed by the Consumers' League of Eastern Pennsylvania. Address 814 Otis Building, Philadelphia.

DAILY MANNA; by J. Gilchrist Lawson. George H. Doran Company, New York. 1921. 192 pp. $1.50. A book for daily devotions, covering the promises and precepts in the Scriptures, accompanied by an appropriate stanza from a familiar hymn.

The George H. Doran Company has also just issued a neat and finely printed pocket edition of the well-known story, "By An Unknown Disciple." This interpretation of many of the events in the life of Jesus gives a new reality to certain phases of the Gospel narratives by its objectivity and its complete naturalness. The price of the edition is $1.50.

PAMPHLETS issued by the National Association for the Advancement of Colored People, 70 Fifth Avenue, New York, from which they may be obtained free of charge. DISFRANCHISEMENT OF COLORED AMERICANS IN THE PRESIDENTIAL ELECTION OF 1920. Newspaper clippings and quotations from letters showing that negroes throughout the South were deprived of their ballots in the last election. AN AMERICAN LYNCHING; the burning at the stake of Henry Lowry at Nodena, Arkansas, January 26, 1921, as told in American newspapers.

Brief Items of Interest

Friends in Lancaster, Pa., have started an informal meeting which is held at the home of Mrs. William W. Griest, 208 South Queen Street, the first and third First-day of each month at 10.45 A. M.

They have a small but very interested group, including some new members.

The death of John Burroughs, noted naturalist, occurred during the past week, a few days before his eighty-fourth birthday.

A Washington note in the *Ledger* (Philadelphia) notes that army fliers are gathering at Langley Field to practice bomb-dropping against targets moving on the water. If the war to end war ended war, why the practice?

Anna Travilla Speakman, of Swarthmore, Pa., addressed a meeting in the Orange Grove Friends' Meeting, Pasadena, Calif., telling of her impressions of the London Conference and of the spirit and enthusiasm and gripping power of the Conference,

The Finnish Government has nominated the American Red Cross for the Nobel Peace Prize award for 1920.

The *Canadian Friend* says that Friends of Puget Sound Quarterly Meeting have under consideration the formation of a new Yearly Meeting for the Northwest.

The Friend tells of Johanne Morsing, now 91, the oldest Friend in Denmark, living in Copenhagen, and Ane Guldbrandsen, of Vijle, now 90, who take part in meetings for worship and are keenly interested in the welfare of the Society. The husband of the latter was a pioneer in temperance work in Denmark.

Several thousand Canadian Iroquois Indians are said to be contemplating removal to New York if the Canadian government carries out a plan to make them citizens. They prefer tribal independence, but as immigrants could they retain it in the United States?

The American Commission on Conditions in Ireland has issued an interim report of their work, copies of which may be obtained from L. Hollingsworth Wood, Chairman, 501 Fifth Avenue, New York City.

At the national convention of the Association of Collegiate Alumnæ held in Washington, D. C., it was announced that Mrs. Whitelaw Reid has offered a house in the Latin quarter in Paris for use of American college women studying in Paris.

The National Association for the Advancement of Colored People is carrying on a drive for a quarter of a million members. Both white and colored people are eligible for membership. For information address James Weldon Johnson, Secretary, 70 Fifth Avenue, New York City.

"Last night I attended a meeting addressed by representatives from five different pacifist organizations. The large hall was crowded to the door, and I never before saw such a vivid demonstration of the hold these new ideas are getting on the minds of the people."—Extract from a letter from Howard H. Brinton, in Berlin.

The Western farmers have donated 50,000,000 bushels of corn to Herbert Hoover to relieve starvation in Europe and China. The farmers' slogan has been: "Let us market our surplus in relief and take our pay in good will." Engineers and train crews have offered to move it without charge to places of shipment.

The Rockefeller Foundation, which has given of its millions aid to medical schools in London, Canada, China and South America, now announces that it will help the medical schools of Central Europe.

Anna J. Haines who is working in the Relief Service of Friends in Russia wonders if it is possible to include, in the next shipment of goods there, a few well-printed and illustrated children's books,—many excellent children's institutions are suffering for the want of them, she says. She would also be glad of a few modern and interesting books on Quakerism.

Hubert W. Peets writes of a cartoon which recently appeared in a German newspaper. Under the picture of a man handing out loaves to children are the words, "The League of Nations has only stones for us—the Quakers have bread."

All church organizations in the United States made a gain of 667,000 members in 1920. Though some denominations report a loss in ministers, the total number of ministers for all denominations shows an increase. The idea that one strong, adequate aggressive church is to be preferred to a number of small weak churches is strongly urged by great religious leaders.

Dr. Robert C. Brooks, the head of the Political Science Department at Swarthmore College, has granted permission to Dr. Jur, of Tokyo, Japan, to translate one of his works, "Corruption in American Politics and Life," into the Japanese language. Dr. Jur wrote, "It will help very much our intellectual class for the studies of Modern Political Life."

A dinner given recently in New York to Thomas Mott Osborne by about 100 former inmates of prisons in New York State and the naval prison at Portsmouth, N. H., was eloquent testimony to the vital quality of Mr. Osborne's contribution to prison reform. All of his hosts are said to be useful citizens. If only a considerable proportion of them are the testimony holds.—*Springfield Republican.*

It is reported that funds for the establishment and maintenance of a commercial school at Shanghai, China, have been provided by the Chinese and French governments, the school to be under the control of the two nations.

That fifty thousand Chinese sufferers are being fed to-day by the American Red Cross.

That the United States is spending $90,000,000 a year more on tobacco than on education.—*Advocate of Peace.*

The Friends' Foreign Mission Association, London, has been giving careful consideration to the work of the Ceylon Mission. Its future seems to depend very much upon the discovery of a Friend with educational qualifications and gifts of leadership, who could establish a Boys' Boarding School. As there is a great shortage of teachers at present in England, it is hoped that an American Friend might be interested in this work. Further particulars will be given by Harry T. Silcock, 15 Devonshire Street, Bishopsgate, London, E. C. 2, England.

In *The Friends' Messenger,* Frank M. Harper gives some interesting impressions of Guilford College. "The campus of this Quaker College," he says, "has a peaceful, home-like atmosphere. Every one lives quietly and simply here. The college is a perfect democracy, free from fraternities or secret societies of any kind. During my three days' stay, mingling freely at all times with the students, I never heard an oath uttered, and didn't see a single student smoking on the campus. The president informed me that the sentiment of the college is against smoking; that the students feel that it interferes with proper physical development."

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

PHILADELPHIA YEARLY MEETING DURING THIRD MONTH, 1921.

Philadelphia Mo. Mtg.	$1,343.71
Upper Springfield Mo. Mtg.	65.00
Buckingham Mo. Mtg.	12.00
Girard Avenue Friends	10.00
Bristol Monthly Meeting	68.00
Hancocks' Bridge, N. J., Friends	15.00
Salem Monthly Meeting	139.50
Middletown Mo. Mtg.	280.75
Wilmington Friends	480.00
Valley Prep. Mtg.	5.00
Through Arabella Carter	150.00
Lansdowne Friends	65.00
Richland Mo. Mtg.	8.00
West Chester Friends	231.71
Swarthmore Mo. Mtg.	277.00
	$3,150.67

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CASH CONTRIBUTIONS.

WEEK ENDING MARCH 28TH.

Five Years Meeting	$284.78
Philadelphia Yearly Meeting (15th and Race Streets).	
Crosswicks, N. J., Prep. Mtg.	40.00
Baltimore Yearly Meeting (Hicksite).	
Little Britain Mo. Mtg.	5.00
Gunpowder Mo. Mtg.	15.00
Centre Prep. Mtg.	52.00
Oxford Mo. Mtg.	200.00
Friends of Lincoln, Va.	215.00
Other Contributions.	
Contributions for General Funds	974.00
For Germany	6,048.23
For Austria	272.60
For France (Chalons)	33.00
For Russia	297.07
For Serbia	20.00
For Poland	16.48
For Syria	108.16
Clothing Department	100.36
Miscellaneous Payments	52.00
	$8,733.68

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SHIPMENTS RECEIVED.

WEEK ENDING MARCH 26TH.

California, San Anselmo; Delaware, Wilmington (3); Illinois, Chicago, Kansas, Wichita; Minnesota, Minneapolis, Cambridge; Maryland, Mt. Washington, Patuxent, Forest Hills; Montana, Plevna; New York, 218 E. 17th Street, 42 Broadway (2), 144 E. 20th Street; New Jersey, Orange, Camden, Haledon; North Carolina, High Point; Nebraska, Peters; Ohio, Cincinnati, Dayton, Athena; Pennsylvania, Somerton, Newtown, Cynwyd, Swarthmore (2), West Chester, Morrisville, Philadelphia (4), Kennett Square, Villa Nova; South Carolina, Clemson College; Washington, D. C. (2). Mennonites, Columbiana, Ohio; Pigeon, Michigan. German Relief, Germantown, Phila., Pa.; Greeley, Colo.; Philadelphia, Pa.

CHANGES IN PERSONNEL.

Sailed.

Maurice Conrow, Riverton, N. J.; Eva L. Foster, Lansdowne, Pa.; Arthur S. Gamble, Winona, O.; Edith W. Hall, Frankford, Philadelphia, Pa., for Poland; Samuel S. Pennock, Lansdowne, Pa., for Germany; Phebe F. Perry, Westerly, R. I., for France. She will be a nurse in the Chalons Maternity Hospital in France.

CURRENT NEWS

THE INTER-RACIAL COMMITTEE MEETING.

At a meeting of the Inter-Racial Committee of Philadelphia, at Fifteenth and Race Streets, the speakers stressed the common right of all citizens, without reference to race or color, to proper enjoyment of public utilities and to full opportunity to make the best use of God-given faculties.

Raymond T. Bye, assistant professor of economics in the Wharton School, traced the prevalent lack of understanding on equality. He showed that most white people, from childhood up, have had more contact with the uneducated type of colored unskilled laborer, such as house servants, than with people of culture and refined feeling. They consequently judge the whole race by that one type, he said, instead of appreciating the existence of the same graduation in the colored as in the white race.

The Rev. Richard W. Hogue, executive secretary of the Church League for Democracy, paid a fine tribute to the inherent fineness of the working people and felt that the main thing was to get away from a materialistic standpoint, to remove all along the line those artificial barriers which inhibit real spiritual fellowship.

A leaflet, compiled by the Committee in reply to Mr. Taft's article on "The Negro in Politics," is being distributed and sent to all public officials and the press throughout the country. Copies can be obtained from Mrs. Edmund Stirling, chairman, 4517 Kingsessing Avenue, Philadelphia.

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The adult class of Lansdowne, Pa., First-day School is enjoying a prosperous year. The first four months after the school opened was devoted to a rather unsystematic, but stimulating, consideration of our responsibilities as American citizens toward other nationalities and classes of peoples. Among those who led the discussions were: Dr. Jesse H. Holmes, Walter Haviland, Edwin B. Newcomer, Anne Biddle Stirling, Louis N. Robinson, Joseph H. Willits and Bertha L. Broomell, who assisted us in the study of Mexico, Chinese and Japanese exclusion, immigration, Indians, colored people, criminals, political offenders, industrial classes, servants, etc.

Beginning with February, a new direction has been taken, under the leadership of Vincent D. Nicholson. He has formulated an outline on "A Study of Quakerism," and the class is enthusiastic over his presentation. Historical and doctrinal matters are necessarily considered in a more general way, the only detailed study to be in connection with the topics on the "Field of Quakerism After 1920."

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NEWS OF ENGLISH FRIENDS.

HUBERT W. PEET, of the English Friends' Literature Council, sends the following items of Friendly doings in England:—

I SEE that the Walker Trust of the University of St. Andrews has awarded the £200 prize in the open section of its competition for essays on *Spiritual Regeneration as the Basis of World Reconstruction* to Dr. Henry T. Hodgkin, author of *Lay Religion* and other books. Dr. Hodgkin has just retired from the secretaryship of the Friends' Foreign Mission Association, a position he has held for ten years, after returning from five years as a medical missionary in China. As a matter of fact, he is at present back in that country, and will spend the summer there with his wife in religious service. Last year Dr. Hodgkin visited Scandinavia and by permission of the King of Norway preached in the cathedrals at Bergen and Stavanger.

DURING the last week in January Maurice Hewlett, the well-known novelist, addressed meetings convened by the Northern Friends' Peace Board at Manchester, Liverpool, Sheffield, Scarborough, Darlington and York, and in addition made a visit to Ackworth School. His plea in each instance was for a League of Man rather than a League of Nations. In each case there was a good discussion at the close of the lecture. As one report said, "He was earnest, severe, stimulating, and provocative, and had the keen interest of the Meeting."

IN the *Fortnightly Review* for February appears under the heading of "The One Thing Needful" an article by Maurice Hewlett, which deals with Friends and also the recent appeal made to them in the *Frankfurter Zeitung* by Wilhelm Schafer. Referring to the latter's remarks on the incalculable import-

ance of the Quaker embassies on the Continent as instruments for the world's peace, he says, "If it is Swarthmore against the Foreign Office, there can be no doubt on which side to rank. It is a question of a human or a conventional relationship."

BIRTHS.

MORRIS. — At Coatesville, Pa., Third month 29th, to Bernard L. and Eleanor S. Major Morris, a son, named CHARLES MAJOR.

MARRIAGES.

JONES-KENDERDINE.—In Newtown Friends' Meeting-house on Third month 30th, under care of Makefield Monthly Meeting of Friends, ARTHUR HOWELL JONES, JR., of Germantown, and HELEN MAUDE KENDERDINE, daughter of Louis R. and Maude B. Kenderdine, of Newtown.

DEATHS.

BETTLE.—On Third month 31st, EDITH, daughter of Elizabeth T. and late Edward Bettle, Jr. Funeral services in Haverford.

BOSLEY. — At his home, Gunpowder, Md., Third month 7th, GILBERT GOSSUCH BOSLEY, son of D. Webster, Jr., and Anna Matthews Bosley, aged one month and 21 days. "Asleep in Jesus."

BUCKMAN. — Near Wrightstown, Pa., on Third month 29th, LUCRETIA MOTT BUCKMAN, wife of Henry C. Buckman, aged 75 years.

CHANDLER. — At Detroit, Mich., Third month 27th, ESTHER L., widow of Alexander M. Chandler, in her 89th year. Interment at Kennett Square, Pa.

DAVIS. — At Friends' Boarding Home, West Chester, Pa., on Third month 22nd, LYDIA A. DAVIS, widow of Jesse B. Davis, and daughter of the late Pennell and Jane Palmer, in her 93rd year. Interment at Willistown.

ENTRIKEN.—In West Chester, on Third month 17th, PHEBE J., widow of Emmor Entriken, in the 87th year of her age. Interment at Oaklands.

KIMBER.—On Third month 14th, in New York City, MARY SHEARMAN KIMBER, widow of Thomas Kimber, in the 83rd year of her age.

After her husband's death, Mary S. Kimber took up work among the colored people of New York City, in connection with the Friends' Colored Mission Society, in which work she continued until her death.

She discarded utterly the theory that teaching and uplift work could be successfully accomplished by "arm's length" methods, and took up her residence in the Mission, teaching the habitues by daily contact, how to live here and to prepare to live hereafter.

On Third month 16th, a funeral service was held at the Mission expressly for the colored people, at which eloquent testimonials were given to her worth and the help she had rendered their race.

The following day a second funeral was held in the Twentieth Street Meeting-house. Interment was made in the Friends' Cemetery in "Prospect Park," Brooklyn, N. Y.

PALMER.—In West Chester, on Third month 24th, CAROLINE W. PALMER, in the 67th year of her age. Interment at London Grove.

SNYDER.—At Moorestown, N. J., Third month 29th, BESSIE M., wife of Roy M. Snyder, and daughter of Henry W. and Elizabeth C. Hopkins.

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AMOS B. WILSON.

This valued member of Clear Creek, Illinois, Meeting passed away suddenly Third month 12th, 1921, in the 75th year of his age.

He was born near St. Clairesville, Belmont Co., Ohio, but at the age of four came with his parents, Amos and Anna Wilson, to a new home on the open prairie in Magnolia Township, Putnam Co., Illinois, and here he lived until his death. He married, in 1876, Anna S. Griffith, who died in 1920, after a painful illness. He left behind him two daughters, Luella W. Flitcraft, of Oak Park, Ill., and Edna W. Wolf, of Magnolia, Ill., eight grandchildren, one sister, Mary W. Smith, and one brother, Oliver Wilson, of Peoria, well known in connection with the National Grange. He was a farmer and stock-raiser, a worker for the local Grange for some fifty years, and an officer of the nearest State Bank.

Amos B. and Anna G. Wilson founded a home which influenced many lives, besides those who lived beneath their roof; they were unusually public-spirited, rendering numberless services to neighbors and friends, and ever labored for better things. They were faithful members of meeting, giving themselves and their time ungrudgingly, and bringing into the gathering a quiet, friendly, and efficient spirit, always helpful and forward-looking. Both of them are sorely missed in the community where they lived.

Amos B. Wilson was a man of sterling integrity, unsparing of himself in work, and intelligently interested in public affairs. He was chairman of the Yearly Meeting's Peace Committee, and treasurer of his Quarterly Meeting for many years. But such facts give but an imperfect idea of the sweetness and kindliness of his spirit, of the gentleness and dignity of his presence, and of his unselfish interest in the welfare of all those about him. His was a life worthy to the last, worthy of the "Chamber of Peace, whose window opens toward the sunrising."

COMING EVENTS

FOURTH MONTH.

9th — Salem First-day School Union will meet at Woodstown, N. J., at 10.30 A. M. and 2 P. M. All interested are cordially invited.

9th and 10th—Pilgrimage, under care of the Young Friends' Movement, at Wilmington, Delaware.

10th — Philadelphia Quarterly Meeting's Visiting Committee expects to attend Schuylkill Meeting at 10.30 A. M., and Germantown Friends' Home at 7.30 P. M.

10th—Meeting at West Grove, Pa., under the auspices of Western Quarterly Meeting's Philanthropic Committee, at 3 P. M. An address on Disarmament will be given by Dr. William I. Hull, of Swarthmore, Pa.

10th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Subject—"Life in Prison." Speaker —Albert H. Votaw, Secretary of Pennsylvania Prison Society.

10th—A public address by Elbert Russell on "To-day's Problems and the Quaker Spirit" will be given at the Town Hall, 113 West 43rd Street, New York City, at 3 P. M. The meeting is under the auspices of the Society of Friends, Rufus Jones presiding. No admission charge or collection.

10th—Isaac Wilson expects to attend meeting at Washington, D. C., and Dr. William Byron Forbush at Park Avenue, Baltimore, Md.

10th — Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Subject—How to Make Pennsylvania An American Community. Speaker — George Chalmers Richmond, formerly Rector of St. John's Church, Philadelphia.

10th—Radnor Monthly Meeting of Friends will be held at Radnor, Pa., 3 P. M.

11th—At the regular meeting of

the P. Y. F. A., at 8 P. M., a lecture on "Something Better Than Justice" will be given by Elbert Russell, Director of Woolman School. Musical selections will be rendered by Eleanor and Edna Coates.

11th—New York Monthly Meeting will be held in Brooklyn, at 7.30. Supper will be served at 6 o'clock. Meeting for Ministry and Counsel will be held at 5 o'clock.

16th—Concord First-day School Union at West Chester, Pa. Sessions at 10.30 and 2. Subjects, Kindergarten and Primary Work. Address by Mrs. Carrie Ferris. Papers by Louise H. Walton and Margaret Price. Question box conducted by Jane P. Rushmore. Lunch will be served at noon as usual for the comfort and convenience of visitors.

17th—Anna Travilla Speakman, of Swarthmore, Pa., will tell of the All Friends' Conference, at a meeting held in Los Angeles, Calif., in the afternoon.

17th — Philadelphia Quarterly Meeting's Visiting Committee expects to attend Haverford Meeting, at 10.30 A. M.

17th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Speaker—Frederick J. Libby. Subject—Social Centres for the Membership.

17th—Dr. O. Edward Janney expects to attend meeting at Drumore, Pa.

17th—At 9.30 A. M., Wrightstown First-day School will open for the season's work. All persons residing in the vicinity are cordially invited to co-operate and make it successful.

19th—Western Quarterly Meeting, at London Grove, Pa.

20th—Monthly Meeting at 15th and Race Streets, Philadelphia. See Notice.

NOTICE—A Friendly fair in behalf of the children of Vienna is to be held in the auditorium of the Young Friends' Association at 15th and Cherry Streets, Philadelphia, in the afternoon and evening of April 14th.

Buttered buns will be served in exchange for the largest possible contributions, giving opportunity for every one present to break bread with invisible guests. The fair should bring in several thousand dollars if it is to be a genuine success.

During the afternoon there will be special entertainment for children in an adjoining room. Story telling will be one of the features.

HOTELS.

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There are still a few cottages for rent for the entire season, and several new cottages have been offered since the original renting list was published. If at all interested write us and we shall be glad to send you a revised list. Some of the renters wish to sublet their cottages for June and July and there will be a few available for May.

There is plenty of room in the Inn now—no other season affords more delightful weather than the months of April, May and June, especially when spring arrives as early as it has this year.

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NOTICES.

NOTICE—The members of the Victory Unit of West Philadelphia W. C. T. U. are hereby notified that dues are now payable. The passage of the Prohibition Amendment has not diminished the importance of this work, and all members are urged to continue their support.

NOTICE — Monthly Meeting at 15th and Race Streets, April 20, 1921, at 7.30 P. M. Supper will be served by Committee on Best Interests at 6 o'clock in Friends' Central School Lunch Room, 15th and Race Streets. Tickets 60 cents each.

Please purchase tickets before April 18, 1921, from Anna W. Cloud, 140 N. 15th Street, Philadelphia.

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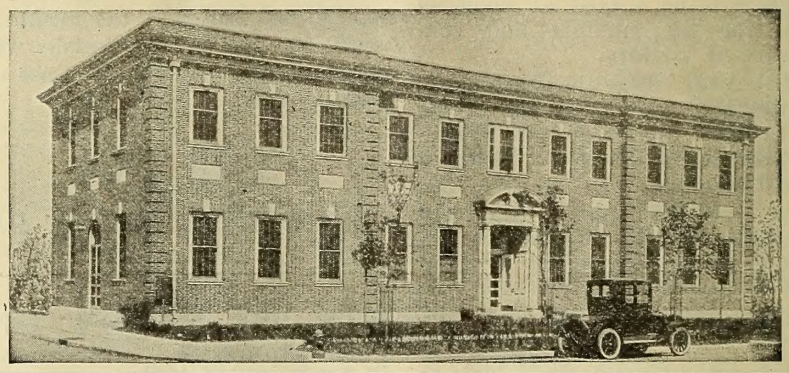
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Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

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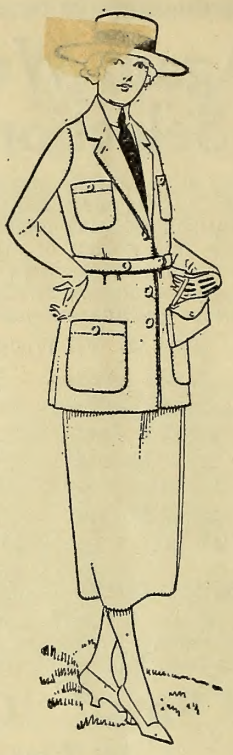
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FOURTH MONTH 16, 1921 VOLUME 78 NUMBER 16

The Quaker Challenge To a World of Force

BY ELBERT RUSSELL.

Extracts from the address delivered at the public meeting in the Town Hall, New York City, Fourth month 10th, 1921, held under the auspices of the Society of Friends. Limited space has necessitated our omitting considerable portions of the address. Among the sections omitted were examples drawn from the life of John Woolman, from the experience of Friends' service abroad, and from other historical sources, illustrating further practical applications of the principles set forth.

IT is not for sectarian glory nor to boast of our achievements, that we come to speak of the principles which have led the Society of Friends to meet the present age, full of hatred and relying on violence, with a challenge of impartial love. We are too conscious of our individual shortcomings to boast; and we know too well that as a Society we have often followed our ideal "afar off."

We live in the midst of a puzzled and disillusioned world. Hosts of our fellowmen have discovered that the way of force has brought neither peace, nor unmenaced safety, and military victory has not secured internal welfare nor quiet to the victorious nations. The method of force has failed so signally that many are inquiring if there be not some better way of life. We Friends find ourselves heirs of a way of life which brought our fathers inward peace and useful service to their fellowmen and gained for them a measure of respect from the world. We have found opportunity to serve the destitute among the warring nations with impartial good-will and this attitude has aroused wonder at and interest in the secret of our service. The world owes a great debt to the physical scientists who have published freely to the world their discoveries which increase the health and well-being of men. Actuated by a similar altruism in the things of the spirit, we feel under obligation no longer to cherish among ourselves the secret of our way of life, but to share it with those who may be willing to give it a trial. Besides we feel bound by the very universality of the love of Him, whom we follow, to share whatever beneficent truth or healing virtue has been committed to us; for Quakerism, in our conception, is not a new religion, but merely an interpretation of the gospel of Christ different from that which prevails generally in the churches that bear His name.

The distinctive Quaker view of the problems of life rests upon a firm faith in the efficacy of spiritual forces in determining human conduct; upon the confidence that the higher traits of character and the finer virtues are as real and reliable elements of human nature as the brutish and selfish; that love is the highest manifestation of God in the complex of human impulses; that it is a sufficient foundation upon which to establish human relations, and a sufficient force to hold human society together.

Spiritual forces form the basis upon which all human institutions rest. Great social structures like the family, the church, and State are sustained by the power of faith, loyalty, justice and love. They are brought together by convincing reason, by mutual sympathy, and by the power of common purposes and ideas. No social structure can long endure that is not rooted in compelling ideas or dynamic impulses in the souls of the men and women who compose them.

It is not only the kingdom of heaven, but the empires of earth, whose real existence is within men. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. We believe that the only sure way to strengthen and protect any social organization, whether it be family or government or the church, is to strengthen the human impulses which make men willing to make sacrifices for them and eager to serve their interests.

Among the spiritual forces there are many kinds both good and evil. The Quaker faith is that the good impulses and ideas, according to our Christian standards, are possessed of superior potency to the evil. This Quaker point of view is not due to any inexperience of the evil in human nature; George Fox the founder of Quakerism, had been rigidly brought up on the Calvinistic teaching of the utter depravity of humanity. He tells us that he saw an infinite ocean of darkness in the world. His Quaker optimism began when he saw an infinite ocean of love that swallowed it up.

Our present social institutions are based too largely on the conviction of the reality and power of the evil, with too little faith in the equal or greater potency of the good in man. Our political, social and industrial life is amply prepared to deal with evil

action, but not equally expectant of good. Our jails, courts, police, business safeguards, diplomacy, armies and navies are all ready to deal with men when they do evil. But there is no such preparedness for co-operation when they do good. How slow and unwieldly was European diplomacy when trying to prevent war in 1914. How prompt and sure its procedure in declaring war. How prompt we are to defend our rights, property, and privileges by doing violence to others; how slow to self-sacrifice in order to provide opportunities for others and to supply their needs. . . . The Quaker reaction to evil is to meet and overcome it with good; to meet hate and force with kindness; and to heal the wounds of violence by goodwill. We hold that the ministry of love should not only bind up the wounds of the wronged, but anticipate violence, prevent it by right conduct, and build Society on a foundation that makes right conduct easy and natural.

Altruism is as ancient in the history of even prehuman life as selfishness. The "struggle for the life of others" is as primeval a law of life as the struggle for individual existence. Kropotkin has shown in his "Mutual Aid" that the popular misconstruction of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned that men can be trained to courses of conduct within limited areas controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces,—justice, sympathy, kindness, love and faith,—to provide for the preservation of all that we value in our present social order.

* * *

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Certainly not at once in a world organized on another basis and among men trained to another way. There are men who are ready to concede that Jesus' methods and ideals were spiritual and not military. But they remind us that we live in a wicked world where might often tramples upon right; where even professedly Christian nations are guilty of aggression and injustice. In such circumstances, they tell us, we must be prepared to resist evil by armed power, when love and truth and righteousness do not seem sufficient for our protection. The reply to this assertion—which ought to be sufficient for all who regard Jesus as a Divine Master—is that Jesus did not think so. He did not meet force with force, nor resist armed evil in kind. When reviled, He reviled not again. When smitten illegally, he appealed to His persecutor's sense of justice. When arrested, He refused Peter's sword and submitted. On the cross He prayed for His executioners. He met violence with love and sought to overcome evil only with good, and blessed those who suffer persecution in the cause of righteousness (Matt. 5:10, 11; Jno. 16:2).

We may be reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. Nietsche takes several volumes to say just that; Look what happened to Jesus! But we must not forget that a large part of those who attempt to defend their property or life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Servia! Remember what happened to Leonidas, to Coligny, to Koscuisco, to Casement! The rise and dominance of the great military empires means that most wars of self-defense have failed.

But the early Christians, the seventeenth century Quakers in England, Penn among the American Indians, won without fighting and suffered less than most soldiers. In estimating the efficacy of the two methods we must take account of the effect on character and the ultimate welfare of one's people and of posterity. The mass of the Jews rejected Jesus' invitation to share with the Gentiles their blessings and privileges and to rely upon the spiritual forces alone to protect their interests and regain their liberties. They thought Jesus would expose an unarmed nation to destruction. "If we let him thus alone," the leaders said, "all men will believe on him, and the Romans will come and take away our place and nation." (Jno. 11:48.) Jesus foretold the outcome clearly. In mad reliance on armed force, the Jews rushed into a suicidal war with Rome in 66 A. D. Their country was devastated; their temple destroyed; their wives and children whom they thought Jesus would leave exposed to danger were carried captive or starved in the awful siege of Jerusalem; their men who survived siege and battle were crucified about their fallen capital until the Romans could find no more wood for crosses; and they lost their freedom and their country to this day.

We do not claim that reliance on spiritual forces would always and infallibly succeed. We only believe that after a century of such trial, as the methods of force, hate and national selfishness have had, it would not fail as they failed in 1914, after having formed the basis of international relations for millenniums of history.

We believe that the solution of the problems which

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confront us in Japan and Mexico, is not in the resort to arms or the show of force, but in the service of the missionary and educator. Ten thousand missionaries, teachers, editors, sanitary engineers, and statesmen, sent to Mexico twenty-five years ago, when it became evident that Diaz's policy was robbing the peons and unfitting the Mexicans for self-government,—sent to Mexico to help Mexico, not to exploit her as the Americans who got concessions from Diaz often did—would have done vastly more to make the border secure and to protect American interests than a hundred thousand soldiers on the border in 1916 or warships on the coast to-day. And if a mere handful of our best young men and women compared to the number a war would call for, not waiting for the call of a limited patriotism to fight these countries in defense of our supposed interests, would now volunteer at the call of the brotherhood of Christ to help Christianize and civilize these lands, and if our people at home were willing to treat the citizens of these countries with impartial justice and equal good-will, the dangers of war would disappear.

* * *

We should equip ourselves as a nation with special governmental agencies for works of Christian neighborliness to other nations. It is unfortunate that such work as the sanitation of Havana, Vera Cruz, and Panama, the digging of the Panama Canal, the direction of elections and management of the finances of countries like Cuba, Haiti, Santo Domingo, and Nicaragua must be done by soldiers under the direction of a secretary of war. It is essentially a work of peace, not soldiers' work; and the fact that the agents are also soldiers creates always a fear that countries so helped may be subjugated. It touches the pride of sensitive peoples to have soldiers in the uniform of other nations managing affairs among them. We ought to have a Secretary of Peace in the Cabinet to direct such work. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls should report to him all cases of need in other nations; famine and floods, conflagrations and earthquakes; oppression and destitution that breed desperation and threaten riot and revolution such as the taking of the peons' land by fraud in Mexico or the present hunger of eastern Europe; race friction and national hatreds, such as produced the Boxer uprising in China, the second Balkan War and now disturb relations with Japan in California and Australia; incipient revolutions, due to despotic abuse of power or personal political ambition, such as often cause civil wars in Latin America; plagues and epidemics, which threaten the health and impede the commerce of the world, like the 'Spanish influenza," the bubonic plague in India and typhus in Poland and Russia; ignorance and superstition, such as make popular government so difficult in Mexico; acts of aggression or policies of irritation on the part of Americans holding concessions, or doing business in foreign countries; and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The secretary of peace would then use the forces at his disposal in a way to help the needy peoples without any suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part. By such measures we would most securely protect ourselves from attack or aggression.

* * *

The solution of our industrial conflict lies in the abnegation of privilege, the granting of equal opportunities to all, in the spirit of co-operation and goodwill as the basis of relations between employer and workman, not as the spoils of victory in destructive class-war, but as the fruits of brotherly love. We believe in the efficacy of such good-will, because we believe that God and man are conjunct in the best impulses of the human spirit, that love is the most potent force to shape human conduct and history; for God is love.

* * *

The Quaker believes that we draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation, and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing her territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. We Quakers believe that the only way to end this continuous entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation.

Our friendly challenge to a world tempted to settle its industrial problems by violence, and beginning again the mad international rivalry of armaments, is to try this more excellent way.

Armistice

The wintry war is over, and he stands
  Bruised and bewildered there;
Stretching his thin and nervous hands
  In the warm air.

The early glow's forgotten, and instead
  A softer tumult starts in every vein;
He feels like one a long time dead
  Who lives again.

Fantastic dreams, strange wants assail him now;
  He feels that he must burst in blossoms, rise
And thrust one great and jubilant bough
  Into the skies.

He thinks of birds and sunlight, hopes to see
  Earth as he knew it, prodigal and gay . . .
And there he stands—an old, bent tree,
  Leafless in May.

—Louis Untermeyer.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FOURTH MONTH 16, 1921

The "Golden Hour"

James Francis Cooke, through the columns of the Philadelphia *Public Ledger* and of *The Etude*, of which latter he is editor, has recently sponsored a plan which he feels would offer a solution to the greatest problem confronting America to-day,—the moral development of its children. This plan is to have, in all our schools, a daily "Golden Hour."

> "In this hour," he writes, "which should be conducted so that it is the happiest, brightest, most fascinating moment of the day, the children will be given little problems in morals and ethics to work out before the class, as they do problems in arithmetic, geography, science, etc.
>
> "Then there will be talks, moving pictures, playlets and, most of all, readings from religious works of non-sectarian character, as well as texts to be memorized from the writings of great Americans—Washington, Jonathan Edwards, Franklin, Jefferson, Beecher, Lincoln, Archbishop Ireland, Emerson, Thoreau, Krauskopf and others—after the manner in which our forefathers used to copy character-making texts in their copy-books.
>
> "Backed with inspiring music by the ever-increasing school orchestras, the talking machine and mass singing, this 'Golden Hour' must become an unforgettable part of the youth of every child."

Our friend, Henry Ferris, who first called the plan to our attention, adds, in commenting upon it, that "whatever difficulty or opposition might be encountered in the *public* schools, there would probably be none whatever in *Friends'* schools. Such an hour at the end of the day, perhaps, with the pupils all encouraged to recite fine poems, or read stories of love or heroism or self-sacrifice, would add an immense attraction to our schools."

To the recommendations of both James Francis Cooke and Henry Ferris, we can add our own hearty endorsement.

Our educational systems at present tend too largely to lay their emphasis on training the mind of the child, and to leave the development of his character to the indirect influences of student government, athletics and similar activities.

The value of these activities is not to be doubted. But, realizing that the development of character is even a greater end than the training of mind alone, ought we not to demonstrate to our children the importance that we attach to it, by making it a definite part of our courses? Surely, the "Golden Hour" offers an opportunity for increased moral and spiritual influence which will appeal to many Friends' schools.

"The Work of the Quakers"

The paragraphs which follow are taken from an article which appeared recently on the editorial page of the *Youth's Companian*, and which has been called to our attention by two different Friends:—

> "Not all pacifists are able to convince the world of their sincerity. Some of them are merely temperamentally timid; and some, professing pacifism only when they think it serves their purpose, are ready enough to fight when fighting seems more profitable. There are others who are opposed to the use of physical force but who are quarrelsome and intemperate when the tongue is the weapon to be employed.
>
> "The Quakers fall into none of those classes. They have come out of the war with a clear conscience and the respect of everyone. They are genuine lovers of peace, but, though they do not fight, they do not hold aloof from the dangers and labors of the war-torn world. They demonstrate daily that charity for all which Lincoln longed for; they show forth among men the spirit of Christ as almost no other body of his followers has shown it."

After a description of our relief and reconstruction work abroad, with which Friends are already familiar, the article then concludes:—

> "That is the great achievement of the Quakers. When so large a part of mankind has grown skeptical, cynical, full of evil desires and of ill will, they have kept clear before the world the only safe and true fundamental principle of life—love for your brother man."

This is high praise and it comes through a medium of national reputation. Such recognition, however,—and similar statements which have frequently appeared during the past few months—should fill the members of the Society of Friends with a sense of responsibility, not of pride. We must remember that this praise is directed, not toward our organization, nor toward any individual within that organization, but toward the *principles* of idealism, and of the rejection of force and prejudice, for which we as individuals and as an organization have stood. And we must further remember that, only in proportion as we do practice and advance these principles, do we deserve the praise which comes to us because of them.

The vital point for us should be the realization that these principles are so sound that, even when given the limited expression which we have been able to give to them, they meet with instant and universal recognition. Our task now is to give the world a continued and convincing example of the fact that good-will can be made to work in every relation of

personal and group life; and then to appeal to the world to join us in accepting and practicing these principles, which it has thus far acclaimed for the most part in words alone, rather than by the deeper compliment of imitation.

Views of An Employers' Association on the Industrial Problem

The Merchants' Association of New York announced through its bulletin, "Greater New York," on March 14th, the adoption by the Association of the report submitted by its committee on industrial relations on the open shop and related subjects. This document is of special importance because it gives the conclusions of a great organization of business men in regard to the best means of advancing the interests of both employer and employee.

"Present industrial conditions make the time particularly opportune for employers to take a forward step in the matter of industrial relations. If they will, they can now achieve real progress without having their motives questioned on the grounds of expediency. Your Committee believes that it is time to abandon the methods of opposition and strife and to set up the machinery of friendly intercourse and co-operation between employers and employees.

"In this connection the matter of the 'open shop' should be carefully considered, as the misuse of this term has tended in some quarters to arouse suspicion and distrust, especially as to the status of labor unions, and has perhaps thereby delayed the establishment of peaceful industrial conditions. Your Committee believes that the establishment or operation of an open shop should not in any way affect the employee's right to join or not to join a labor union or any other organization seeking by lawful means to promote the interests of industrial workers. By a true 'open shop' is meant an establishment in which employees are engaged irrespective of their affiliation or non-affiliation with a labor union or any other lawful organization. By a true 'closed shop' is understood an establishment in which persons who are not members of a labor union are excluded from employment.

"Your Committee deplores the disposition on the part of some employers who are using the term 'open shop' to work toward a condition of the closed non-union shop by discriminating against union men. It likewise regrets that the operation of the closed union shop frequently results in restriction of output and limitation of available labor supply. Both of these tendencies are subversive of individual rights, detrimental to sound labor relationships, and in many cases economically inefficient and wasteful.

"Your Committee believes that it would be most unfortunate if employers used their present advantage only to abuse it—merely to penalize labor for its misuse of power or to fortify themselves for another test of strength. Such a policy would mean a return to the methods which are largely responsible for present unsatisfactory conditions. Employers should utilize their present position to lay the foundation of permanent industrial stability.

"To this end one of the most important questions to be considered is that of unemployment. Your Committee is convinced that the question of unemployment and the bitterness and discontent that it engenders are a serious bar to the establishment of better industrial relations. While unemployment is very much in evidence during the present period of business depression, it is not peculiar to any special period. It is to an extent inherent in our present industrial practice.

"The specialization of modern industry has compelled workers to become specialists, and has thereby limited their opportunity for employment. This frequently means, for instance, that when a man loses his job he loses his only opportunity for work in his community. . . .

"The Committee is confident that if the restraints upon production which result from the fear of unemployment—the fear of 'using up the job'—were removed in times of high labor demand by an adequate provision against unemployment, the cost of such provision would in most cases be offset by the resulting increased production and other advantages to be gained. . . .

"Although unemployment is one of the conspicious ailments at this time, it is, of course, not responsible for all industrial unrest. A fundamental cause is the misunderstanding, suspicion and distrust that arise because of the lack of personal contact between management and labor. The return to a closer relationship between the parties to industry is essential to its peaceful and efficient operation.

"How can this be accomplished? Your Committee believes that much may be achieved through plans of employee representation, whereby the representatives of management and of the employees come together in frequent conference for the consideration of matters of mutual interest. . . .

"The Committee's advocacy of a more widespread acceptance of this principle of industrial co-operation is entirely without prejudice to such successful working agreements as are in existence between labor unions on the one hand, and associations of employers or individual employers on the other.

"Labor unions have performed a valuable function in the determination of questions affecting an entire industry. In so far as employee representation is successful, however, it will tend to conflict with the interests of such labor unions as are dependent upon militancy and tactics of warfare for their existence and growth. It should be the first interest therefore of both management and labor to work for the removal of conditions which necessitate a militant policy by labor unions. . . .

"In closing, your Committee points out that present conditions call for prompt and frank consideration of the industrial relations problem by employers. It is one of the most perplexing, difficult, and at the same time far-reaching and important problems confronting the nation to-day. It cannot be disposed of out-of-hand, nor can its solution be reached through a discussion of ambiguous, trite or impractical economic theories, or through the general application of welfare innovation or other devices which have perhaps proved successful in special cases. It requires painstaking effort, clear thinking and sympathetic consideration by both management and labor; but at this time the well-directed efforts of management will be especially beneficial. Employers now have the opportunity to demonstrate that the assumption is incorrect that they are uniformly arrayed against or antagonistic to labor. Now is the time for them to make it clear that the interests of management and labor can best be real-

ized through peaceful co-operation. By a progressive and enlightened handling of labor matters now, they can make a tremendous advance toward the re-establishment of confidence, sincerity and trust among the parties to industry."

Westtown and Haiti

A conference of the younger members of the Fellowship of Reconciliation and their friends was held at the Westtown Friends' School, Westtown, Pa., Fourth month 1st-3rd. The striking feature of the conference, in addition to the fellowship and inspiration which always result from such gatherings, was the large amount of definite information conveyed. The speakers were all specialists in the fields which they represented, and practically all dealt with some concrete phase of the problem of applying Christian principles to social and international relations.

One session dealt with immediate problems of United States foreign policy. Relations with Mexico were discussed by Dr. George B. Winston, Editorial Secretary of the Committee on Co-operation in Latin America; relations with Japan, by Earl S. Parker, Secretary of the American League of Justice of Los Angeles; and relations with Haiti, by Ernest H. Gruening, Managing Editor of the *Nation*. To adequately convey in a single report, the material presented at such a session would be impossible. It seems best, therefore, to report the conference by means of articles in different issues on the subjects which it considered, rather than to try to give any single report of the whole. Several of the speakers have consented to write articles dealing with their subjects for the INTELLIGENCER, and these will appear in subsequent issues. Let it be simply said, in summarizing the conference, that many of the Friends who attended, left with the realization that their activities in the past had often been so self-centered as to leave them uninformed on fundamental problems of social and international relations, in the solution of which, if anywhere, Christianity must find its concrete application.

Such a problem is that of the relations between the United States and Haiti, presented by Ernest H. Gruening. Haiti was an independent republic in 1915. In that year it was occupied by United States marines, apparently at the instigation of American banking interests which had invested money in Haiti. The United States government has followed a policy of strict secret diplomacy in regard to the matter, and no official explanation of the occupation has ever been given, nor indeed has news of it been allowed to reach the mass of our citizenship. Until last summer, a strict military censorship was enforced. Then the *Nation* sent a representative to investigate the situation. This representative revealed the fact that the United States has been pursuing a policy of military imperialism in Haiti. Those who desire to investigate the matter in greater detail can find the reports of the *Nation's* investigation in the files of that periodical for the past summer.

Briefly summarized, the important steps of the occupation of Haiti appear to have been as follows: The Haitians had desired to enter into agreement with American interests to undertake certain material developments in that country. A railroad was begun, but no official agreement had been reached when a revolution broke out in Haiti. After temporary disturbances, order was again restored. But the United States landed marines, nominally to restore order, but actually, in the words of Mr. Gruening, "the advance guard of foreign conquest."

Haiti was thenceforth treated as conquered territory. All her native newspapers were suppressed, the Haitians were forced to sign an agreement giving the American authorities control of customs, etc., and an election for president was held in which the ballots were marked in advance by the American agencies. Our authorities then sought to force the Haitian senate to recast the constitution so as to give greater land rights to foreigners, and when the Senate refused to sign this agreement, it was driven from the Senate chamber under force of American arms.

Large numbers of the natives have been brutally torn from their families and forced to work as slaves on military highways. One of the results of this policy has been to drive the native population to banditry, which had scarcely existed before. Mr. Gruening gave many specific examples of brutal treatment of the natives by American marines, many of the latter being from the south and regarding it as sport to shoot the "niggers" without warning or pretext.

Since the exposure of this situation by the *Nation* last summer, conditions have slightly improved, due to the fear of investigation on the part of the American authorities. Nevertheless, the fact remains that the United States government is at this moment guilty of inflicting military conquest and unnumbered atrocities upon a helpless and innocent sister republic.

The organized Christian bodies of this country have made no response to the exposure of these conditions. The Republican party made a campaign issue of the matter, and President Harding, in his campaign speeches, promised to remedy the situation, but since the election the matter has been dropped and no signs have been given that these campaign pledges will be fulfilled. As Mr. Gruening said at Westtown, the most discouraging element of the situation is not so much what America has done to Haiti, as the fact that America is not ringing with indignation at this violation of all the traditions of democracy for which our nation stood in the past, and of the principles of goodwill and peace which our Christian religious organizations proclaim. The greater part of the American public, both as individual citizens and as organized religious bodies, remains indifferent to the whole matter. A commission of Haitians has recently come to this country to present an official memoir of the situation as seen by the leaders of Haiti, but has thus far met with little recognition. The only hope is to give publicity to the facts of the situation by every possible means and so to arouse throughtful Americans to a sense of their duty to protest against such a vicious policy on the part of their government.

Feeling called upon to express its disapproval of this policy, the Westtown conference appointed Anna B. Griscom and Frederick J. Libby to send a letter of protest to President Harding. On behalf of the conference, therefore, they sent the following letter to the President:—

"As a group of 115 young people gathered together to consider international questions, we wish to protest against the continued occupation of Haiti by American marines. There seems to us to be no moral justification for the interference of the United States in

the affairs of another independent, self-governing nation however small, and we earnestly urge you to put into execution without delay what, from your words we conceive to be your own wish, viz., the withdrawal from Haiti of all our forces."

Salem Quarter Declares Against Militarism

At a Salem Quarterly Meeting of the Society of Friends, held Third month 10th, 1921, at Woodstown, N. J., the following address was read, approved and ordered spread upon the minutes:—

Dear Friend:—

The recent war, apart from the sacrifices of life and the deplorable miseries of those engaged in actual conflict, has visited upon all peoples everywhere immeasurable injuries, some of which are beyond repair or immediate abatement. The consciences of men have degenerated, with the result that spirituality is almost entirely eclipsed by materiality, and the finer virtues have ceased to flower in an environment given over to utter selfishness and to a disregard of human life, so that any general expression of interest in the well-being of others has almost disappeared.

The race for wealth and power has run riotously and savagely, and many of us have grown callous to suffering and know not the grace of compassion. Force, instead of persuasion, is appealed to and recognized as the final arbitrament. Those measures and standards of human conduct well sustained before the war in our organization and elsewhere are being disregarded daily. The right to take appears to be justified by the power to take. No less is this true with individuals than with governments. Indeed, it may be said that invasions of right are more conspicuous with the latter than with the former. These encroachments upon ethics are destructive. They make for conflict; they obscure and discard reason; they find no support in experience; they contain no hope or promise of an approach to justice capable of fulfilment; they serve only to make bad conditions worse and drive a discontented and unhappy people to rebellion against authority.

We who aim to be conservers of law and order, and that this may be achieved in fact as in theory, protest against all law which is the fruit of hate, vengeance or injustice. Without those unconscionable yet powerful motives, in whole or part, war would be as intolerable to men as it is to any concept of a loving God.

Reason, persuasion, conciliation, a love expressed through service—these are the forces upon which our religion commands us to rely for advancement. For nearly three hundred years we have striven to obey those monitions of conscience which make for peace, regarding them as the word of God directly revealed to us. We believe that armies and navies are the visible signs of hate or fear—hate of those who like ourselves are gropingly and often ignorantly seeking a better and more abundant life; or we hold to a coward's fear that we shall be overcome by them.

There is no sound distinction in ethics which enables governments to violate just principles and escape condemnation. An act being right or wrong does not change its nature because sustained by many and disavowed by few. There can be no double standard in morals, and it is high time the affairs of government be administered in accordance with rules of conduct cherished and observed by those individuals who prize honor and truth and are unafraid.

We must strive to render wars impossible. The very first step is to deny to governments the means to support militarism or armaments. We must not consent to taxation to be levied for that purpose. We can, measurably and at once, effect this by informing senators and representatives that proposed legislation on this subject is abhorrent to their constituents and misrepresentative of the will of the American people, who wish to discard fighting and substitute thinking, which is sometimes right, while individual or collective murder never is.

For the carrying into effect of this declaration we direct our committee to furnish copies hereof to all Meetings of Friends; to the titular heads and members of all religious organizations, and thus to encourage similar action, and to all members of Congress. We empower the said committee on our behalf to take such other action consistent herewith as may seem proper to promote peace and good will.

Signed on behalf of the Meeting by the clerk thereof and by the Committee.

Warner Underwood, *Clerk.*

Joel Borton,
Charles F. Pancoast,
Henry C. Lippincott,
Committee.

A Message of Reconciliation

The paragraphs which follow constitute part of an address delivered, on the occasion of the opening of the Friends' Hospital in Pec, by "Drew" Pearson, the former director of our Serbian Mission, who is now returning to America. It is cheering to realize that our work abroad is giving us the opportunity to sow seeds of unity such as these in the midst of divided races.

"It is very appropriate that you Serbians and we Americans should be celebrating this day together, for on this day two years ago, the countries of Serbia, Montenegro, Croatia, and Clovenia declared themselves united in the one country of Jugo-Slavia. In this same way, one hundred and forty years ago, the various American States of New York, Pennsylvania, Virginia, thirteen altogether—declared themselves united into the one country of the United States of America. The young America had many troubles at first. She had within her borders Indians, Negroes, French, Spanish, Dutch—all of them fighting the young America, and all fighting each other. It was only by giving an equal hearing to the troubles of all its peoples, by trying to treat everyone—Spanish, French, and Dutch—all with equal fairness and by fighting a great war to liberate the negroes from slavery, that America finally became the united country which she is to-day. Her doctrine was 'life, liberty, and happiness' to all people.

"Now Jugoslavia is going through the same period which America went through one hundred and forty years ago. Jugoslavia has within her borders, Albanians, Bulgars, and Italians. There is trouble between and with all these peoples. Jugo-Slavia has a difficult problem before her, but I feel sure that she will be equal to the great task and will deal with all

these peoples justly—as justly as she deals with her own citizens. And so by fair treatment to Albanians, and Bulgars, Jugo-Slavia will become a great united country. It is a most difficult task to deal justly with the people who were once your enemies, but Jugo-Slavia is equal to this difficult task."

Our Task in Germany

In a personal letter from Berlin under date of Third month 3rd, Alfred G. Scattergood writes:—

"The longer I am here the less doubt have I of the propriety and desirability of our being here. It is not that all the children of Germany are undernourished, or that any large percentage are actually starving, although there are undoubtedly some isolated cases of starvation, but there is evidence, in a far too large percentage of the child population of Germany for the good of the world, of the results of undernourishment and malnutrition. Inevitably, many of these children, if they grow up, will be weak members of the community, weak in body and weak in mind, and weak in spirit. It is our hope, however, to be able to assist many of these on the way towards the recovery of a normal ability to resist the diseases that are ever prevalent to attack them and drag them down, as well as to implant in their hearts, more by deeds than by words, a spirit of good will for others."

Dramatic Presentation of the Bible at Summer School

Those attending the Friends' Summer School at George School June 24th to July 4th, will be interested in the plans which are being made for a dramatic presentation of one of the Old Testament prophets.

Eleanor Wood Whitman, formerly teacher at George School and lecturer on Biblical Literature at Wellesley, is now devoting herself to the dramatic presentation of the Bible. Many of the stories of the Bible lend themselves to this form of presentation. Leaders in religious education, including Prof. Charles Foster Kent, who is to give a course of lectures at the Summer School, are interested in this phase of the subject.

Eleanor Wood Whitman has dramatized Isaiah, Jeremiah, and several of the other prophets and worked out their presentation in a way that is practical for church groups and college classes. She is coming to the Summer School, and will give a talk on the dramatic presentation of the Bible; and will also prepare a group of Summer School students to present "Amos, the Shepherd Prophet." All who attend the school are invited to try out for parts.

Few of us realize how strikingly the words of this Hebrew shepherd apply to our times as well as we shall when we see the drama of his life worked out before us.

Religion

Religion is at once a philosophy and an ethic, a way of thinking and a manner of living. It is the interpretation of all Creation and Being as having their origin in one Spirit called God, and their goal in the realization of the will and purpose of God. The religious man is he who, setting this truth in the very centre of his soul, derives from it both the ideals of his conduct and the inspiration by which he is moved to translate them into the order of fact. He sees the world and life as a spiritual drama in which the play and interplay of circumstance and personality has meaning all through, and in which he is called so to act that the divine motive of the whole be not denied its highest and fullest consummation. Religion is the vital and efficient consciousness that, only as the whole is rightly conceived through thought and insight, and progressively expressed through will and deed, does the individual achieve the purpose of his own existence, fulfil his own life, and attain personal blessedness, in the free and equal society of a universal kingdom of God.—*R. Nicol Cross, The Inquirer* (London).

Friend or Foe?

Among all the businesses of the country, moving pictures rank second in revenue. Among all the education plants of the country, moving picture theatres are to be counted, and their influence measured. Schools and churches have installed machines, and the business, great as it is, is growing.

It behooves parents and teachers to know what lessons the films are teaching, lessons that reach both old and young. Are they lessons in kindness or cruelty? Lessons in peace or violence? Is their humor good humor or mean jokes and horseplay? Eternal vigilance is the price of safety.

More than 80 per cent. of the moving pictures of the United States are made in California. Therefore California may be said to be an education center of national importance. It is encouraging to note the rising demand for high-class films, and the effort on the part of the makers to meet the demand. But people should be awake to the dangers of many pictures now being thrown on the screen, and the dangers of the glaring posters at the doors of the theatres.

Standing in front of a theatre poster, an 8-year-old boy was overheard saying to his small companion, "That's the way to hold your gun, Jimmy, when you want to kill anybody."—*Western Humane Press Committee.*

The Broken Field

My soul is a dark plowed field
  In the cold rain;
My soul is a broken field
  Ploughed with pain.

Where grass and bending flowers
  Were growing,
The field lies broken now
  For another sowing.

Great Sower when you tread
  My field again,
Scatter the furrows there
  With better grain.

—*Sara Teasdale, in Flame and Shadow.*

A Story For Children

"DAN."

BY JOHN EMLEN.

In Three Parts—Part Two.

Two years passed. Mary Wilson was sitting quietly in the little sitting-room of her house, the warm glow of the lamp light shining over her sewing, when she heard the door bell ring. She went to the door and saw Dan.

"Why, Dan," she said, to the big fast-growing black boy, "won't you come in? I didn't know you were coming to-night."

"No'm," said Dan. That was quite a complete answer to her remark, and Dan was a boy of few words. She asked him to take a seat, and they both sat down by the table. Mary was a Quaker; one of the descendants of the American Quakers of the eighteenth century, whose kind sympathies and conscience slowly but surely brought them into a heartfelt understanding of the soul of the Negro, as he struggled and groped, often blindly and falteringly, but with ever recurring aspiration toward something better. Freedom to think, to learn, to do, he blindly felt after. Mary had inherited the Quaker point of view and kindly sympathy, and she had increased the talent. Observant, well read, thoughtful, one who communed with her Father, she, too, could understand. The black boy knew this. He had been taught by the Negro tradition that the Quakers were his friends, and he therefore had a predisposition in her favor. But the power of her personality meant more than anything that he had learned, and after he knew her, his trust was sure.

"How is your mother, Dan?" she said.

"She's well."

"Your sister's well; Caledonia well?"

"Yes'm."

"Has she been well enough to go to school all week?"

"Yes'm,—Monday she was sick, but she's going to school now."

It was necessary to bring the conversation to the point, so she said, "Well, what can I do for you, Dan?"

"I want to go to school."

"Why, I thought you had stopped school."

"Yes'm, I'm carrying bundles at Callahan's shoe store, but I want to earn more money. I was going along not thinking much about things, but there was no chance of 'a raise' at the shoe store. Then I heard about Frank, and it frightened me. I used to think a lot of Frank; we used to play ball together and I often seen him at school, and when I heard last week that he had shot himself I felt very bad about it. He got in with a bad crowd. He didn't mean no wrong, but he couldn't get any job 'cept errand boy, and he didn't like that much and so I guess he didn't try very hard, and those fellers he goes with,—after you go with them a while it's pretty hard to keep straight, anyhow."

Yes, it was true. Mary Wilson knew it, and she knew Dan's home—a little home where a tired and thin mother did her best for the six children. Mary had sat with them in their dark, bare and unattractive looking kitchen and listened to the neatly dressed, talkative father tell her in eloquent sounding phrases how he had tried to bring up his children "in the nurture and admonition of the Lord," and he hoped they would be a credit to him, while the thin, sparsely clad little children looked on from the corners of the room, with big wondering eyes, and the wife busied herself with the dishes. He meant well, and she wished he would work, so that the little souls for which he felt responsible could have gotten out of those surroundings of vice and free from that terrible physical poverty that gave them stunted bodies and ill-developed minds.

Dan continued, "I want to learn to be a plumber."

"So that you can make money and help your mother?"

"Yes'm."

"You do not know enough to go to a trade school. Where can you learn?"

"I don't know 'm—that's what I come to ask you."

Mary saw, in vision a big Southern school, with its hundreds of Negro boys and girls, struggling, using every nerve and sinew to get through. Boys and girls with no money; many of them working all day at hard labor to earn enough to learn a trade the next year. That was the place for him.

"If I teach you, will you work hard?" she said.

"Yes'm."

"Will you work hard enough to enter the school?"

"Yes'm."

"And hard and faithfully after you get there?"

"Yes'm."

She pondered. "You are not prepared to go; you do not know enough yet, and it will be hard work, but I'll help you. I think I can teach you enough. We'll start now."

They did, and for week after week, Mary came home from work tired, but after supper was over and the dishes put away, she helped the boy who faithfully and regularly came to her house. She was often tired before she started, but it meant much to the grateful boy, and that was her reward. He didn't say much, but thanked her in his heart and thought much. He had visions of himself as an established plumber. Think of it, a plumber!—self-supporting, self-respecting; a help to his poor mother and brothers and sisters, and the admiration of a very admiring circle of his colored friends.

(*To Be Continued Next Week.*)

Brief Items of Interest

The week of April 11th to 16th was set for the annual celebration of "Be Kind to Animals Week," and April 17th as "Humane Sunday."

The present week, April 17th to 24th is being observed in Pennsylvania as "Forest Protection Week." Both of these observances met with the hearty approval of Governor Sproul, who wrote letters endorsing them.

The engagement of Edith Stratton, of Moylan, Pa., to Joseph E. Platt, of Philadelphia, has been announced. They plan to go to Manchuria this summer where he is to be a Y. M. C. A. secretary.

The Department of Health of New Jersey, through the co-operation of charity organizations, public officials, Boards of Education and the local Red Cross, is making great progress in Child Welfare work.

The Advancement Committee of Baltimore Yearly Meeting has arranged to provide a speaker to attend the Meeting at Friends' Union once a month, they meeting all expense. Among these are George A. Walton, Elbert Russell, Paul Jones, and Carroll T. Brown. They have also made an offer of a competent man to four of their Monthly Meetings to act as a secretary.

Keturah E. Yeo, of Pasadena, California, sends the following item:—

A statue to the late Lou Westcott Beck of Pasadena and his faithful dog, Rufus, who saved many a traveler on the desert from death, is to be erected in Brookside Park.

Regarding the Philippines, President Harding has announced that a successor to Governor Harrison would not be named for the present, but that General Leonard Wood would be sent to the islands to make an investigation of conditions there, and that Cameron Forbes, a former governor-general of the islands, would be asked to accompany General Wood. In connection with our attitude toward the Philippines, we should not lose sight of the principle expressed in the following item from the *Atascadero* (Calif.) News:—

"The Philippines should be given absolute independence, which is their natural right, even if we are well aware that they have not yet reached the full stature of Americanism. We ourselves have not reached it so long as we insist upon governing other peoples against their will."

Word has been received from Ireland reversing the statement that the special committee of investigation sent by the American Committee for Irish Relief had been disbanded by the British authorities. This special investigating committee had planned for only six weeks' work, and its work is now completed. In regard to the attitude of the British authorities, William W. Price, one of the members of the committee, writes:—

"I may say that the authorities have been absolutely splendid in the help they have given us in getting around. We have all been charmed with the courteous treatment we have received."

Governor Nathan L. Miller, of New York, has signed the three bills constituting a State prohibition enforcement code. In bringing about the passage of these bills the Governor has demonstrated what can be done by a man who sees clearly and who sincerely seeks to make good on what he has promised the people. He has done more in behalf of enforcement than could be done by ten thousand sermons with no legal machinery to carry them into effect. But the sermons are still necessary to convince the people (1) of the debt of gratitude they owe such a Governor, and (2) to show them their obligation to use their influence as citizens in their respective communities to back up the Governor by furnishing a militant working public sentiment that will make it safe for local officials to carry this code into effect and politically dangerous for them to neglect or refuse to do so.—*William H. Anderson, State Superintendent of the Anti-Saloon League of New York.*

From the South come encouraging accounts of the good being accomplished by various inter-racial groups and committees, whose special object it is to engender a better understanding between the two races as a basis for constructive work in the future. Reports made by Inter-Racial Committees of Louisiana and Kentucky and by the Woman's Inter-Racial Conferences held recently at Memphis, Tenn., appear in the April issue of the *Crisis.*

Senator Borah has announced that he will reintroduce in the Sixty-seventh Congress his bill (S. 5039) designed to recover the civil rights of individuals which have been very generally disregarded since the country began to feel the pressure of war-time necessities. Mr. Borah's bill would punish by fine or imprisonment or both any interference with lawful discussion or with agitation for lawful ends, the breaking up of any lawful assembly for the discussion of political or social measures, and search or seizure without legal warrant. It also makes criminal any conspiracy to accomplish these proscribed purposes.

The New York Bible Society is the only society in the world, except the Scripture Mission of London, which distributes the Bible free of charge. It maintains a worker at Ellis Island who distributes the Scripture to immigrants in their own tongue. Last year 15,225 volumes of Scripture were distributed in this way. The Bible has been printed and distributed by the society in fifty-three languages, and also six different editions for the blind.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

TO THE EDITOR:—Below I send a sentiment for the Open Forum.

Speech that incites to violence is un-Christian.

Street, Md. H. P. HUSBAND.

ARTS OR ARMS?

TO THE EDITOR:—Of late I have been renewing my acquaintance with the classics of literature, my most recent daily stint being the *Sir Roger de Coverley Papers*, by Addison and Steele. One of the essays characterizes the members of a club of which Sir Roger is a member and the name of Sir Andrew Freeport is mentioned as being second in influence to de Coverley. The following trenchant and very appropriate sentiment is given in connection with the characterization of Freeport:—

"He is acquainted with commerce in all its parts and will tell you that it is a stupid and barbarous way to extend dominion by arms, for true power is to be got by arts and industry. He will often argue that if this part of our trade were well cultivated we should gain from one nation; and if another, from another (nation). I have heard him prove that diligence makes more lasting acquisitions than valor. . . . '

The date of the above essay is given as March 2, 1711, more than 210 years ago, and yet the truth of the assertion is even more apparent to-day than when it was written.

One reason why the great nations of the world hesitate over disarmament is because each one fears the others; each fears that if it were to take the initiative and scrap its implements of murderous warfare this would be the signal for all the others to come in and help themselves. Yet, if this country were to take a stand for complete disarmament it is almost a certainty that this example would be followed, say, by Great Britain and France and other nations would naturally follow. ALAN PRESSLEY WILSON.

Blossburg, Pennsylvania.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING APRIL 4TH.

Five Years Meeting	$3,883.30
For General Funds	757.10
For Germany	5,157.83
For Austria	858.86
For Russia	1,005.00
For Poland	33.72
For Syria	5.00
For Clothing Work	137.68
Miscellaneous Payments ...	180.37
Total	$12,018.86

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SHIPMENTS RECEIVED.

WEEK ENDING APRIL 2ND.

Colorado, Denver; Florida, Orlando; Massachusetts, Lynn, Northampton; Michigan, Adrian; New York, Scarsdale, Poplar Ridge, Troy; New Hampshire, Manchester; Ohio, Flushing, Hiram, Cleveland; Pennsylvania, Philadelphia (6), Germantown (2), Secane, Cochranville, Conshohocken, Lansdowne, Swarthmore. German Relief, Middletown, Conn.; Philadelphia, Pa. (2); Troy, New York; Cambridge, Mass. Mennonites, Elida, Ohio; Perkasie, Pa.

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CHANGES IN PERSONNEL.

Returned—Loreta Rush, Fairmount, Ind., on April 1st, from Serbia.

Sailed—Mae E. Grabarska, Chicago, Ill., on April 9th, on the S. S. *Kroonland* for Poland.

CURRENT NEWS

THE PUBLIC MEETING IN NEW YORK.

The new Town Hall on West Forty-third Street, New York City, holds 1,500 people. At the Quakers' meeting there on the afternoon of the 10th, there were only a very few vacant seats. Some of the Friends on the stage were: Anna Michener, L. Hollingsworth Wood, Francis Pennell, Wilson M. Powell, Helena Nase, Carleton McDowell, Paul Furnas, and others. Many young Friends were present to assist with the ushering and distribution of literature, tables of which were presided over by older Friends. Others, representing the Personal Contact Committee, were always ready to enter into conversation with any who might desire.

As the audience left, each person was handed the message from the All Friends' Conference, "To Friends and Fellow-Seekers," and other literature. It is worth while, perhaps, to say that comparatively little newspaper advertising was done. The audience was the result, almost entirely, of personal work.

Paul Furnas opened the meeting, with a few moments of reverent silence, after which he explained, very briefly, the occasion of the gathering, and introduced Rufus Jones, who spoke of the spirit of Friends, which could not stay at home in time of war, saying smugly, "We are not responsible." "Whatever happens in the world, we are all responsible," and hundreds of young Quakers went forth to help repair the ravages of war. He told of the work abroad, and so led up fittingly to Elbert Russell's address, "The Quaker Challenge to a World of Force," which is given in part on the first page of this issue.

Judging from the comments heard on all sides, the general opinion was that we had listened to uplifting, inspiring addresses, given in a way that drove them straight to one's inmost convictions.

At the close of Elbert Russell's address, Paul Furnas made some announcements. Then, with another moment of silence, the meeting closed. Some hastened out, others crowded to the literature tables, and many moved to the front to seek further information from Elbert Russell and other Friends who stood ready to answer all questions. It was long after five before the meeting, which opened at three, dispersed. As somebody said, "No one wants to go away. They just want to stay and talk about it."

ANNA L. CURTIS.

———o—o—o———

YOUNG FRIENDS' PILGRIMAGE TO WILMINGTON, DELAWARE.

A Pilgrimage, under the care of the Philadelphia Young Friends' Movement, was held in Wilmington, Del., Fourth month 9th and 10th. The Pilgrims were entertained at supper on Seventh-day evening by Wilmington Young Friends, and were then guests at a play, "Green Stockings," which the Young Friends of Wilmington gave for the benefit of the American Friends' Service Committee.

On First-day morning, the visitors attended First-day School and meeting. During the closing exercises of the First-day School, Rachel Davis-DuBois spoke on her recent visit to the Laing and Schofield Schools.

First-day afternoon was devoted to a conference on the subject, "Our Part in Progress." Walter Abell, Raymond Bye, and David Paul spoke on this subject, and were followed by some general discussion. It was felt that our greatest part in progress must be the carrying of the message of thoughtfulness and ideals to those around us who are following the thoughtless materialism of most present-day life. Eliza Ambler then spoke on the aims of the Young Friends' Movement.

Some of the visitors remained to join the devotional period and discussion group which is held every other First-day evening by the Wilmington Young Friends at Fourth and Harrison Streets.

———o—o—o———

THE CANTON CHRISTIAN COLLEGE FUND.

The committee which is directing plans for Friends' work in the Orient, announces that about fourteen hundred dollars has now been raised toward the fund for the support of Margaret H. Riggs at the Canton Christian College. A hundred dollars remains to be raised to complete the total necessary sum of fifteen hundred dollars.

There thus remains an opportunity for all interested Friends, who have not already contributed, to identify themselves with this important movement. The committee would prefer to receive many small contributions rather than a few large ones, as it desires not simply to raise funds for its work, but to enlist the interest of increasing numbers of Friends in foreign mission work.

It is hoped that the total amount may be raised before Margaret Riggs sails for China about the first of next month, in order that she may return to her work knowing that she has the interest and co-operation of Friends behind her.

———o—o—o———

BALTIMORE FIRST-DAY SCHOOL.

This week-end we have especially enjoyed having with us Dr. William B. Forbush, of Swarthmore. He addressed the Conference class First-day morning on "Practical Difficulties in Studying the Bible," crystallizing in our minds many things on this subject which we have experienced in our Bible reading. Following this, Dr. Forbush gave a blackboard talk to the assembled First-day School, and was with us at the meeting for worship.

Dr. Forbush spoke of "Three Biblical Utopias." Three such dreams are found in the Bible: the tabernacle in the wilderness, the temple in Ezekiel, the Holy City in

the Revelation. One represented the singularity and exclusiveness of a priestly religion, the second a larger ideal, with a corner in it for the alien and a small movement toward service, and in the third we have a world-ideal, a community in which the Light is no longer sheathed in a tabernacle or temple box, but is a universal illuminant.

———o—o—o———

LITTLE FALLS MONTHLY MEETING.

At the morning meeting Daniel Batchellor gave us a talk, using the "Lilies of the Field" to illustrate Beauty, Faith, Hope and Perseverance. In the afternoon Friend Batchellor's theme was "How the Church Is Answering the World's Call." This talk was extremely interesting and forcibly showed how and why disarmament should come and come swiftly. Every one present felt much enlightened on this subject, Rev. Mr. Foard (Methodist) voicing the sentiments of most of us in a few well-chosen words. There were about thirty-five in attendance at each meeting.

HERBERT HOOPES, V. M. D.

———o—o—o———

PUBLIC MEETING IN PHILADELPHIA.

On First-day afternoon, Fifth month the first, at three o'clock in the South Broad Street Theatre, Dr. Jesse H. Holmes will deliver a lecture to the general public, the title of which is, "The Message of Quakerism."

The Sectional Committee of the Philadelphia Young Friends' Association, in giving the theatre lecture this year, hopes that it, like the lecture of last year, will warrant making it an annual affair. The success of the lecture depends as much upon the spiritual backing of all Friends, as it does upon the lecture itself and the size of the audience. May we Friends, who have not seen foreign service, so act here in the home of Quakerism, that the altruistic labors of those who have labored abroad may bear their greatest fruit. The Quaker message cannot be told by one man, it must carry with it the consecrated lives of all Quakers.

JOS. HAROLD WATSON.

———o—o—o———

FIRST-DAY SCHOOL UNION OF WESTERN QUARTER.

The annual meeting of the First-day School Union of Western Quarter was held at Kennett Square, Pa., Third month 27th. The morning session was taken up with statistical reports and appointing committees for the business of the Union.

Kennett Square F. D. S. sent a supplementary report, which was full of the good work they were doing.

It was decided to formulate a plan to summarize the statistical reports and to insist upon each superintendent sending a supplementary as well as a statistical report.

At the afternoon session, Jane P. Rushmore answered questions, mostly questions as to course of study. She advised the use of Friends' lessons, and also suggested Bible study and the committing of Bible verses.

The Nominating Committee appointed Ethel Jefferis, Chairman; Cora F. G. Hall, Secretary and Treasurer, for next year.

———o—o—o———

In May, the Germantown Friends' Association will hold the last meeting of the season in the garden of Emily H. Taylor, the leader of our First-day School, and an interested member of the G. F. A. At this meeting the officers and Executive Committee for next season will be announced. Tableaux depicting Friends' history will be given.

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ST. PETERSBURG MEETING.

Elizabeth N. Garrett, Swarthmore, Pa., adds her testimony to the reports already published in regard to the meetings held at the home of Sarah E. Gardner Magill, in St. Petersburg, Florida. She writes that during the season just closed there have been one hundred and seventy different persons in attendance, representing meetings at Salem, Woodstown, Moorestown, and Mickleton, N. J.; Phoenixville, Solebury, Quakertown, Stroudsburg, Swarthmore, Yardley, Abington, Philadelphia, West Chester, Kennett, Parkesburg and Lansdowne, of Pennsylvania, while several visitors were from New York, Ohio and Illinois.

The principal speakers were William Cocks, of Long Island, and James Frost, who although not a member of the Society, gave frequent acceptable messages. Oliver Wilson and wife, from Peoria, Ill., were also acceptable guests.

"These meetings seemed to have been the occasion of much satisfaction and pleasure to all who were privileged to attend, the cordial spirit of hospitality displayed by our gracious hostess radiating in a marked degree the love and harmony that should be felt at all our meetings."

BIRTHS.

COATES.—At Oxford, Pa., on First month 19th, to George and Elizabeth Coates, a daughter, named ADA FLORENCE.

JOHNSON. — Near Woodstown, N. J., on Second month 14th, to Ferdinand and Alice G. Johnson, a daughter, who is named CATHERINE ELIZABETH JOHNSON.

JONES.—At Baltimore, Md., on Third month 1st, to C. Heyburn Jones and Hannah W. Darlington Jones, a son, named DONALD DARLINGTON JONES. Members of Concord Monthly Meeting.

LIPPINCOTT. — At Woodstown, N. J., on Fourth month 5th, to I. Laurence and Whilamenia Flitcraft Lippincott, a daughter, who is named LAURA DEAN LIPPINCOTT.

PRESTON.—To Charles and Elizabeth Preston, on First month 9th, a daughter, named ANNA ELIZABETH. Member of Nottingham Monthly Meeting.

PUGH.—To John G. and Reba Clement Pugh, on First month 23rd, a daughter, named REBECCA LOUISE.

MARRIAGES.

CHEESMAN - BROOMELL. — Near Woodstown, N. J., on Fourth month 2nd, under the care of Piles-Grove Monthly Meeting, A. NORMAN CHEESMAN and GLADYS BROOMELL, daughter of Edward and Tacy Coles Broomell.

DEATHS.

BUFFINGTON.—On Third month 30th, HANNAH PYLE, wife of Edwin R. Buffington, Rising Sun, in her 74th year. Mrs. Buffington was a daughter of the late Lewis and Orpha Pyle, and was born near London Grove. She was a member of the Society of Friends, a woman of strong character and much loved by all who knew her.

MARTINDELL. — On Third month 21st, in Oxford, Pa., LENA MARTINDELL, wife of J. Pennell Martindell. Her husband, two sons and two daughters survive.

PUGH. — At Oxford, Pa., on Fourth month 5th, CHARLES B. PUGH, in his 78th year.

REYNOLDS. — On Fourth month 4th, at Oxford, Pa., MARGARET L. REYNOLDS, daughter of the late Edwin H. and Lydia E. Reynolds.

STOKES.—At Elizabeth, N. J., Fourth month 10th, WILLIAM J. STOKES, son of the late William Stokes, of Rancocas, N. J. Services in Rancocas Meeting-house.

COMING EVENTS

FOURTH MONTH.

16th—Abington First-day School Union will be held at Plymouth Meeting, Pa.

16th — Haddonfield First-day School Union will be held at Moorestown, N. J. Sessions at 10.30 and 1.30. All are cordially invited.

17th — Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Speaker—Henry R. Mussey, Ex. Sec. American Union Against Militarism. Subject—Obstacles to Disarmament.

17th—Bible Class, West Philadelphia First-day School, 35th and Lancaster Avenue, 9.45 A. M. Subject—The Christian Church, led by Lucretia Mott Fry.

17th—W. J. MacWatters expects to visit Swarthmore First-day School and meeting.

17th — Philadelphia Quarterly Meeting's Visiting Committee expects to attend Haverford Meeting, at 10.30 A. M.

17th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Speaker—Frederick J. Libby. Subject—Social Centres for the Membership.

17th—Dr. O. Edward Janney expects to attend meeting at Drumore, Pa.

17th—At 9.30 A. M., Wrightstown First-day School will open for the season's work. All persons residing in the vicinity are cordially invited to co-operate and make it successful.

17th — Chester (Pa.) Monthly Meeting, at Providence, Pa., 2.30 P. M.

17th — The Philadelphia Fisk Club will hold a meeting in the interest of Fisk University, at the Central Congregational Church, 18th and Green Streets, Philadelphia, at 4.30 P. M. Speakers will be Rev. Dr. William N. DeBerry, an Alumnus of Fisk University, and L. Hollingsworth Wood, Vice-Chairman, Board of Trustees of Fisk University. Jubilee music will be rendered by Philadelphia Fisk Club.

18th—Address on Current Events by James Warwick Price, at Germantown Friends' Association meeting, at 8 P. M. Subject, "The New Stage Setting at Washington."

19th—Western Quarterly Meeting, at London Grove, Pa.

20th—Monthly Meeting at 15th and Race Streets, Philadelphia. See Notice.

21st—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 P. M.

21st—Caln Quarterly Meeting, at Christiana, Pa.

22nd—Musical and Social to be held in the P. Y. F. A. Auditorium, 15th and Cherry Streets, Philadelphia, at 8 P. M., arranged for by the Philadelphia Quarter of the Young Friends' Movement. Refreshment charge, 25 cents.

23rd—West Philadelphia First-day School will hold an indoor picnic. Supper will be served at 6 P. M.

23rd—Westbury Quarterly Meeting will be held in Brooklyn, N. Y. The afternoon session will take up the general topic, "Is the United States a Desirable Neighbor?" Dr. G. B. Winton, Secretary Committee on Co-operation with Latin America, will discuss the subject from the standpoint of our Mexican relations, and James Weldon Johnson, Secretary National Association Advancement of Colored People, will deal with our relations with Haiti.

23rd—Prairie Grove Quarterly Meeting, at Monroe, Neb.

23rd — Bucks First-day School Union will be held at Newtown Meeting-house at 10.30 A. M.

24th — Philadelphia Quarterly Meeting's Visiting Committee expects to attend Valley Meeting at 10.30 A. M.

24th—Lecture by Frederick J. Libby, on the Problem of World Peace, at Friends' Meeting-house, 17th Street and Girard Avenue, Philadelphia, at 3 P. M.

24th—Dr. Jesse H. Holmes expects to attend meeting at Lincoln, Va., and Dr. Henry E. Jackson at Park Avenue, Baltimore, Md.

24th—Isaac Wilson expects to attend meeting in Flushing, N. Y.

24th — Southern Half-Yearly Meeting has been changed to the fourth First-day in Fourth month. It will be held at Easton, Md., both meetings for worship and for discipline being held on the same day at 11 A. M.

26th — Concord Quarterly Meeting, at Wilmington, Del.

27th—Purchase Quarterly Meeting, at Amawalk, N. Y.

30th — Philadelphia Quarterly Meeting, at 15th and Race Streets, Philadelphia.

FIFTH MONTH.

1st—Address, "The Message of Quakerism," by Dr. Jesse H. Holmes, at the South Broad Street Theatre, Philadelphia, at 3 P. M.

1st—Nine Partners Half Yearly Meeting will be held in the old Stone Meeting-house, at Clinton Corners, N. Y.

FUN.

TOMMY ran in excitedly from the garden, where he had discovered a turtle. "Come quick, mother, and see—see a something." "What is it, Tommy?" "I don't know; it sticks his hands in his pockets and swallows his head."—*Judge.*

———o—o—o———

JAPANESE advertisers believe in a lavish use of similes. "Step inside!" is the invocation of a big multiple shop in Tokyo. "You will be welcomed as fondly as a ray of sunshine after a rainy day. Each one of our assistants is as amiable as a father seeking a husband for a dowerless daughter. Goods are dispatched to customers' houses with the rapidity of a shot from the cannon's mouth."—*Scotsman.*

———o—o—o———

THE story of the little girl in a settlement choral club who would not pay her penny because she got in in time only to join in the last verse is matched by another youngster at a fresh-air home. When the household was all ready for Sunday-school, it appeared that this child had no penny for the collection-box. The Fresh Air Lady offered her one, which was promptly declined. "What's the use?" said the little one. "They always take it away from you."—*Survey.*



NOTICES.

NOTICE — Monthly Meeting at 15th and Race Streets, April 20, 1921, at 7.30 P. M. Supper will be served by Committee on Best Interests at 6 o'clock in Friends' Central School Lunch Room, 15th and Race Streets. Tickets 60 cents each.

Please purchase tickets before April 18, 1921, from Anna W. Cloud, 140 N. 15th Street, Philadelphia.

NOTICE — Rummage Sale for Friends' Home for Children, 4011 Aspen Street, Philadelphia, May 4th and May 5th. Wanted—Men's, women's and children's clothing, china, shoes, pictures, household goods, curtains. Send contribution direct to Home by May 1st, or arrangements will be made for collecting by phoning or postal to Lula B. Dixon, 918 South 49th Street, Woodland 2361 J; Anna Kirby Swope, 4926 Cedar Avenue. Woodland 2858 J.



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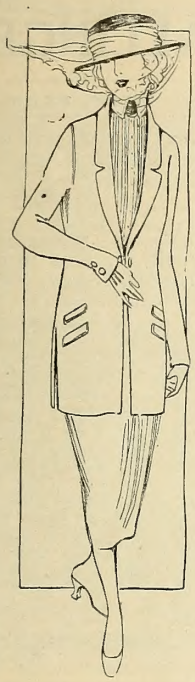
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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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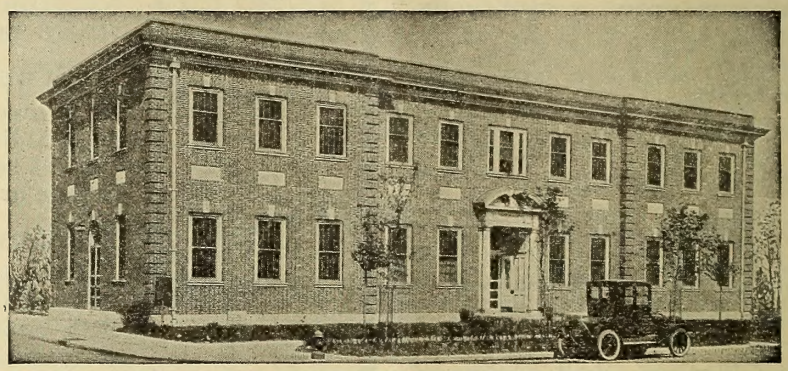
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FOURTH MONTH 23, 1921 VOLUME 78 NUMBER 17



SOWING SEEDS OF PEACE IN EUROPE

Friends' Service and International Peace

BY FREDERICK J. LIBBY.

Substance of an address delivered before Philadelphia Yearly Meeting, Fourth and Arch Streets, Third month 31, 1921. *Frederick J. Libby, though actively engaged in Friends' Service, is not a member of the Society of Friends himself, so that his estimate has added value as an outside point of view.*

In dealing with so broad a subject we must beware of the fallacy of a universal theory in which there are no particulars. We will therefore discuss our work abroad by countries, endeavoring to discover what relationship it bears in each country to the cause of peace. We will begin with Serbia.

In the southwestern corner of Jugo-Slavia, under the shadow of the snow-capped mountains that separate Montenegro from Serbia, there is a little city called Pec. It is on the edge of a great plain known historically as the Metokija Plain. Around this plain on the hillsides are Albanian villages, little white and red blotches standing out from the green. On the plain dwell rich Turks and Serbs and some Albanians. The dwellers on the plain are farmers. The dwellers on the hillsides are herdsmen. An age-long conflict has gone on between them, such as Sir Walter Scott graphically depicts as waged between the highland Scotch and the lowland English, or, earlier than that, the Biblical historian portrays as carried on between the Israelites on the mountains and the dwellers in the plain. Frequent raids by night of Comitadjis or guerrillas, largely recruited from the Albanian villages, are punished by the Serbs with the burning of the houses of suspected sympathizers. Assassination is common, travelers along the road go armed.

A little group of Friends has made Pec its home for a year. They have gone unarmed. They have aided 700 Montenegrin pilgrims to establish themselves in permanent homes. Their doctor has cared for members of all the warring factions, and Serb and Albanian have stood side by side in line waiting their turn. Albanians have received money to bring lumber, hand-hewn, and tiles for the houses of the Montenegrins whom many of them regarded as usurpers of land which they coveted for their cattle. In the Friends' hospital Mohammedan and Christian have lain in neighboring beds.

What has been the result of this quiet influence? The Greek priest of the Pec district told me that the presence of our Unit prevented raids by the Albanians by night in the streets of Pec itself. Two Albanian members of our hospital committee came to the head of our Unit privately to say that our presence softened the dealings of the Serbs with their people. Thus our work in Serbia is the solution, in a corner of the Balkans where race antagonism is fiercest, of the Balkan problem for that region. For centuries force has been deemed the only possible safeguard among these peoples. They are learning that there is a better way.

In Vienna the destitution surpasses belief. You can imagine a city in which one-tenth of the population is cold and hungry and ragged. It is impossible for you

to conceive of a city as large as Philadelphia in which nine-tenths of its people are in such condition. One hundred per cent. of their income is required for food which is even .then insufficient for their daily needs. They have not bought clothing for five years. When they buy a pair of shoes they pay for them with a period of starvation.

The Friends in Vienna, some seventy of them, are making all the difference between despair and hope for one-seventh of the inhabitants of the city. I would that all the churches of Philadelphia with their numbers and their wealth were making as deep an impression upon the suffering here as is being made by this little representative group in Vienna. They are feeding 55,000 little children. They are clothing them and their families. They are providing milk for 4,000 babies. They are endeavoring to give life to 10,000 sufferers who are threatened with tuberculosis. They are sending the neediest of their charges to the country. They have a back door to the Mission through which enter unfortunate members of the so-called upper middle class whose struggles in their old age to live upon a pitifully inadequate income have brought them to the verge of desperation. They have aided the students of Vienna also, and in so doing have revealed to the future leaders of public opinion in the state the possibilities that are wrapped up in friendliness.

What is the effect of our work in Vienna upon the cause of international peace? Our work there is laying the permanent foundation of world-peace, of which friendliness is the only possible cornerstone.

What of Germany? A little over a year ago Alfred Scattergood and a small group of like-minded Friends began feeding the children of Germany. They did it silently, unobtrusively. Silently they extended their operations to include more and still more children. In June 630,000 children were eating at the American table. To-day there are 800,000.

Do I need to say more to indicate the relation of this blessed service to the problem of international peace? Your children's children will eat the fruit of the tree that has been planted. Nor will the harvest wait till then. What is done for a man's children touches his heart. A great love of the Quakers and appreciation of what they stand for has spread like a wave over Germany, and a love of America, whose representatives the Quakers have been, has arisen since the war, obliterating the hatreds that the war had engendered.

Poland is under the influence of militaristic France. She has suffered terribly from her ill-chosen alliance. She has been driven to prolong the four years' war that other countries waged until her people are on the edge of destruction and the whole country bankrupt. Her devastated area on the east and the Carpathian Mountains in the south are among the saddest places on the globe. What has our mission done here? It has brought good will. In the devastated area and among the Carpathians we have just been friends. We have fed the hungry and clothed the naked. In the cities we have mitigated the sufferings of the little children. We have befriended needy students. We have carried on a campaign against typhus in certain definite areas. Thus in Poland as in Vienna our mission of peace has been laying a foundation of enduring friendship.

And then there is Russia! Russia, the unsolved problem among the nations! Eager, earnest, idealistic, cruel except to children, unfettered by tradition, with wagon boldly hitched to a star! Do we belong in Russia? We belong wherever there is great human need. There are hungry children in Russia, hosts of them, as the letters and cablegrams from our representatives prove. There is a greater host in Russia hungering for all that is good and true and beautiful, hungering for God. Have we nothing for them? We belong in Russia if we belong anywhere on earth. Christ went wherever there was human need, and it is our business to follow his example. Russia has been without disinterested friends since the revolution. Many have proffered their services and after their departure have made her wish that they had not been admitted. It is for us to show that distinterested friendship still exists in the earth. In restoring in her leaders this faith, you are again laying a foundation for peace.

In poor militaristic France, which, drunk with victory, has donned the mantle which had fallen from Germany's shoulders, we are still bearing testimony to our unceasing love. Our greatest work in Europe was done among the peasants of France, and we shall never forget it, nor will they. Our memorial hospital at Chalons, with its international staff of nurses, will be a permanent witness to the fact that in adopting Germany we do not cease to regard France.

Indeed, this disregard of national boundaries is in itself a contribution to the cause of international peace. The Russians know that we work in Poland; the Germans know of our work in France, in which their captive compatriots aided us. The Jugo-Slavs are not unmindful of our contributions to the capital of their ancient enemy, Austria. We worked in Russia under Kolchak as faithfully as we are working now under the Bolshevik regime. It is our business as friends of humanity to disregard politics and to fix our gaze on the single problem of the alleviation of human need. It is our task as Christians, while kingdoms rise and fall, to be eternally building the kingdom of God, which is the kingdom of good will among men.

Influence of the Work at Home.

At home our foreign work has had its influence. It has been unifying in its effect upon the divided body of Friends. If Friends cannot live in fellowship, what hope is there for a fellowship among the nations?

It has been unifying also in its effect upon the relationship between English and American Friends. Up to the time when our work in France began, these two related bodies knew little of each other. An occasional visit had been the limit of their mutual dealings back and forth. The common task in France brought them to know each other intimately. Misunderstandings arose and disappeared in the presence of the great work that had been laid upon us. The

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great All Friends' Conference which was held in London last August would never have been possible without the preparation of our united service. When one considers the disruptive influences that are at work between Great Britain and America at the present time, one cannot help feeling that every bond that unites groups in the two countries will prove important in maintaining and increasing our international friendship.

The Task of the Future.

What of the future? The Quakers are now well spoken of in many parts of the world. In Central Europe they are being given far more credit than they deserve. Our workers abroad are humbled by the gratitude that is poured upon them. We are accorded prestige and influence in the councils of nations. Are we going to stop here? Are we going to reverse the practice enjoined upon us by St. Paul and forget the things that are before in our gratification over our achievement? We have in reality just begun. We have laid a foundation. Are we going to build upon it, or are we going to leave it for others to build upon?

Backed by a history of 250 years and supported by a religious faith of which peace is a cornerstone, the Society of Friends has attained the postion of a *chosen people*. God has prepared you for leadership in a service whose consequences for mankind are incalculable. Chosen peoples do not achieve their mission, however, in the strength of a tradition. Scripture tells of a chosen people that failed to achieve its destiny. Are you to be such a group?

Six hundred thousand Communists in Russia are ready to die at any moment for the revolution. They take the posts of danger in battle, they obey unquestioningly the commands that come to them from above. Is their devotion to the revolution greater than your devotion to the cause of universal peace? A body as great as yours, if filled with devotion such as theirs, mobilized and organized for the one cause, could, on the foundation that has been laid, go far towards building the house of peace.

Some Japanese Proverbs

The following Japanese proverbs are taken from one of the collections of proverbs compiled by James Waldo Fawcett, which are appearing in Unity *under the title, "The Wisdom of the Peoples." These sayings indeed express the universal "wisdom" which unites all races.*

If every day were a sunny day who would not wish for rain?

It is generally the wickedest man who knows the nearest path to the shrine.

If a man steals gold he's put in prison; if he steals a land he's made a king.

The stone may hurt the dog but not as much as the hand that threw it.

Love does not recognize the difference between the peasant and the mikado.

Even Fujiyama is without beauty to one who is hungry and cold.

A man with a sour face should not open a shop.

Those who travel on horseback know nothing of the toil of those who travel on foot.

The man who has once been bitten by a snake fears every piece of rope.

The heaviest rains fall on the leaky house.

The wind and the cherry blossoms can never be good friends.

Let a man so act by day that he may lie happily on his mat by night.

To the ant a few drops of rain is a flood.

In the hum of the market there is money, but under the cherry tree there is rest.

There is no ease for the whole mouth when one tooth is aching.

A lean dog shames his master.

Learning without wisdom is a load of books on a donkey's back.

Where profit is, loss is hidden near by.

One written word is worth a thousand pieces of gold.

If you wish to learn the highest truth you must begin with the alphabet.

A man learns little from victory—much from defeat.

A handful of rice is wealth to a starving man.

It's the poor who give alms to the poor.

He who never suffers persecution will never become a Buddha.

One good deed is better than three days of fasting at a shrine.

Even a mountain can be worn away by the tread of many feet.

The great man is he who does not lose his child's love.

A Parable

A certain man had two sons, and in the morning he said unto the elder, "Son, go and tell thy brother to plough my field to-day." And he said, "I go, sir"; and he went his way. And it came to pass in the evening, when the younger son was returned home, that his father met him and said unto him, "Son, hast thou ploughed my field to-day as I commanded thee?" And the son answered and said, "No, sir, for I did not know thou hadst commanded me." And the father said, "Did not thy brother tell thee?" and he answered, "No, sir." With which of those twain think ye that their father was more displeased? And all the people answered and said, "With the elder; because, though he knew his father's command, he told it not unto his brother."—*Workers at Home and Abroad.*

At Eventide

I am so tired today, I do not dread the night,
I watch with peace akin to joy, the fading light,
In full, young days when life and strength were bubbling o'er,
I shrank the coming dark and begged for one hour more.
But now, when bed-time calls away, I will not weep,
The years have taught me how to say "beloved sleep,"
Have taught me that the quiet, all-forgetting rest,
But brings new life, new hope to meet the new day's quest.

ELEANOR SCOTT SHARPLES.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FOURTH MONTH 23, 1921

Some Horrors We Have Just Missed

Doubtless most readers of the INTELLIGENCER have been amazed and alarmed at the apparent willingness of most of the world to proceed on the road toward more wars and preparations therefor.

Persons who think that there should be future wars and persons who think that there should be no more war—all persons who think of war at all, should not for a day be allowed to forget the rapidly increasing horrors of modern warfare. Wars of the future may mean the more complete annihilation of peoples than of armies in the past.

In this connection it is interesting to examine two horrors which missed fruition because the war did not last a few weeks longer. One of these horrors would have been bombing New York from a superzeppelin which was almost ready to sail when the armistice came. The journey that this ship would have had to make was no longer than the successful trip actually made from Berlin to German East Africa and return without stop. The New York bomber was to sail at thirty thousand feet elevation and thus to be above the reach of airplanes. The loss of life that might have been inflicted on Manhattan Island, the most densely peopled part of the world, is dreadful to think about.

But the devastation of this lone voyager would have been slight in comparison with that produced by the flotillas of automatic bearers of death prepared by American inventive ingenuity. I have been credibly informed by persons on the inside that these American destroyers were simple automatic airplanes that cost no more than a Ford car and could be adjusted to sail as aimed without a single man on board for fifty miles, and then to drop a charge of 200 pounds of explosives. This was four times the charge of the heaviest shell thrown by any great gun and the destruction by some of the modern shells was almost past belief. This machine was all perfected as was the zeppelin for bombing New York. Only the armistice prevented the use of these mechanical demons and they in turn seem to have been surpassed already by still more effective post-war inventions of destruction.

Time may be profitably employed to compel those who believe in war to realize the destruction that future war may work and also to consider who it is that may be destroyed. The airplane, the bomb, and poisons (gas, liquid and solid) seem to have wiped out all zones of safety. No one can be assured of safety in the next war in which his country may be involved.

It has been suggested that Friends should utilize this line of attack in their educational work for Peace now that the financial burden of war is more widely felt and generally understood. J. R. S.—H. S. S.

———o—o—o———

The suggestion made by Elbert Russell, in his address at the public meeting in New York, that there should be a Secretary of Peace in our national cabinet, has aroused widespread interest among Friends. It seems that such an official might indeed exert a tremendous influence for good, if he could work largely unrestricted by political conventions.

One of our readers, in commenting upon the suggestion, writes, "There will be a Secretary of Peace in Washington when the Society of Friends offers some such man as Elbert Russell for the position and makes itself financially responsible for his stay there and for the expenses of his work. Such an offer could not be refused on the face of it."

Whether or not the Society of Friends should become responsible for the support of the position, it will at least have to take the lead in creating it, if it is to be created at all. Recognizing the wisdom of the suggestion, are we to seek some means of acting upon it, or are we to let it pass unheeded?

———o—o—o———

Martha H. Hance, of Detroit, Michigan, wrote recently in a personal letter to Charles F. Jenkins:

> "Through the INTELLIGENCER, I keep in touch with many people whom I know and much that is very dear to me. Being so far away from dear old Philadelphia and not being able to visit it as often as I used to, each week the INTELLIGENCER comes like a visitor to my door."

Other letters which have come to our office voice the same sentiment. And we who are here in "old Philadelphia," are just as anxious to learn of the doings of Friends in far-away Detroit and Chicago, in New York and Los Angeles.

We have made, and will continue to make, efforts to obtain items of Friendly news from as many and as scattered sources as possible. We ourselves can personally secure news of our own immediate locality only, and we want the INTELLIGENCER to represent *all* groups of Friends, on the other side of the continent as well as in our own city. Notes on meetings or activities in other localities, letters from isolated Friends, are always warmly welcomed. It is one of our aims if this is to be possible, to have the INTELLIGENCER afford our readers a means of keeping in touch with each other, and we must have their co-operation in sending us news of themselves and their meetings.

Friends and the Labor Movement

BY A. J. MUSTE.

Secretary of the Amalgamated Textile Workers of America.

A. J. Muste is known to many Friends through his talks on the labor situation. What he says on this subject is of particular importance because he is both a member of the Society of Friends and the head of one of the large labor Unions. He is thus in a position to influence industrial groups toward the principles for which Friends stand, and at the same time to give Friends a glimpse of actual industrial conditions as seen from the inside. Next week, we shall print a second article by him, the subject to be the relation of the labor movement to the abolition of war.

I. THE AIMS OF THE LABOR MOVEMENT.

The question what the attitude of Friends should be toward the labor movement and to what extent Friends can give their support to it, is often raised. I should not say that Friends can endorse without qualification all that the labor movement does, all the methods employed by the labor unions, for example, in forwarding their cause. In this and the succeeding brief paper I wish to point out two phases of the movement which I believe Friends can support without hesitation or reservation.

In the first place, I believe Friends can sympathize fully with the fundamental aims of the labor movement. What are they? What is it the workers are seeking through their organizations to gain?

Firstly, they are seeking Bread, a larger supply of food, clothing and shelter. Without a minimum of food, clothing and shelter, human life cannot be maintained on this earth at all. Without a certain higher minimum of these material goods human beings cannot exist in decency, and cannot develop the cultural and spiritual side of their nature. It is easy to exaggerate the importance of physical or material things, but we cannot altogether get along without them on earth. Poverty voluntarily accepted by those who have enough to support life and who are moved to give up material goods for the sake of self-discipline or to help their fellows may be "the bride of Christ." Poverty, the lack of the minimum needed to sustain the bodily life in decency, forced upon men by their fellows or by an imperfect social system, is the bride of hell. He who lives the life of a starved and hunted animal will presently have the soul of one.

And we have not yet removed such poverty from our Christian world. A recent investigation showed twenty-five per cent. of the children in New York City schools suffering from undernourishment. At a time when our government said two thousand dollars a year was needed to maintain a small family in decency the average yearly wage of an adult male textile worker was less than twelve hundred per year. On the first of last January half a million people were out of work in this country in the textile industry alone. To-day thousands of textile workers are working for the starvation wage of ten to fifteen dollars per week.

So then the workers are seeking higher wages, a better standard of living, that material foundation of decent food, clothing and shelter upon which while on earth we must build the higher developments of the human spirit.

Secondly, the labor movement seeks justice and freedom for the workers. The good things of life are distributed with shocking inequality in our modern world. Thousands toil in poverty and virtual slavery to enrich a few. The procedure in our courts is so slow and expensive that the poor get no justice there. Frequently there is definite bias: no profiteer of great wealth suffered from the Lever act, but the miners were enjoined under it from using their funds in strike time. Half a million textile workers recently had their wages cut from 20 to 50 per cent., and they had not a word to say about it. The worker finds himself caught in a system that at intervals hurls him, utterly against his will, into a bloody war such as the world has just passed through. In face of all this, he seeks through the labor movement freedom, a nearer approach to equality, self-determination, independence.

Thirdly, the labor movement represents the revolt of the worker against the dull monotony of his job, which consists for millions of the performance of a single mechanical motion day after day, and a crying out of the creative instinct, the artist in him, for a chance to express itself. This is probably the profoundest cause for the unrest of the masses to-day. There is no chance to express their minds and souls through their monotonous work. But human beings do have minds and souls. And when these are suppressed, men are bound to go on a drunk perhaps—or a revolution. The labor movement seeks for such an ordering of our industrial life as will give the workers a chance to express their creative instincts.

Finally, the workers are rising against a system that is in the last analysis based on competition and strife, where every man's hand is against his brother's, where men fight for a job, a chance to work and live, with their fellow-men, and needs must do so. The labor movement would build on earth a co-operative commonwealth, a brotherhood of producers, creators, where the great sources of earthly goods shall be in control of all and used for all, and where the practice of justice, unselfishness, friendliness, shall be possible in the normal course of things for ordinary human beings.

I believe it is only necessary thus to state the basic aims of the labor movement in order to justify the assertion that Friends can and should heartily support these aims and help in their achievement.

The Aspiration of the Peoples

Although the outlook for disarmament seems much less hopeful than a few months ago, due to increasing evidence that our governmental agencies lay their trust alone in armed force, the cry of humanity for the fulfillment of its aspiration to end war does not cease.

The Philadelphia Yearly Meeting of Friends, held recently at Fourth and Arch Streets, addressed a strong appeal to "fellow Christians in the United States," urging them to do their utmost to bring about disarmament. The appeal says, in part:

"We urge as an act of loyalty to Christ that the Christians individually and through their churches and other corporate bodies, bring all possible influence to bear upon the President of the United States

and his cabinet to call without delay, an international Conference for the limitation of armaments, and also upon Senators and Congressmen to postpone consideration of military and naval appropriations, and to make disarmament and the establishment of world peace the most vital issue of the new Congress.

"The war is over. During that period of darkness men saw their duty in many different ways. But now the duty of all is clear. From the travail of the war there has come to millions, a loathing of the brutality, and the futility of the whole war system; yet we go on perpetuating it. Another war seems inevitable unless men of good will the world over, take steps to prevent it.

"The building up of huge armaments means two things:—that we regard other nations as potential enemies, and that we expect to train the youth of this and coming generations to destroy their fellowmen. These ends cannot be reconciled with the Spirit, the life or the teaching of Jesus. If we were blind to the international situations and tendencies that brought on the great war, our eyes should be wide open now for the present and the future. If we Christians do not walk by the light given us, the responsibility for the failure of Christian ideals rests upon us."

Wm. B. Harvey, *Correspondent.*
David H. Forsythe,
Anna Rhoads Todd,
Clerks.

The Association to Abolish War has addressed the following letter to President Harding:

To President Warren G. Harding:

"In behalf of the Association to Abolish War, we respectfully submit that the outcome of the great war has in no way justified the entrance of our nation upon it. No principle has been settled or strengthened that was not recognized before the war. Terrible and world-wide suffering still continues. At the same time we see no relief from the vast war establishments, the existence and sinister growth of which had no small part in provoking the war.

"We therefore earnestly beg you to take the necessary steps, first, to agree with the other nations, whether with or without some form of League of Nations, to settle all differences that call for cool and impartial adjudication by the appeal to a suitable International Court, leaving the decrees of the Court to be enforced, as in the case of our own Supreme Court, without the threat of war, by the honor and public opinion of the nations concerned; and secondly, we urge you to lead our government in doing that which we all wish every other government to do, namely, to use and to trust these friendly, reasonable and judicial methods and, as you have yourself aptly said, to 'outlaw' the oppressive armaments which, we argue, are a standing shame to every profession of religion, democracy, or civilization."

Charles F. Dole, *President.*
Boston, Mass., April 9, 1921.

A State Industrial Home for Women

The State Industrial Home for Women at Muncy, Pa., should be of special interest to Friends, both because of the significance in the fact that the State is undertaking such moral uplift work as this, and because the Superintendent, M. Virginia McCurdy, is herself a Friend. The latter writes of the Home as follows:—

"Surrounded by the beautiful Muncy Hills of Lycoming County, about twenty-five miles from Eaglesmere, is situated the State Industrial Home for Women. At present it is only in a state of organization, but there is a large administration building which will probably serve for all future needs of a very large institution. There are three cottages accommodating twenty-five each.

"The State owns 500 acres which takes in enough mountain land for a reservoir and thus there is an abundant supply of pure spring water.

"One building serves as a reception cottage for the women when they are admitted, where they are kept in isolation, under the care of a resident nurse and visiting physician, and after about two weeks they are taken from the Isolation Ward to the cottage proper and remain there until they earn their way, by good conduct, to one of the honor cottages, where they have more privilege and are placed more or less on their honor.

"These girls and women are from sixteen to thirty years of age, few of them are first offenders and most of them would be sentenced to jails and penitentiaries for short or long terms. Many of them are mentally and physically below normal, and the future policy of the institution will be to place the mentally deficient in an institution where they can be properly cared for. The physical is being cared for by providing good food, regular living, fresh air, dental care and medical treatment when needed. Morals are being treated by giving as nearly normal life as possible, kindness, firmness, encouragement, wholesome amusements, simple religious services and association with good women who act as their caretakers and officers. It is a parole institution, girls being sent there on indeterminate sentence.

"The simple religious services begin and end with a moment of silence, and it is as reverently observed as one could find in any Friends' Meeting.

"Although in its infancy and lacking many desirable things it is a forward step for Pennsylvania, and may mean much in the future to remedy the evils of jail life and to help those who would otherwise be subjected to the contaminating influence of a jail sentence."

Neighborhood Work at Spring Street Settlement

April 18, 1921.

To the Editor:—

An invitation came to me recently to look into the present condition of the Spring Street Settlement, Philadelphia, and to advise concerning a suitable policy for its future. This has been done very willingly because I have followed the development of this neighborhood center with great interest from the time of its organization and have regretted deeply the fact that recent conditions have lessened, for a time, the vigor of its work. The question of its future is of very great importance just now because our negro population in Philadelphia has nearly doubled since the Settlement was opened and the greater part of this increase is due to the recent migration from the South, which has brought into Philadelphia thousands of the more backward negroes.

There is in our city, a large number of colored men and women who are educated, self-respecting, intelligent and philanthropic. They are prepared, as well as willing, to take an important part in social service activities. The Spring Street Settlement is one of the not-too-numerous centers, where they have worked successfully with their white friends in neighborhood work of the Settlement type, and where they have assumed a large share of personal responsibility in such service.

Nothing could more clearly indicate, than does this, that the Spring Street Settlement should be encouraged and strengthened for future accomplishment. It seems eminently desirable that the general community should increase the support which can be provided by the Abolition Society so that the work may be expanded and deepened.

As a house of service to its immediate neighborhood; an outlet for the united goodwill of white and colored citizens; a practical laboratory for the most advanced of the colored people, which may well become a place of wide influence in the general movement for the improvement of the less favored members of their race, the Spring Street Settlement should be restored to its pre-war condition and set upon its way to large growth with all courage and cheerfulness.

ANNA F. DAVIS,

Headworker, The College Settlement of Philadelphia.

Mrs. R. R. Porter Bradford, Chairman of the Executive Committee of the Lighthouse community enterprise, also recently visited the Spring Street Settlement. She writes of it, "I was impressed by the value of the work which has been done there. So little is being done anywhere in Philadelphia for these colored neighbors and fellow citizens, who need so sorely the best that we can give them, that I was thankful to learn from themselves what vital service has been rendered in this usually neglected part of the city."

Exchanges

Several of the exchanges refer to the "crime wave" in America of which we hear so much. The *Methodist Protestant* said editorially:—

> "No doubt the reasons underlying this condition are many, but some of them are obvious. First and foremost of them is the result of the war. Men have been taught to murder by authority. They have been educated to hate. They have lived under conditions where religion was subordinated to war. They have had their scruples rudely jarred, and have been taught again that 'all things are fair in war.' They are arguing that if this is true in war, then why not in peace? War has always been a moral catastrophe.
>
> "Added to this is the strange indifference to religion on the part of the world, and in a large degree on the part of the church. People are not interested in the church, nor in their souls."

Is it possible that these two reasons are related? If the church justified the war which led to crime, what claim has its religion to the loyalty of people, and why should they think it can do anything for their souls? Where did the Methodist Protestants stand during the war?

Other reasons for "indifference to religion" as represented by the church appear elsewhere. The *Reformed Church Messenger* attacks the Presbyterian journals as opposed to church union, and quotes one of them as saying that after cutting loose from the Interchurch movement and from the Committee on Organic Union, "the Assembly only needs to cut loose from the Federal Council, and all will be well." The *Christian Advocate* quotes the *Methodist Recorder,* of London, as saying, "there is peculiar disappointment in the attitude toward Christianity of the labor movement" and queries as to how the laboring men can be brought back. A writer in the *American Lutheran Survey* deals with the same problem, and while premising that the purpose of the church is to "save souls and edify those already saved," nevertheless feels that it is "partly responsible for the existence of social problems as we face them to-day. There is, however, grave danger of going too far: "Whenever the church begins to seek legislation—disaster always follows." "There is still a lower class of people who are not being touched. . . . The Salvation Army does it. Can we not learn something from them?"

The *Expositor* suggests that when the Interchurch Committee "representing denominations employing some 115,000 ministers deprecate the fact that 72 per cent. of the steel employees get less than $2,024 per year," they should not overlook the fact that "90 per cent. of the preacher employees of the denominations represented get less than that amount and 50 per cent. receive an average of $750 a year."

A reader of the church papers generally cannot but feel that there is a pitiful lack of a common purpose. They want to do good and to be good, but are shy of details. Surely this is not surprising. An institution which has no claim except as a world institution has been narrowly national, and seemingly does not dare to be anything else even now. An institution which claims to depend on the power of love has justified the extremest appeal to hate, and still does not dare to condemn that appeal. An institution that stands for an elevated morality—in theory—has in practice justified homicide, arson and all manner of injury and destruction. Naturally it will take some time to resume the old catch-words with a straight face; and even then there cannot but be a painful sense that people generally will recognize them as catch-words.

What the church really needs is a frank confession of sin, and a firm resolve to preach and practice actual Christianity in future. JESSE H. HOLMES.

Music at Summer School

Now that Friends are singing somewhat in First-day Schools, it is timely to have appropriate music at the Summer School. Plans are being made to sing together the hymns in the collection published for First-day Schools, and possibly some of those which are likely to be included in the next collection. We need to learn these Friendly hymns better.

In preparing for the Summer School, a Music Committee is appointed to arrange, not only for occasions for group singing, but also some special entertainments in the periods before or after lectures—vocal, piano, or violin.

One evening during the Summer School will be devoted to a musical. Josephine H. Tilton will play selections from Wagner's Parsifal, accompanied by a reading of Oliver Huckel's paraphrase of the poem.

Summer School dates are June 24th to July 4th, at George School.

The Effects of Prohibition

The False Prophecies of the Liquor Interests.

Those who opposed prohibition told us that if it ever became a law, the following calamities would befall us:—

The workers all over the country would break out in open revolt and rebellion;

Farmers would lose hundreds of millions of dollars annually because nobody would buy the grain and the fruits which the liquor men purchased;

First-class hotels would close their doors because their chief profit came across the bar;

There would be an unprecedented increase in the use of opium and other narcotics;

Much sickness and many deaths would result because those accustomed to using liquor could not get along without it;

Jails would be filled with prisoners because of the great increase of lawlessness.

None of these things have happened.

What Happened When Prohibition Became Effective.

Instead of an insurrection among workingmen because of prohibition, it is the judgment of the best labor leaders of America that prohibition is a good thing for the workers;

Farmers cannot possibly raise enough food to adequately supply the nation's needs;

Hotels all over the country are crowded as never before and new ones are being built in practically every great city;

The increased use of drugs is scarcely noticeable, according to official reports;

Death rates under prohibition have been lower than at any other time in the history of this country;

Instead of jails being filled, many of them are now empty for the first time in their history.

Every statement of the liquor men predicting calamity has proven false.—*The Woman's Christian Temperance Union.*

What Would Ye Do?

Would ye tear down the walls of hatred?
Of race and nation and creed?
Then send of your wealth and comforts
To deliver those in need.

Would ye build up a faith in mankind
That will weather the forces of hate?
Then send out your gifts of Love
Before it is too late.

Would ye save your children from trenches,
From war and all of its sorrow?
Then save the children of Europe
For the sake of the greater to-morrow.

Would ye do the bidding of Him who said:
"Of such is the Kingdom of Heaven"?
Then send out a prayer of Love
That will be to the world as leaven.

RACHEL DAVIS-DUBOIS.

A Story For Children

"DAN."

BY JOHN EMLEN.

In Three Parts—Part Three.

Five years more passed, and Mary Wilson one summer evening saw Dan coming up the street toward her gate. He was strong and manly in his bearing, but he looked worried.

"Well, Dan," she said, "how's your mother?"

"Better, thank you."

"Then what are you worried about?"

"Waters, the plumber, won't take me as an apprentice; Johnson won't take me, and none of 'em wants me."

"Because you are colored?" she said.

"That's it; they all say they would like to, but the other men wouldn't work with me."

"Can't you start for yourself?" she said.

"No, because I can't start business till I'm registered, and I can't get registered until one of the other plumbers has known me for two years and recommends me. I don't know any of them, and I can't get to know them if I can't work for them, and," he added, "I haven't any shop."

"I'll lend you money to fit up a shop."

"I can't do it," he said, as he thanked her. He stopped and sat quietly before he spoke. "Miss Wilson, I'm going away to get work; I've got to get a job."

She tried to dissuade him, but he was firm.

"Will you please write to me," he said, "if at any time anything happens to my mother or my sisters? I thought it was fine when I was going to the school, and I was mighty proud in the band, and I worked hard and got through; but I've been here working ten months at a store and I can't get work at my trade. But I've saved, though the boys and girls at the church call me 'tight' for saving."

"Do you think you ought to leave your mother?" Mary said.

He looked at her without speaking, and she saw that it was of no use for her to object. The young man felt that the temptations to easy laxness among his own race and the hard pressure down from the white race were too strong for him at home, and he could not struggle against them.

"I'll succeed," he said. "I know of a place where I can get work,—I think I've got a job now. I can help her later. Joe'll help her now, and I'll send them money each week."

"I'll go to see them each week, Dan," she said.

"Thank you, you've helped me, and you've believed in me, and sometimes I don't see how you've had enough time to see other people in the evenings, you've been such a friend to mother. And I've told her that whatever you tell her to do, just do it, because you are her friend. Good-bye, Miss Wilson."

Another four years passed, when one evening Mary saw a strong powerfully built man approach the porch of her home. "Well, Dan," she said, "I knew from your letters that you'd come back. You've written faithfully to your mother, and I don't know how she'd have gotten along without your money. But why did you come?"

"I knew she needed me," he said, "and besides, money isn't everything. I could get a job as a plumber all right in the Southland, and I made money, but they don't treat you like a man. Oh, how I hated them at first! Why ain't I as much a man as any of them, if I do as good and behave as good? But it makes no difference what you do, they don't treat you like a man. But I got over that hate, for I had some good friends there, and with God's help, I won't let any man drag me so low as to make me hate him."

"But, Dan," she said, "you can't get work at a trade here in the North."

"No, I can't," he replied, "but I've got a janitor's job. Thank you, Miss Wilson, for all the good you've done for me; it isn't wasted, because I'll make a better janitor because I've got an education and because I'm skilled with my hands. I wish every one of my brothers had it, and I want every one of my sons to have it." And he added as he left her, "I want to thank you for being a friend to mother and to all of us all this time. It's her I came back for, and I don't think she'd be here if it weren't for you."

As Mary Wilson walked back into the sitting-room she prayed with deep earnestness that the great Friend of mankind would be a guide to her and to this poor family of a race so sorely in need of friendship.

(*The End.*)

It is in the discharge of the quiet duties of the family, in the unostentatious charities and the unromantic heroisms of the home, in the trifling services rendered almost without thought and received almost without recognition, that most of us have to do the will of God.—*R. W. Dale.*

Brief Items of Interest

The January, 1921, report of the nation-wide survey of unemployment made by the United States Employment Service showed that there were 3,473,446 fewer workers employed in industry during the first month of this year than during January, 1920.

Standardized libraries, comprising about 200 volumes of children's books, will be established in the devastated regions of France, by the Junior American Red Cross. Also in Italy, the libraries will be established in the two score educational institutions now being aided by the Junior Red Cross.

President Harding told a delegation of the Women's Peace Society that although he was carefully considering the problem of a reduction of armaments, he had not yet fully canvassed the situation, and did not propose to take any precipitate action.—*Springfield Republican.*

The protest made by the Conference of the Fellowship of Reconciliation at Westtown against the continued occupation of Haiti by the United States, has been answered by Franklin D. Roosevelt, Acting Secretary of the Navy. His reply is non-commital, and is summed up in the following sentence: "A determination of the administration's attitude in regard to the Haitian question is being given earnest consideration, and a determinate policy will be announced in due course."

The National League of Women Voters assembled at Cleveland, Ohio, sent greetings to President Harding expressing gratitude for his so promply using his influence to urge the passage of the maternity and infancy bill.

The American Committee for Relief in Ireland has made public a report, in which it is asserted that material damage "inflicted by the British forces within the past twelve months amounts to approximately $20,000,000," and that there were "25,000 families in Ireland, numbering approximately 100,000 men, women and children in pitiful need of instant help from the American people."

A more hopeful outlook for reparations is given by the unexpected vote of the French general federation of labor in favor of accepting German labor for the reconstruction of the devastated regions. Opposition has been due in great part to belief that the French labor unions would object, and it should be said that in assenting for the general good to a proposal which means turning over to Germans a vast number of potential jobs the French trade unions show true patriotism and a statesmanlike conception of the problem.

The tendency in many motion picture films to treat religious observances, particularly the marriage ceremony, in a flippant way, making it the occasion for cheap comedy, has been called to the attention of the motion picture producers in a letter from the Federal Council of the Churches of Christ in America. Proposals for enforced censorship of motion pictures are pending in a number of States. The production of motion pictures has become a powerful industry, and there is much dissatisfaction with its standards. Aside from the censorship laws of Pennsylvania, Ohio, Kansas and Maryland, no serious attempt has been made to regulate by law the production and exhibition of pictures. In other States the matter is left to local police authorities.

CURRENT NEWS

ABINGTON FIRST-DAY SCHOOL UNION.

Abington First-day School Union was held at Plymouth Meeting, Seventh-day, Fourth month 16th. The children had charge of the morning session, and two of them presided over the meeting. There were several class exercises by the children. A class from Abington First-day School portrayed some Biblical and early Quaker characters, both in costume and by reciting verses. Another class, one from Norristown First-day School, with a very diminutive farmer showed us how beautiful tulips grow and how they turn their faces up to God. Esther Jenkins told two stories, her first story being about the rabbit who always wanted to be somebody else. Her second story was of Pegasus, the wonderful winged horse, and the evil, Cimaera. A most interesting feature of the exercises was the responsive readings by all the children.

The afternoon session was given up to the reports from the various First-day Schools, to a Question Box, led by Alice Knight, and to a discussion of new reference books for our libraries by Marguerite Hallowell. The reports brought out the fact that very few of our Schools are using the Executive Committee, or the Committee of Oversight, to solve their problems. The Executive Committees are

composed of the teachers and the officers of First-day Schools, and are of necessity the most interested for the welfare of the Schools. Several study groups of young people have been started or renewed during the year throughout the Quarter. In most of the Schools there seems to be much interest shown in all the work. In the Question Box were asked such questions as, "Should we provide transportation for the children to our First-day Schools?" "What is the aim of the First-day School?" "How can we apply Jesus' teachings to modern problems?" We realize that we have not made use of our opportunity for improvement by reading reference books owned by the Central Bureau and to be loaned to teachers and others interested in the problems of religious education. Several books were suggested on widely varying subjects.

It is difficult to describe the enthusiasm shown by all from the tiniest tot up to the big workers of our schools. We are all determined, however, to go back to our First-day Schools and take the new ideas and interest we gained from our "getting together" and to put them to use.

HANNAH L. FOULKE.

HADDONFIELD FIRST-DAY SCHOOL UNION.

The Haddonfield First-day School Union was held at Moorestown, N. J., on Fourth month 16th. Most of the morning session was devoted to exercises by the children and stories for them by Marian Coles Roberts. After lunch, which was served in the school-house, the statistical and superintendent's reports were continued, including Moorestown, Medford and Westfield. The autumn meeting will be held at Westfield at the usual time. David Griscom and Esther Engle were appointed clerks for two years.

Vesta Haines, of the Germantown School, then gave a most inspiring talk on First-day School work, and made us realize that just so far as our First-day School functions, just so will our meeting grow. She spoke of the inherent reverence in a little child if one can appeal to it, and how she had developed the desire in her class to contribute occasionally to the meeting for worship. Great emphasis was laid upon the teaching of Friends' principles and lives of prominent Friends in either day or First-day Schools. After giving many helpful suggestions for programs of work for different aged groups, she showed samples of handwork and advocated dramatization of stories of the Old Testament and Parables in the New. She also thought social service in the community was good if the children first earned their own money by working.

Mr. William Zelley, the President of the Burlington County Sunday-school Association, attended during the two sessions, and gave a few encouraging words in closing.

CONFERENCE AT DRUMORE, PA.

A week-end conference was held at Drumore, Fourth month 16th and 17th.

On Seventh-day evening several neighbors and Friends gathered at the home of Walter and Elizabeth Earnhart, where a Parlor Meeting was held.

Dr. O. Edward Janney spoke on "Friends, and What They Stand For."

On First-day morning Dr. Janney gave a very impressive message on "Peace on Earth—Good Will to Men."

A conference was held in the afternoon. Dr. Janney spoke on "What Are Our Greatest Present Needs?"

Others took part in the discussion. HELEN LAMBORN.

PASADENA FRIENDS.

Anna Travilla Speakman, who is visiting her sister, Mary Travilla, in Pasadena, has spoken very effectively in our First-day morning meetings. A special meeting was held on the evening of the 21st of last month, at which she gave us her impressions of the London Conference. We felt this to be a "favored" occasion, the message she brings is very inspiring. In order that our Friends and others interested, who live in Los Angeles may have the opportunity of hearing her, the meeting has been arranged in that city for next First-day afternoon, when she will speak on this topic.

Our monthly meeting still grows, four members were received by certificate this month.

Robt. M. Steer, of San Dimas, has been made clerk, and Edith D. Hopkins, assistant. ELLEN H. E. PRICE.

The following items were gleaned from the Swarthmore *Phoenix:*

Jessica Smith, '15, represents Swarthmore College on the Organizing Committee of an Intercollegiate Liberal Organization, founded at Harvard, at a meeting of representatives from numerous colleges and universities of the United States.

For several weeks past, President Swain has been improving in health, and he is now at The Pines, Lakewood, N. J., with Mrs. Swain.

The initial step in a drive for a record-breaking Alumni Day on June 11th, was instituted when the class presidents and secretaries, with the Alumni Council and Alumni Association of Swarthmore met at a dinner at the City Club, Philadelphia. The meeting adjourned with everyone in high hopes for a successful drive and a peppy Alumni Day.

Aline Woodrow has been awarded the Lucretia Mott Fellowship. Henrietta Smith, the Lucretia Mott Fellow of last year, feels that she cannot avail herself of it, and has decided to relinquish it.

It was decided to change the name of the Somerville Fellowships Committee to "The Susan J. Cunningham Committee on Fellowships" and name the Fellowships fund "The Susan J. Cunningham Memorial Fund."

The following paragraph is quoted from a letter from David Starr Jordan, President of Leland Stanford University, to Howard Cooper Johnson:

"I have never happened to meet Dr. Aydelotte, but I have long known of him as a successful teacher of English, a very clever student at Oxford, and a very acceptable secretary for the trustees in America. I have always had the best reports of him and I congratulate you on your wise choice. There were several other good men on the list Dr. Miller and I had under discussion, but I doubt if you would have done better anywhere."

Thaddeus S. Kenderdine, of Newtown, Pa., has just issued the fifth volume of his "Travels and Personal Recollections." The last volume is concluded with an autobiography of the author, and the book is illustrated.

This is the eighth book the author has written. The first book originally coming out in a newspaper in 1860, was published in book form in 1890, and was entitled, "A California Tramp," and relative to a journey across the Plains in 1858, wherein the author is noted in a late number of the New York *Herald* as the oldest man living, so far as ascertained, who drove an ox-team across the Plains as far back as 1858. The "Tramp" section of his book related to his wanderings in California. In 1897 followed "California Revisited," in 1900, "The Kenderdines of America," in 1915 "When Newtown Was a County Seat," and between 1913 and 1921, the five volumes just concluded.

A number of graduates and ex-students of Swarthmore College met in Orange Grove Meeting-house, Pasadena, California, on the evening of April 8th and organized The Swarthmore Club of Southern California, with Andrew W. Cadwalader, of 2085 Garfield Avenue, Altadena, President; Alex. S. Littleton, of Ontario, Vice-President, and Miss P. Frances Foulke, of Altadena, Secretary-Treasurer.

The object of the Club is to further the interests of Swarthmore College and to promote sociability among Swarthmore graduates and former students. Much interest was manifested, and there is reason to believe that the Club will grow in members and influence. The next meeting will be held in July. The officers will welcome information of any residents of Southern California, permanent

or transient, who have ever been associated with Swarthmore College.

A letter from Pendleton, Indiana, states that Fall Creek First-day School is in a flourishing condition, with William M. Swain as superintendent. On First-day, the 17th, at 11 A. M., the regular Monthly Meeting was held, and in the afternoon there was an address, "Why I Am a Quaker," by William J. Sayers, Pastor of Friends' Meeting, in Muncie. William Sayers was raised a Catholic, and is investigating the prospects in Fort Wayne, a city of Catholics.

An outgrowth of the Public Meeting in New York is a series of Conferences to be held in the Meeting-house, 221 East Fifteenth Street, on First-days at 12.10 P. M. The general subject under consideration is "Building for Peace, or the Causes of War and How to Remove Them." The first meeting was held on the 17th, at which Clarence V. Howell was the speaker. Future leaders are as follows: April 24th, Norman Thomas; May 1st, Horace M. Kallen; May 15th, Paul Furnas; May 29th, Margaret McIntosh; June 5th, Effie A. D. McAfee.

The Flitcraft Brothers, Harold W., Eugene and Stanley, of Oak Park, Ill., are editing and printing a bulletin called *Gathered Gossip*, from which we quote the following: "Harold W. Flitcraft has been appointed to the Publicity Committee of the Illinois $2,000,000 Stadium Drive in an advisory capacity. Ye editor will handle much of the printing for the enormous project in his own shop at Oak Park."

A class for the study of facts regarding social and industrial conditions was organized on First-day, the 17th, at Woodstown, N. J. In spite of inclement weather, there were forty in attendance. Dr. Jesse H. Holmes was present to assist with the organization, and also attended the meeting for worship.

At the close of the public meeting held in the Town Hall, Brooklyn, which Elbert Russell addressed, there were sixty-five people who signed the cards stating that they were interested in and wanted to know more about the principles of the Society of Friends.

J. Barnard Walton, Secretary of the Advancement Committee of the General Conference, has been appointed a member of the Committee on Industrial Relations of the Inter-Church Federation of Philadelphia.

Dr. Emma G. Holloway, of North Manchester, Indiana, Superintendent of the Department of Social Morality of the Indiana W. C. T. U., who has been speaking to High School students, recently visited Friends at Salem, Indiana.

Germantown First-day School children attend meeting for worship once a month, when an effort is made to have a speaker to interest the children. Last First-day, J. Barnard Walton spoke very acceptably at the meeting.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

MORAL EDUCATION AND MORAL ACTION.

TO THE EDITOR:—The editorial in the INTELLIGENCER of Fourth month 9th, seems to me of more than usual interest. It is in a spirit of seeking further light on the subject as a whole—of supplementing rather than criticising—that I now write.

May not the words "purely religious," in the phrase "the futility of purely religious testimony against war," be too easily mistaken to imply merely a distinction as between words and deeds? Can "testimony" (in the sense in which the word is used by Friends) ever be other than "religious"? And in a manner of conviction, does not "testimony" inevitably include both deeds and words?

Again, may not the words "moral education" be misinterpreted from the context to imply the education of non-Friends only? It will be remembered that Friends themselves required not a little education in the facts of chattel-slavery before they realized that the ownership of man by man, and the principle of all such ownership, is not consistent with the belief of Friends. Friends long contended (before their own moral education was accomplished) that their responsibility was fully discharged and their consciences clear in treating their own slaves with kindness; that negroes were "not ready for freedom," and unrest and chaos would be the consequence of enfranchisement; that their own slaves did not ask for freedom; and that "those in control"—the great majority of slave-owners, politicians, the Government—must undergo a change of heart before any talk of freedom for negroes in America could be seriously considered by sensible people. We know now, as those slave-holding Friends themselves gradually came to see, that such objections were at their best, but the first unconsidered reaction of minds acquainted with but a very small phase (their own) of the whole human-wide problem. Friends shrank from knowledge of the unspeakable cruelties legalized in the institution of slavery. Those who persisted in bringing such revolting facts to their attention were even rebuffed as extremists, fanatics. But does any Friend to-day regret that the Society of Friends saw the light at last and did not wait for the coercion of war to give freedom to their slaves?

The simile—of health and sanitation—used as a sort of text in this editorial, seems a particularly apt one for the purpose. Doubtless the motive in refraining to make the more trenchant application of it, was to encourage such application by readers. "How can you clean up gutters and swamps that breed disease until you have inspired men with a sense of the need and duty of doing so?" Is not the answer found in the way of Friends with chattel-slavery? Assume, in the midst of social "swamps," a small society of sincere, intelligent men and women who honestly desire social spiritual health. They will first thoroughly cleanse their own concerns and relationships; not merely disinfect, ameliorate, sod over or disguise, but will go to the bottom of the trouble and root out the source of unhealth. They will refuse material gain accruing from continuance of disease-breeding conditions, *any*where. They will have no part in or traffic with the principle of breeding disease for material profit. They will forego their own ease and devote time and *intelligence* to thorough work. Their whole lives will be their "testimony," their contribution to "moral education." They will do this as Jesus did it, without money and without price, "driven of the Spirit."

May not the suggestion that "politicians . . . have the means to effect the necessary change . . . but . . . are too selfish . . .," etc., be misconstrued to imply that Friends really concede to the mere arbitrary, man-made mechanism of "politics" which they as individual voters, etc., have helped to contrive for common convenience and call "government," to be more powerful than the direct manifestation of the Spirit? Also, are not all of us, who by our sanction put certain men in positions of trust, or by our indifference and selfish refusal to know facts, allow abuse of public trusts, and by our personal contributions (taxes) supply funds to be used or misused, alike morally responsible? Is "moral education" to be applied to a single point only, of this long procession?"

Those young scientists whose enthusiasm in the cause of social welfare impelled them to offer themselves as means to wider practical knowledge, had indeed moral "ideals of service," but had they stopped with the mere preaching of these, exhortation of others, would the cause of science have been greatly advanced? Would the control of the epidemic have been gained even by the inculcation of ideals only? *They gave themselves.* They saw the need; they acted on the strength of this vision. There is no method of "moral education," no manner of "influence" to compare with the power of one act of self-forgetful sincerity.

ESTHER HARLAN.

Philadelphia, Pa.

THE GREATNESS OF MARTIN LUTHER.

To the Editor:—In "Exchanges," page 200 of Intelligencer, for Third month 26th, after a most decided choice of Catholicism, the author quoted goes on to say:—

"Christianity was shattered at the Reformation, Luther does not count much in the thought of to-day." This is a false, misleading statement which could not be made by any well-read, right-minded person. Martin Luther and the Reformation he brought about, stand as one of the great epochs of history. In an age of darkness, Luther was enlightened by God to show the awful errors of the Papacy and to teach men there was a spiritual religion each might possess and which should govern his life.

Now at the 400th anniversary of Luther's testimony at Worms, it would be well for us all to review our studies of the man and his times. The old book I read when a child: D'Aubigny's "History of the Reformation," still holds its fascination as I turn its pages, though there are many more modern works on the subject now.

It seems to me that Luther was not only a great reformer, but a herald of the truth, to be followed later by others like George Fox, to whom, in the environment already enlightened by Luther's teachings, but again falling into the darkness induced by dependence upon outward forms,—*greater light was given*, and the teachings which to-day are honored by so many beside Friends; teachings which have penetrated more or less into all Protestant churches.

LYDIA J. MOSHER.

Granville, N. Y.

BIRTHS.

Boyd.—At Haverford, Pa., on Third month 21st, to Fisher Longstreth and S. Josephine Wood Boyd, a daughter, named Sidney Longstreth Boyd.

Hallowell.—At Southampton, Pa., on Fourth month 14th, to Charles Kirk and Helen Rowland Hallowell, a son, named Ralph Paul.

DEATHS.

Borton.—At Woodstown, N. J., Third month 12th, Elsie Allen Borton, only daughter of J. Gilbert and Martha Allen Borton, aged 17 years. A member of Pilesgrove, N. J., Monthly Meeting. She was a beautiful character who bore her years of ill-health with a Christian fortitude unusual in one so young. Her memory will long remain with all who knew her.

Carver.—Near Wycombe, Pa., on Fourth month 6th, Mahlon M. Carver, aged 83 years. Interment at Buckingham Friends' burying ground.

Garrett.—Anna M., daughter of late William and Rebecca Garret, in 51st year.

Horning.—In Plymouth Township, Fourth month 14th, Julia F., wife of James O. Horning.

Merrick.—At Manasquan, N. J., on Fourth month 4th, George J. Merrick, in his 91st year. He was a faithful attendant at Manasquan Meeting, until the infirmities of age prevented, and very much interested in the First-day School.

Scattergood.—Suddenly, Fourth month 18th, at Lansdowne, Pa., Florence Valentine Scattergood, wife of T. Walter Scattergood.

Stokes.—Suddenly, at his residence, Elizabeth, N. J., Fourth month 10th, William J. Stokes, son of the late William Stokes, of Rancocas, N. J. Service in Rancocas Meeting-house.

Taylor.—At Chesterfield, N. J., Third month 11th, Anna Jane, wife of John G. Taylor, and daughter of the late Benjamin and Elizabeth Pancoast, of Mullica Hill, N. J. Beside her husband, she is survived by a son and a daughter. A conscientious member and overseer of Chesterfield Monthly Meeting. She will be much missed, for to her a high felicity was given.

Willis.—At her home, Westbury, Long Island, on Fourth month 3rd, Catharine M. Willis, widow of Samuel Willis, in her 84th year. She is survived by her daughter, Phebe P. Willis; two grandchildren, Ethel Albertson Post and A. Raymond Albertson, and four great-grandsons.

COMING EVENTS

FOURTH MONTH.

23rd—West Philadelphia First-day School will hold an indoor picnic. Supper will be served at 6 P. M.

23rd—Prairie Grove Quarterly Meeting, at Monroe, Neb.

23rd—Bucks First-day School Union will be held at Newtown Meeting-house at 10.30 A. M.

24th—E. Maria Bishop expects to be at State College.

24th—Conference in New York at the Meeting-house, 221 East Fifteenth Street, at 12.10 P. M. Subject: The Next War. Speaker: Norman Thaomas, Editor of *The World To-morrow*.

24th—Philadelphia Quarterly Meeting's Visiting Committee expects to attend Valley Meeting at 10.30 A. M.

24th—Lecture by Frederick J. Libby, on the Problem of World Peace, at Friends' Meeting-house, 17th Street and Girard Avenue, Philadelphia, at 3 P. M.

24th—Dr. Jesse H. Holmes expects to attend meeting at Lincoln, Va., and Dr. Henry E. Jackson at Park Avenue, Baltimore, Md.

24th—Isaac Wilson expects to attend meeting in Flushing, N. Y.

24th—Southern Half-Yearly Meeting has been changed to the fourth First-day in Fourth month. It will be held at Easton, Md., both meetings for worship and for discipline being held on the same day at 11 A. M. Joel Borton expects to attend.

24th—Walter H. Abell expects to attend Crosswicks, N. J., Meeting, at 10.30 A. M.

24th—Open Forum, under the auspices of the Young Democracy, at White's Auditorium, 15th Street below Chestnut, Philadelphia, at 3 P. M. Subject—Religion and the Industrial Problem. Speaker—Richard M. Hogue, Chairman of the Forum.

24th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Subject—The Outlook for the Influence of Religious Societies. Speaker—Rufus M. Jones, of Haverford, who will also attend meeting for worship.

26th—Concord Quarterly Meeting, at Wilmington, Del.

30th—Philadelphia Quarterly Meeting, at 15th and Race Streets, Philadelphia.

FIFTH MONTH.

1st—Address, "The Message of Quakerism," by Dr. Jesse H. Holmes, at the South Broad Street Theatre, Philadelphia, at 3 P. M.

1st—Nine Partners Half Yearly Meeting will be held in the old Stone Meeting-house, at Clinton Corners, N. Y.

1st—Conference in New York at the Meeting-house, 221 E. 15th Street, at 12.10 P. M. Subject—The Immediate Future in Europe. Speaker—Horace M. Kallen, of the New School Research.

1st—Purchase Quarterly Meeting, held at Amawalk, N. Y., 10.30 A. M. (Standard time) and 2 P. M. George A. Walton, principal of George School, is expected to attend. Trains will leave Sedgwick Avenue, at 8.15 A. M.; Elmsford, 9.07; Millwood, 9.38. Returning leave Amawalk, 4.41 P. M.

1st—Philadelphia Quarterly Meeting's Visiting Committee expects to attend Merion Meeting, at 10.30 A. M.

1st—First-day at 3 P. M. The usual semi-annual Community Meeting for worship will be held at Chichester Friends' Meeting-house, under care of the Circular Meetings Committee of Concord Quarterly Meeting. All interested persons are welcome; young people particularly invited. Train leaves 24th and Chestnut Streets for Boothwyn at 1.30 P. M.; Darby, 1.43; Chester, 2.00; returning about 4.45 P. M. Trains will stop at Cross Road near the meeting-house.

ADDRESS

THE

Message of Quakerism

BY

DR. JESSE H. HOLMES

South Broad Street Theatre

[*Broad Street below Locust Street*]

Sunday Afternoon, May First, 1921

Three O'clock

An invitation is extended to all to learn the faith of the founders of their city, the City of Brotherly Love, and the Quaker's Message to the world today.

American Friends' Service Committee

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CASH CONTRIBUTIONS.

WEEK ENDING APRIL 11TH.

Five Years Meeting	$377.00
Phila. Yearly Mtg., Treas. (For General)	2,974.11
Germantown Mo. Mtg.	12.00
Frankford Mo. Mtg.	51.00
New Garden Prep. Mtg....	50.00
Other Meetings.	
Barnesville, Ohio, Friends.	55.00
Westerly, R. I., Mo. Mtg....	153.00
Contributions for General Fund	234.96
For Germany	4,753.86
For Austria	1,738.90
For Russia	579.08
For Poland	53.50
For France	25.00
For Syria	70.25
For Clothing Work	30.00
Miscellaneous Payments and Refunds	125.28
	$11,282.94

—o—o—o—

SHIPMENTS RECEIVED.

DURING WEEK ENDING APRIL 9TH.

California, San Diego; Florida, Orlando; Illinois, Chicago; Indiana, Plainfield; Maryland, Baltimore (2); Massachusetts, Cambridge (2); New Jersey, Collingswood, Haddonfield, Riverton; New York, Buffalo, Central Park West and 63rd Street; 60 E. 42nd Street; Ohio, Cleveland; Pennsylvania, Gwynedd, Philadelphia (9), Cheltenham, Villa Nova, Germantown (2), Haverford, Yardley, Quakertown, Reading, Westtown (2), Moylan, West Grove, Aldan; Wisconsin, St. Nazianz; Washington, D. C. Mennonites, Shrickley, Nebraska. German Relief, Germantown, Pa.; Baltimore, Md.; Philadelphia, Pa.

Total—45 boxes and packages received; 1 from Mennonites, 3 for German Relief.

Philadelphia Yearly Meeting.

Friends expecting to attend Philadelphia Yearly Meeting, and wishing assistance in securing suitable homes, should communicate with *Almira P. Harlan,* 154 N. 15th Street, Philadelphia.

Persons willing to assist in the dining-room during Yearly Meeting week will please communicate by Fifth month 2nd, with Esther W. Fell, 433 School Lane, Germantown, Philadelphia.

A REMINDER

I want to remind Friends when they want Invitations, Announcements, At Home Cards, to get my prices before ordering elsewhere.

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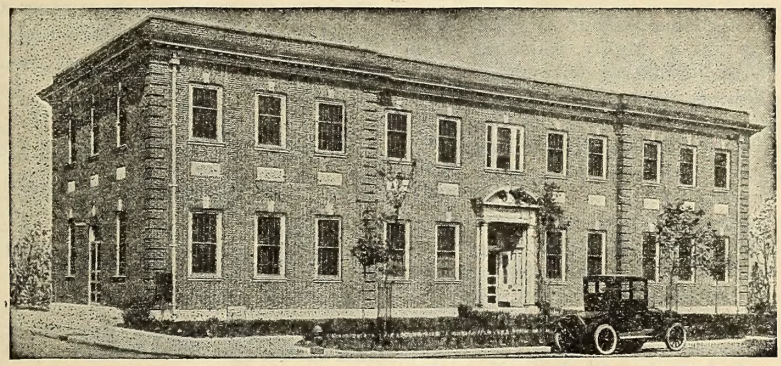
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Hard Times at Griscom Hall

The business of managing Griscom Hall has its troubles and worries at all times, but it is a fact that one of the hardest jobs is to have to turn away so many good friends who want to come in July and August, and simply cannot be crowded in.

Of course many people have no choice as to vacation time, but those who have are earnestly besought to come in June or September, when the mountains are at their loveliest, and the Hall not so full.

This year the season opens, please remember, on May 28.

GRISCOM HALL,
Buck Hill Falls, Pa.

FUN.

THE English preacher Stephen Jenkins was not a highly educated man, but he had a native wit which often helped him out of difficulties. One Sunday while reading as the Scripture lesson the third chapter of Daniel he came to a batch of words that gave him trouble. "At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer," etc. Now this list of instruments is repeated several times in the chapter, and the second time he stumbled through it with even greater difficulty than the first. Before he reached it again, however, he had discovered a way of escape. So the third time he relieved himself and his listeners by reading with the utmost gravity, "And the band played as before."—*Boston Evening Transcript.*

———o—o—o———

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Lane: "I should say so. Why, that girl hasn't lived at home since she was five years old."—*Life.*

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Although our supply of accommodations is exhausted for the mid-season months, yet we have a variety to offer for the months of May and June. These two months are becoming more popular each season, for there is plenty to do and usually ideal weather conditions.

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FUN.

A YOUNG Friends' Study Circle was recently reviewing the organization of the Society of Friends. When the question of elders came to be discussed, one member of the group wanted to know whether there had ever been an elder named Berry and, if so, whether he was ever spoken of as Elder Berry.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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Address 140 N. 15th St., Philadelphia.

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RUGS 25 to 40 per cent. Less than the Prices of 1920

Thirty-seven different lines of Floor Coverings are in this great Sale, at less than the present market value, and from 25 to 40 per cent. less than last year's prices.

Our entire stock of Wilton, Axminster, Body Brussels and Velvet Rugs, our standard Waite Grass Rugs and other Summer Rugs, also Carpets and Linoleums of various grades.

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
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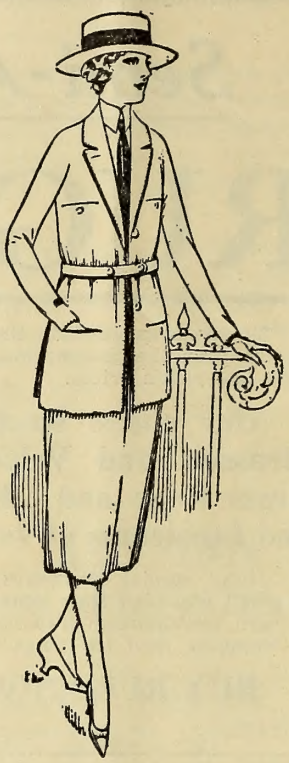
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When through experimenting with ordinary coffee, send $1.00 for 2 lbs. of our Ruby Blend. We are specialists in the selection of the best coffee the world produces.
Miller Ruby Coffee Co., Newtown, Pa.

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FOURTH MONTH 30, 1921 VOLUME 78 NUMBER 18

In The Silence

In the vastness of the silence of this hour, the clamour and outcries that I have been listening to all day, lose themselves like echoes that are heard no more.

The siren song of self-indulgence becomes inaudible in the silence of this hour.

In the intimacy of the silence of this hour, thy still small voice speaks within me with utterance, more quiet than the faintest whisper.

When thy voice speaks within me, all desires yield to love, and I know thee whom I have heard in the silence of this hour.

FREDERICK JULIUS POHL.

A Religion of Freedom and Friendship

The following paragraphs are taken from one of the series of essays, "Little Journeys Into the Homes of Great Teachers and Reformers," by Elbert Hubbard. They are interesting as the comments of a thinker of distinction, who was not a Friend, upon some of the foundation principles of the Society of Friends.

THE Society of Friends—I like the phrase, don't you? The thought of having friends, and of being a friend comes to us like a benison and benediction. Friendship is almost a religion—the recognition in your life of the fact that to have friends you must be one, is religion.

The Quakers did not educate men to preach, they simply educated them to be Friends—and live. Those who "heard the Voice," preached. Most modern preachers do not follow a Voice—they only harken to an echo. The practical test with the Quakers was whether the man heard the "Voice" or not, if so, he could preach. Men were not licensed to preach—that is quite superfluous and absurd. Those who have to listen are the only ones to decide concerning the speaker whether he has heard the "Voice" or not. As it is now, we often license men to preach who can not. The ability should be the license.

For certain it is, that men who can command attention need no testimonial from a commission in lunacy. People who have lived and are living are the only ones who have a message for living men and women.

George Fox plainly saw that a paid priesthood—specialists in divinity—created a caste, a superior class that exalted the pulpit at the expense of the pew. The plan tended to suppress the pew, for all the talking was strictly *ex parte*. It also tended to self-deception among the clergy, for they seldom heard the other side, and in time came to believe their own statements, no matter how extravagant.

People learn to think by thinking, and to talk by talking. In explaining a theme to another, it becomes luminous to ourselves.

And so Fox foresaw, with a vision that was as beautiful as it was rare, that to educate an entire congregation you must make them all potential preachers. Then any man who rises to speak is aware that a reply may follow from his mother, his wife, his sister or his neighbor.

And so the listeners not only listened to the person speaking, but they also hearkened for the "Inner Voice" and watched for the "Light Within." In all of which method and plan dwells much plain commonsense to which the world, of necessity, will yet return.

George Fox was the son of a Leicestershire weaver and he was himself a weaver by trade. He had thoughts and he could express them. And so he traveled and preached in the market-places, at cross-roads, on church steps; just the religion of friendship—simplicity, industry, directness, truth.

No priests, no liturgy, no creed, no sacraments, no titles nor degrees—a religion of friendship! You should not kill your enemy, because he is your friend who does not yet understand you. To make war on others is to make war on yourself. Do as you would be done by. Fox had no intention of founding an organization, nor was he in competition with any other religion. Such a movement, of course, depends entirely upon the quality of the man who advocates it. George Fox had personality—character—and so people flocked to hear him speak.

In a short time Fox found himself in troubled wa

ters. He had offended the Catholics, Episcopalians, Presbyterians and Baptists, and to save himself and his people he finally banded them into an organization. About this time William Penn appeared (with his hat firmly on his head) and organized colonies of Quakers to go to New Jersey and Pennsylvania. The Quakers refused to accept of the sacrament, claiming that no one part of life was any more holy than the rest, and that no one man was any more worthy of performing a rite than another.

Parliament then stepped in and made church attendance compulsory, the sacrament obligatory, and the protest against war and advocacy of universal peace a misdemeanor. Those early Quakers were really people who graduated from the church. When the scholar graduates from school the teacher is proud, and friends send flowers and kindly congratulations. When you graduate from church the preacher declares you are lost, and the congregation calls you bad names. Up to 1689 things were not allowed to rest even there, for you were considered by the law to be the enemy of the State. In 1656 a thousand Quakers were in prison in England on account of their religious belief, several hundred had been hanged, a few were burned at the stake, many had their ears cut off, others had their tongues bored through. But strangely enough the number of Quakers increased. A king can't kill all his people, even if they are all wrong, and so in fear the government changed its tactics.

In 1689 came the Toleration Act, which put a stop to violent persecution, retaining merely the passive sort. The Quakers were excluded from all schools, colleges and universities, and from all right of franchise and the holding of political office; like unto the fond mother who orders her child to come into the home, and then when the child does not obey, says, "Well, stay out then!"

So the Quakers stayed out, not wishing to come in, but they had to pay tithes for support of the Established Church whether they attended services or not. This arrangement still exists in America, only it has to be worked by indirection: instead of compelling everybody to pay for the support of the clergy we reach the same point by allowing church property to be exempt from taxation.

Persecution having ceased the Quakers quit proselyting and therefore ceased to grow. But the traditions remained, and the sentiment of friendship of man for man remained to fertilize that wonderful year 1776, the year that man was really discovered.

A Liberal Education Plan for Swarthmore

BY WILLIAM I. HULL.

Reprinted from the Swarthmore College Phoenix.

The late President Hyde, of Bowdoin College, once said:

"To be at home in all lands and all ages; to count nature a familiar acquaintance and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of one's own; to carry the keys of the world's library in one's pocket, and feel its resources behind one in whatever task he undertakes; to make hosts of friends among men of one's own age who are to be leaders in all walks of life; to lose oneself in generous enthusiasm and cooperate with others for common ends; to learn manners from students who are gentlemen, and to form character under professors who are Christians, these are the returns of a college for the best four years of one's life."

Very much the same conception of a college education is implied by Owen Johnson in his "Stover at Yale": "'You know absolutely nothing,' said Brockhurst savagely. 'Here you are; look at yourselves—four years when you ought to learn something, some informing knowledge of all that has developed during the four thousand years the human race has fought its way toward the light, four years to be filled with the marvel and splendor of it all, and you don't know a thing.'

"'You don't know the big men in music; you don't know the pioneers and the leaders in any art; you don't know the great literatures of the world, and what they represent, and at the end of four years of education you will march up and be handed a degree—Bachelor of Arts! Magnificent! And we Americans have a sense of humor! Do you wonder why I repeat that our colleges are splendidly organized institutions for the prevention of learning? No, Sir, we are business colleges, and the business of our machines is to stamp out so many business men a year, running at full speed and in competition with the latest devices in Cambridge and Princeton.'"

When I was a college student, it was my ardent desire to make excursions into the realm of knowledge outside of my own group of studies; but apparently I was too busy for that; when I became a graduate student, I was still busier; and in the years which have passed since, I have been busiest of all. Therefore, I greatly fear that I shall never be able to achieve that youthful ambition on this plane of existence.

It does seem to me, however, that the broad, liberal foundation indicated by the above quotations, is most desirable for college students and should therefore be made entirely practicable for them.

Applying this ideal to Swarthmore conditions, it seems to me that the great things in the past and the latest developments and present problems in each great department of study, might be presented in a one year's course of six hours. To the fifteen existing departments of study in our curriculum, there should be added one more, namely, that of the fine arts, including painting, sculpture, architecture and music.

In a single year of study, of course, only the great things in each department, the mountain peaks of knowledge, could be taken up; but the meaning and full significance of the subject could be presented and still there would be opportunity for thirty hours of thorough work in connection with the major subject. The major work, no matter in which of the sixteen departments it would be chosen, might begin in the freshman year and extend throughout the college course.

By the plan outlined above, I believe that a college

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student could secure a broad and liberal foundation, an introduction and preliminary grasp upon each of the great branches of science and art, and at the same time could become thoroughly well grounded in a special or major subject.

Christian Education

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. *With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.*

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is to-day of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia or South America. This is the time of all times to increase such subscriptions.—*Roger W. Babson.*

Treatment of Americans in Japan

Statement by the International Friendship Committee of Federated Missions.

Learning that some home newspapers are stating that Americans in Japan are being mistreated by Japanese, inquiries were sent to American residents, including men connected with well-known business firms and missionaries who travel extensively over the Empire. Thirty-five replies were received from twenty-four cities and towns in all sections of Japan.

To the question, "During the past few months have you or any Americans known to you been mistreated by Japanese?" thirty-three answer with a positive "No." Two mention minor incidents, one adding, "Where occasion has been given for friendly explanation all friction has disappeared." The other says, "No harm done. Probably unpremeditated." One man sends a telegram from an extreme outpost, "Only kind treatment." In reply to personal inquiry the American Consul-General in Yokohama said that we might use the strongest words in the English language in denying the foundation for rumors regarding mistreatment of Americans.

In reply to the question, "How do conditions in this respect compare with those of the past?" twenty-eight state that there is no change, many taking occasion to refer to the cordial treatment they have received throughout their stay in Japan. Three state that perhaps conditions are slightly worse, and four note improvement. There is evidence in some of the letters of strong feeling among the Japanese as to the injustice of discriminatory legislation in America, but there is no indication that this is resulting in mistreatment of Americans.

GILBERT BOWLES, *Chairman.*
Tokyo. K. S. BEAM, *Secretary.*

The Wood Thrush

The Thrush's note is glorious,
Rising o'er all victorious
Silvery and clear:—
Cheery—my dearie, do you hear me?

'Tis well that singing birds can hear
Each other's voices, strong and clear,
O'er hill and dale!
They flit with glee from tree to tree
While songs prevail.

Poets are birds, and they can sing
Or soar aloft on fancy's wing;
Dispelling clouds of darksome fear
Striving each other's hearts to cheer
With love and home.

SUSANNA G. MAHAN.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FOURTH MONTH 30, 1921

Philadelphia Yearly Meeting

Some High Points of Interest to Be Considered.

It is known to many Friends, that a proposition to meet in joint session will come to the Yearly Meeting from Western Quarter. The subject has been considered in at least two other Quarterly Meetings, and much interest shown in it, but the essential unity necessary to warrant forwarding the proposition to the Yearly Meeting was reached only in Western.

The reasons in favor of such a course are that all subordinate meetings reporting to Philadelphia Yearly Meeting are joint, all Committees functioning for the Meeting are joint and all decisions made by the Meeting must have joint assent. It is usually simpler and more direct to function as a whole than in parts. It is uncomfortable for either Meeting to reverse its decisions if the other Meeting has arrived at a different judgment, and variations in the minutes of the two bodies easily creep in, and may become a source of confusion.

One of the influences against joint session is a real affection for this last remnant of a changing order. Philadelphia Yearly Meeting is the only body of Friends of the Liberal branch which follows the custom of separate session. This objection is not to be lightly passed over. Our loyalty and love for our traditions and customs is often the measure of our fealty to the permanent interests of our Society. An ever appearing objection is lack of space for joint session. This consideration could best be affirmed as valid, or relegated to oblivion as the case may be, by trying it and seeing whether we could be comfortable. Another objection is the fear, now on the part of the women, and now on the part of the men, that their respective freedoms of discussion would be abridged by meeting together. It is important that all consideration of the subject shall have solely in view the best interests of the Meeting as a whole. Trivial arguments, the pressure of special interests, or personal preferences ought to have no part in the decision as to our future course.

A second important matter to come before the Yearly Meeting is in regard to the manner of appropriating funds for carrying on the work of the Meeting. The Yearly Meeting's assessments have risen from $4,500 in 1909 to $20,000 in 1920. Not only the increased price of commodities, but a wider range of interests in the Yearly Meeting is responsible for this change. The amount of money now expended by the diversified activities of the Meeting, possibly requires a better method of business administration, than granting the requests for appropriations by each committee in turn, without any particular consideration of total amount or relative necessities. This year the possibility of adopting a budget system will be considered. Such a move has the support of logical business sense, as it would afford opportunity for a careful reviewing of the needs of Committees, before definite appropriations were made. On the other hand, caution is necessary lest economy, rather than extending and improving our Yearly Meeting work, become the ruling motive in a budget committee. To make such a system effective and satisfactory in operation, it is essential that the varied interests in which our members are working, shall all be dealt with in a sympathetic spirit.

The Corporation "Trustees" and eleven standing Committees will make reports of their labors. The delegates to the London Conference will officially give account of the mission entrusted to them.

The standing Epistle Committee will offer replies to letters of greeting received from many Meetings.

The consideration of the state of Society will bring again before us the high ideals of our profession, and the measure of our success in realizing them.

The evening programs present an interesting and diversified array of able speakers. With the exception of a single brief address, all speakers are chosen from outside our own membership. This permits us to gain the viewpoint of others working in fields dealing with many of the interests which we hold dear, and gives us a sense of kinship with all who seek to further intelligence, uprightness, and justice in the world.

Friends of Swarthmore College should read with special attention, the article by Dr. William I. Hull, which we reprint in this issue from the *Phoenix*. The student who hopes to gain from his college course a general background of the world's culture is largely disappointed to-day, both at Swarthmore and in many other colleges. He studies many cultural subjects, has opportunity to specialize in one of the arts, that of literature, and to take short courses in limited phases of other arts. But several of the major arts, music especially, are entirely neglected, and there are few courses which will help him to co-ordinate such knowledge as he does gain into a unified cultural background.

True culture is a thing of the spirit, cultivating the student's appreciation of the finer things in life; and unless this is provided, in addition to purely mental training, much of the potential value of education is lost. It is to be hoped that some definite developments may result from Dr. Hull's proposals. Such developments would be among the most valuable steps that could be taken toward the growth of the college.

Friends and the Labor Movement

BY A. J. MUSTE.

Secretary of the Amalgamated Textile Workers of America.

II. THE LABOR MOVEMENT AND INTERNATIONAL PEACE.

In a previous paper I attempted briefly to outline the chief aims of the labor movement, and asserted my conviction that Friends could heartily endorse them. In this paper I wish to say a word about the relation of the labor movement to the cause of international peace in which Friends are so deeply interested. There is no organized group in the world giving as effective support to the movement for abolishing war between nations as the labor movement. This is a broad statement, but there is evidence to support it.

At the outset it may be noted that industrial workers occupy in this matter a strategic position. From their ranks come a large proportion of the soldiers who do the actual fighting in time of war. They manufacture the munitions of war. They transport troops and munitions. Obviously, were the industrial workers to refuse to fight and to make and transport war materials, war would become impossible.

Precisely this state of affairs may ere long be realized. In the first place, the war through which we have just passed has dispelled any illusions the workers may have had as to the glory and glamour of fighting. Moreover, they are bitterly disappointed by the outcome of the war. They had been promised democracy and an improved standard of living. They have not obtained them. I believe that there is an almost universal conviction among organized workers that international war cannot gain them anything and must go.

In the next place, workers in general are attaching much less importance than formerly to racial and national lines. I do not think there is any appreciable feeling of enmity toward each other among the workers of the great nations recently at war. The workers in the great nations know that their interests are in peace and co-operation, not in strife and competition. Hence the very powerful movement among the workers' organizations in various lands to draw together in great international federations.

Recently we have had some very striking illustrations of what the labor movement may do to prevent and ultimately abolish war between nations. It was the English labor movement through its so-called Council of Action which some months ago prevented the English government from renewing its war against Russia, in alliance with Poland. Had England embarked on that war France, which was already surreptitiously fighting on the side of Poland, would have launched forth on the war on a grand scale. In all probability Germany and Japan would then have become involved somehow. Thus, the Great War would have been renewed, with consequences one shudders to contemplate. The English labor movement said *no* to the war-spirit, and the world was saved.

Recently a large number of Italian workers have refused to make or transport munitions of war.

Last Fall the convention of our own American International Association of Machinists at Rochester, N. Y., passed a resolution calling upon the heads of the American Federation of Labor to arrange for a convention of all the machinists' organizations of the world to develop and put into operation a world-wide plan of refusal to make and transport materials of war!

It may not be amiss for me to quote from a letter recently written to me by a very influential officer of this powerful labor union: "Let me volunteer to subscribe to any move that stands for peace on earth, good-will to all mankind."

It would be wrong to give the impression that the labor movement is wholly pacific in spirit, but I believe it is true that labor has set its face against war between nations and is bound to banish this evil from the earth. Surely at this point Friends can feel their unity with the labor movement, and they can support it as by far the most powerful organized agency in modern society working for the abolition of war.

Young Friends' Plans for Philadelphia Yearly Meeting

The Young Friends' Movement of Philadelphia Yearly Meeting has planned a program of attractive activities in connection with Yearly Meeting week. At four-thirty on Fifth month seventh, the general business meeting will be held. This will be followed by a talk by Joseph E. Platt, who is home on furlough from his service in China, on the subject, "Life the Greatest Game in the World According to Christ." Following the talk there will be a general discussion. A Young People's Supper will be held at six-thirty. The evening will be devoted to readings and music.

At three o'clock on First-day, Fifth month 8th, the annual William Penn Lecture will be delivered by Paul Jones, Secretary of the Fellowship of Reconciliation. His subject is "Hidden From the Prudent." All Friends are invited to this lecture. At four-fifteen there will be a young people's meeting for worship in the Cherry Street Meeting-house.

Between the afternoon and evening sessions of Yearly Meeting on Second, Third, Fourth and Fifth-day evenings, there will be Young People's Suppers, followed by informal conferences. The speakers at these conferences are to be David D. Griscom and Esther S. Johnson, Bliss Forbush, Margaret James and Lewis A. Taylor, and Walter H. Abell.

In conjunction with its annual letter to its members, the Young Friends' Movement is this year sending out a card containing the following material:

"The aim of Christianity is to help the individual to apply the spirit and principles of Jesus Christ to every day life. Believing that the Society of Friends has this message to give, the Young Friends' Movement asks that its members prepare themselves by—

1. Regular attendance and participation in Meetings for Worship.

2. Regular attendance and participation in Meetings for Business.

Fill in dates of Monthly and Quarterly Meetings.

Jan.	March	May	July	Sept.	Nov.
Feb.	April	June	Aug.	Oct.	Dec.

3. Active participation in some form of special service.

4. Daily reading and prayer.

"Young Friends in Baltimore, New York and Philadelphia Yearly Meetings are doing this. Will thee do it, too?"

The Interpretation of Quaker Service

"The general public has contributed such large sums of money to assist the various forms of relief abroad directed by the American Friends' Service Committee that a hearty expression of appreciation is due for this mark of confidence. At the same time it seems fitting that reference should be made to the Quaker ideals and that a brief interpretation should be given of the aim and spirit in which the work of relief is being carried on. The Society of Friends has endeavored to rise above sectarian aims. It does not wish to enter into rivalry with other denominations. It exists to interpret and to practice in a broad and inclusive spirit Christ's *way of life*. The very heart of this way of life seems to Friends to be human service performed in the spirit of love and sympathetic insight. They have felt it to be their mission to lighten the burden of human suffering. They have helped Indians, Negroes and peoples whom they found in distress. They have cared more about altering wrong conditions of life than about writing doctrinal creeds, and thus the work of relief in Europe has been a natural expression of their ideals.

"It can be said with perfect sincerity that Friends have not consciously used their work of relief as a means of denominational propaganda. They have assuredly not been aiming through their efforts to enlarge their own membership. They believe in certain ideals of life; they hold convictions about God and man and the Kingdom of God which they feel to be of universal significance; they conceive that the way of life which they have found can be practiced to profit regardless of denominational lines. They wish to see these ideals, these convictions, and this way of life spread through the world. They feel it to be quite right and proper to exhibit their faith and to express their spirit wherever they labor for human causes. They are convinced that men and women who are passing through the travail and tragedy of our times need spiritual relief and vision and faith in God as much as they need food and clothes. Ministry of the heart seems as urgent as ministry of hands. Friends, therefore, feel bound to carry a message of love and to reveal a vital faith while they are engaged in feeding bodies and reorganizing conditions of life.

"Those who contribute their funds to further the forms of relief which are administered by the Friends' Service Committee can be assured that the money will be used to save lives, to lessen suffering, to rehabilitate homes, to fortify human spirits and not to further political schemes, nor to propagate social theories nor to make converts to a sect. It will be made the bearer of love and good-will, of hope and healing."

Rufus Jones has thus, in a Minute adopted at the last meeting of the American Friends' Service Committee, interpreted the spirit and purpose that animate our work in Europe. It is an accurate statement that is based upon the actual practice of our representatives in the field. We have been feeling our way before reaching this clearly defined position. In the early days of one of our missions, pamphlets descriptive of the Friends' position were sent with every parcel of clothing that came from England. The undesirability of this practice was, however, quickly perceived. The American Friends were silently feeding hundreds of thousands of children, and their unobtrusive service was unquestionably conveying the Quaker message of good will. It was not long, therefore, before the use of Quaker pamphlets was limited to the response to specific requests.

These requests came. Articles appeared in prominent newspapers, such as the *Frankfurter Zeitung*, asking for information regarding the Quaker principles. Only recently the Social Welfare Office of the city of Jena forwarded a request for information in behalf of the Jena schools. It is an interesting one: "As token of the interest in the ideals of the Society of Friends we are asked to convey to you the fact that the schools of this city are thinking of including in their curriculum the historical development of the Quakers and the religion of service which is practiced by them. They have asked us to obtain for them the necessary historical material. We beg, therefore, that the Quaker Commission will, if possible, provide us with this material which we can transmit to the schools, or will inform us where we can obtain authentic data."

Anna Haines writes from Russia asking for pamphlets descriptive of the Quaker viewpoint. The universities of Germany have sent a similar request for the important authorities on the subject. Requests come also constantly to the head of the German Unit for public addresses which shall answer the question which has never ceased to arouse wonder mingled with admiration, "Why did the Quakers come to Germany?"

These requests are not surprising when one reflects upon the situation in Europe and particularly in the defeated countries. The disillusionment of the people with regard to the war and its supporters is profound. Since the State Church advocated support of the war, it is included in the popular condemnation. It not infrequently happens, therefore, that those the most hostile to the church system are the most idealistic. Since, in the minds of many, religion was intimately bound up with the church, in rejecting the church they have temporarily rejected religion also. The arrogant militarism of the victors intensifies in the minds of the thoughtful the revulsion against the use of force.

"Everywhere from the depths of the human soul there rises the cry for an inspired life, a spiritual reality, a communion in which a practice of understanding love transcends our unjust human 'justice.' The world of our day is in grievous need of a strong and deep religious impress."

It is to answer this need, as well as to relieve physical suffering, which Friends have made the ideal behind their service abroad. No one who appreciates the task and feels the responsibility which it lays upon us can be anything but humbled by it. We have done only a fraction of what it was our duty to do. Yet what we have done has met with a greater response than we could have dared to hope for. That this response is appreciative of the true spirit of Friends' work may be judged by the following quotation from an article in one of the German newspapers:

"It would be a proper thing for us in Frankfurt to honor by a simple monument the service of these quiet, modest men who in our morally ruined world embody the highest Christian virtues. We have not in mind an elaborate monument, to be erected in some noisy square of our city to proclaim aloud to all the world a deed which was done purely for its own sake. We are thinking rather of a memorial to be erected in

one of our children's playgrounds with the purpose of reminding the present and the future generations to contemplate and cultivate noble traits of character."

Our Relations With Mexico

Relations between the United States and Mexico have long been a source of concern to Friends, but first-hand, constructive material in regard to the subject has not been easy to obtain. It was with satisfaction, therefore, that those Friends who attended the Westtown Conference of the Fellowship of Reconciliation, listened to the address on relations with Mexico by Dr. George B. Winton, Secretary of the Committee on Co-operation in Latin America. Dr. Winton spent many years in Mexico as a teacher. He knows the people and the country, and speaks from the standpoint of one who can understand the Mexican outlook as well as that of America.

The problem of Mexico, he said, falls into four general phases. In the first place, it is necessary to recognize that the people of Mexico are of a different race, and one less advanced, than ours. Possessing originally a high civilization of their own, they were conquered by the Spanish gold-seekers, who for three hundred years deprived them of self-government. In 1823 the Mexican people gained their independence and set up their present republic, but three centuries of subjection had rendered them incapable of immediately assuming the responsibilities of government in the most enlightened way. We must first recognize, therefore, that, through no fault of their own, the Mexican people have had their development arrested, and that they are still struggling with the problems of government and of economic development. What they need is opportunity to work out their own problems undisturbed by hindrances from without, and then the disinterested help of nations which can give them the benefit of experience with the same problems.

In the second place, Mexico is a land of tremendous natural resources, and offers possibilities of gaining great wealth to those who develop it.

Thirdly, American citizens, having pushed the frontier westward to the Pacific, began to look for new fields of development, and soon extended the frontier of American interests into Mexico. They invested money in the development of its mines, oil fields, and other resources. These American investors have been without interest in the welfare of Mexico, having simply desired to enrich themselves through her resources. No country desires to see its resources and its citizens exploited for the gain of foreigners, and the Mexican government has frequently stood against this exploitation. When it has acted contrary to the interests of the American investors, they have sought to have the American government force the Mexican government to let them pursue their purposes. To do this would result in a military imperialism on the part of America, which would violate all its traditions of right international relations. It would mean war with Mexico, the loss of American lives, and could not be successful unless the United States government subjected Mexico to an imperialistic military rule, which no disinterested American could tolerate.

The only other course is to recognize Mexico as a less-developed, but free and independent government, having the right to determine its own internal policies, as much as we have the right to determine ours. Recognizing Mexico in this way, we could then treat with her from the standpoint of mutual interest. When she knew that we were sincere in this policy, she would give consideration to every justifiable demand on the part of American interests.

The fourth point which Dr. Winton stressed was the fact that the general public is entirely apathetic to the situation, leaving it to develop in the hands of special, and largely selfish, interests. Americans at large should devote more serious attention to finding out the facts of the situation, if the problem is to be solved in an enlightened manner rather than by the method of force toward which it is drifting at present. As the two best recent books on the subject, Dr. Winton recommended, "Mexico To-day and To-morrow," by E. D. Trowbridge, and "Intervention in Mexico," by S. G. Immen.

Theatre Meeting in Philadelphia

To-day the weary and suspicious world needs a better understanding of Christ's teachings, a renewed infusion of the Spirit of God, and a *great international Society of Friends,* even more than it did in the seventeenth century, when George Fox and William Penn carried the message throughout Old England and instituted the "Holy Experiment" in America.

We Quakers have a message and a mission for our generation. We have carried a gospel of love and the labor of love to many stricken nations. Yet right here in Penn's "City of Brotherly Love," there are thousands of lonely religious "Seekers," who crave the fellowship of a people compelled to know God only "Experimentally," as John Woolman expressed it. Such persons knowing little, or nothing, about Friends, have not been drawn to our meeting-houses.

Therefore, a year ago, under the concern that the Quaker Message should be shared with the people of Philadelphia, we tried the experiment of holding a theatre meeting. The occasion was such a pronounced success, that it was suggested to Friends in other cities, that they, too, try the experiment. The New York group held such a meeting recently, and is enthusiastic about the result. At the "World Conference of All Friends," held in London, the experiment was highly praised, and Friends everywhere advised to follow the precedent.

Such meetings represent the modern method of getting in touch with the masses of the people, and in principle, are a return to the custom of early Friends, or as a matter of fact, of all inspired teachers, throughout the ages.

We are appealing to all Friends to give us their inspirational and financial aid toward the support of the second theatre meeting to be held in Philadelphia, at three o'clock, First-day afternoon, Fifth month the first, in the South Broad Street Theatre. May we count on thee? Dr. Jesse H. Holmes will speak of the spiritual fundamentals of Friends, in an address, "The Message of Quakerism." Lucretia Mott L. Blankenburg will preside.

Please make checks to the order of Arabella Carter, 1305 Arch Street, Philadelphia, Pa.

For the Committee,
JOSEPH HAROLD WATSON, *Chairman.*

Registration for Summer School

The Summer School will have the privilege of the beautiful George School grounds and equipment for the ten days of the session. Those who have been to George School know the charm of the campus in the spring. The tennis courts, swimming pool, athletic field, woods and meadow, will be at the service of the students. We can also fill the commodious dormitories, dining-room, and lecture-room if we please.

Registrations are now being received at the Advancement Headquarters, 140 North Fifteenth Street, Philadelphia, and Friends are reminded of the desirability of sending in their reservations for rooms early.

The rates for board and tuition, placed at cost or under, are as follows:

	2 in a room	1 in a room
Full time	$25.00 each	$30.00
One week	19.00 each	23.00
Per day	3.50 each	4.00

Breakfast	$ .50
Lunch	.50
Dinner	.75
Room, one night	.75
Evening lectures, or morning period	.50
Course ticket for all lectures	5.00

The splendid program which is being announced promises an unusually attractive Summer School.

The Interim Report on Conditions in Ireland

The American Commission on Conditions in Ireland, of which Jane Addams, L. Hollingsworth Wood and Norman Thomas, Editor of *The World To-morrow,* are among the members, has submitted to its parent body, the Committee of One Hundred on Ireland, a report of the work accomplished to date. Copies of the report may be obtained from L. Hollingsworth Wood, Chairman, 501 Fifth Avenue, New York.

The American Commission on Conditions in Ireland, which submits this report, should not be confused with the American Committee for Relief in Ireland, with which Barclay Spicer, Walter C. Longstreth, William W. Price and other Friends have been connected. The former was organized for the purpose of definite political investigation of the Anglo-Irish situation; the latter entirely for the administration of relief, irrespective of parties and without regard to the determination of the responsibility for the distress to which relief is brought.

In introducing its conclusions, the Commission says that although efforts were made to gather evidence from all sides, "It must be pointed out that while the reports and documents gathered by the Commission present the case of Ireland from diverse points of view, the direct testimony available gives the case almost wholly from the Irish Republican viewpoint or from sources not unsympathetic to the application of the principle of self-determination to Ireland. In other words, the Ulster Unionist viewpoint and that of British officialdom in Ireland, in spite of every earnest effort of the Commission, were not represented among the witnesses. Diligent efforts were made to remedy this unfortunate defect."

Some of the conclusions reached by the Commission are that the Irish people have been deprived of the protection of the British law, to which they would be entitled as subjects of the British king, and of the moral protection granted by international law, to which they would be entitled as belligerents; that the British government has introduced into Ireland a large force of men, some of them convicts, and has incited them to unbridled violence; that the British forces have indiscriminately killed innocent men, women and children, and tortured others; have carried on a wholesale campaign of incendiarism, and destruction of villages, and of factories, creameries and crops in order to destroy the means of existence. That, "in spite of the British terror the majority of the Irish people having sanctioned by ballot the Irish Republic, give their allegiance to it; pay taxes to it; and respect the decisions of its courts and of its civil officials."

Brief Items of Interest

A short time ago 7,000 post cards were sent to Japanese business men throughout Japan asking for an expression of opinion on the subject of disarmament. Two thousand of the 2,060 replies received strongly favored a reduction of the naval building program.

Two great interdenominational Sunday-school organizations in the United States and Canada are uniting their efforts to put over a program of religious education that will more adequately reach the 26,000,000 children in the United States not now receiving any religious instruction. The significance of this is apparent when it is considered that religiously trained, they insure a Christian democracy to-morrow, and that untrained they are the potential criminals and anarchists and unsafe citizens of the future.

Twenty-seven churches of Roxborough, Manayunk and Wissahickon (Philadelphia) have organized an Interchurch Fellowship League, the object of which is to bring the congregations, irrespective of denominational affiliation, into closer Christian fellowship. A church forum and the maintenance of a statistical library will be part of the fellowship program. The churches will also participate in conducting a week-day religious school. In summer there will be open-air services, and services in the mills and industrial plants.

The National League of Women Voters assembled at Cleveland, Ohio, unanimously adopted a resolution, offered by Mrs. Catt, urging Congress to make August 26th, the day women were given enfranchisement, a Federal holiday.

A "John Burroughs Memorial Association" has been formed to preserve as memorials the haunts of the famous naturalist in the Catskills.

Dr. Francis G. Peabody, of Harvard University, who presented the graduating class (42 boys and 40 girls) to the Hampton Institute Board of Trustees, of which he is the first vice-president, declared that "the great discovery of General Armstrong was that education meant bringing the whole boy, the whole girl to committing the whole of life to the service of the world. The creed of Hampton has brought before us the three-fold nature of education—to think straight, to act promptly, to open the heart to the persuasion of love. No student graduates from Hampton who cannot earn his living by his hands; no student graduates from Hampton, however much handwork he or she may do, who does not reinforce that handwork with the cultural studies that give decision, definiteness, and facility to the mind."

"Blank amazement" well describes the feeling with which many people read that the New York Senate has passed by a large majority the Lusk bill providing that licenses to teach in the schools shall be granted to no one who believes in or who has advocated changes in the State or national government. The Assembly is expected to follow the example of the Senate. Gov. Miller's attitude seems to be unknown. The constitution of the United States and the constitution of the State of New York both contain sections providing for changes in their text and substance. Changes in our form of government by the constitutional process of amendment or by means of constitutional conventions are within the lawful powers of the people, and it follows that lawful agitation for changes may precede the actual constitutional process by which the changes may be effected. Teachers, like all other citizens, may advocate or believe in whatever changes they think desirable, and it becomes no official or authority to question their rights in such matters, so long as they do not turn their school rooms into places for propaganda.—*The Springfield Republican.*

The churches in Philadelphia are attempting to bring to bear the forces of good-will on the industrial question. The Committee on Industrial Relations of the Inter-Church Federation co-operated with the City Club in a luncheon on the 22nd, at which Harold Hatch, a representative employer, and Frank Morrison, Secretary of the American Federation of Labor, spoke on the topic, "Shall Employers and Employees Co-operate or Fight?"

Harold Hatch told of the plan of co-operation that is working successfully in the Dutchess Bleachery, Wappingers Falls, N. Y. In concluding he said that what is needed in industry is the spirit of brotherhood shown by the work of the Society of Friends in Europe.

Frank Morrison said the workers wanted to co-operate, but under the name of the "open shop drive" employers are attempting to strangle trade unionism, and this would mean a fight.

Ministers and business men were about equally represented, and ideals and practice were well mixed in the discussion. The luncheon was followed by a Social Service meeting for ministers and church workers, at which Dr. Worth M. Tippy, Social Service Secretary of the Federal Council of the Churches, told of the work being done in other cities by churches in neighborhoods where the working people live.

CURRENT NEWS

WESTBURY QUARTERLY MEETING.

The meeting on the 23rd was well attended, in spite of the extremely bad weather, and the break-down of one of the subway lines in New York, which last prevented several persons from attending.

Isaac Wilson, the only visiting minister, spoke in the meeting for worship, urging earnest endeavor to live the Christian life. "There are as many blind eyes and deaf ears in the world to-day as ever. How near do we approximate to even our own idea of 'a good man'? What kind of salvation will take hold of our human lives, and stir this 'common clay' of ours? It is as easy to live a Christian life in this present world as it is to prepare for the world to come. Let the searchlight of divine truth be turned upon our lives, and see wherein we lack. Have we demonstrated that the divine life is trickling through these human lives of ours, making them strong and bright?"

The regular business meeting followed.

The speakers at the afternoon meeting were Monsieur Pauleus Sannom, formerly Haitian representative at Washington, and now head of a commission from Haiti to present the cause of Haiti to the American people; Dr. G. B. Winton, Editorial Secretary of the Committee on Co-operation with Latin America; and Professor Hunt, of the Fort Valley High and Industrial School, of Fort Valley, Ga., who was unexpectedly in town, and was asked to speak a few words.

Monsieur Sannom outlined in a few words Haiti's history and struggle for independence, stating that from 1804 to 1915 the republic had managed its own affairs without interference. Since that time the country has suffered from military censorship, martial law, court-martials of civilians, American military rule. The national legislative body has been suppressed. There has been much enforced labor for military ends. "Our country," said Mr. Sannom, "is being ruled by American martial law. We appeal to the sense of justice of the American people. We trust to that sense of justice."

Professor Hunt, of the Fort Valley, Ga., school, spoke of the murders of peons in that State, which have lately shocked the country. He said "Peonage is an old custom in which comparatively few realize that there is anything wrong. We must work up public sentiment, and a higher Christian education against it. Things are improving in Georgia. There are some men in the State who are speaking out plainly against certain conditions, and are staying there. A few years ago, if they spoke out, they usually had to move. That they stay, now, is significant. The colored children are getting a better chance for education than they did a few years ago, but it is still a very poor chance. The public funds for education are too scanty and not fairly divided between the white children and the colored. But there is no cure for the bad conditions except Christian education—more schools and better schools.

Dr. Winton then spoke on relations between the United States and Mexico. In substance his talk was much like that which he delivered at the Westtown Conference of the Fellowship of Reconciliation. A report of the latter address is given on another page of this issue.

WESTERN QUARTERLY MEETING.

At London Grove, Pa., on the 19th of Fourth month was an occasion for much business, as well as deep spiritual and social intercourse with one another.

After a profitable season of silent waiting, Mary Heald Way impressively called our thought to the great amount of *waste* of spiritual power there must have been in the years since our ancestors established the meeting at this place.

Again and again, year after year, over and over has the call for the best and highest in spiritual development been echoed and re-echoed within these walls, from the humblest to the most gifted of our ministry. We cannot offer the excuse that we have not heard the call with the outer ear from human lips as well as from the divine monitor within. But have we utilized to our individual profit and for the highest endeavor in all our varied human relations the oft repeated interpretations of the divine impulses so wonderfully portrayed and obeyed in the life of Jesus whose example we have so often been exhorted to follow? These searching queries must have aroused in every heart the keenest sense of our individual responsibility.

Augustus Brosius made an earnest plea for the better Christ-like way of love as an answer to our already aroused desires. Again we were called to the past for evidence that hate begets hate, and how the wonderful power of love has been exemplified in promoting love. Friends have the great opportunity just now of proving in this world of unrest and hate the efficiency of that better way of love which drives out all selfishness.

Again the inward query, will we faithfully meet the call and the opportunity?

Samuel H. Broomell briefly but feelingly asserted that there is but *one sure foundation* to satisfy our longing for the better life and that is perfect obedience to that light which comes to every living soul which seeks.

An impressive short period of silence and we entered upon the business of the meeting with the feeling that the spirit of devotion would still be with us to guide in every decision. The advices were read from the Discipline. These and the first query called forth an appeal for that spirit of reverence which will help us to *know* of a growth of the divine in our lives. Following the answers to the ninth query a desire was expressed to know whether the First-day School vacations bear any marked relation to the attendance of the meeting. The twenty-fourth annual report of our Boarding Home Committee told most interestingly of their family of twenty-eight members. High appreciation was expressed of the management by the committee and those in charge at the Home as well as for some liberal bequests in the past year.

A lengthy detailed report of the activities of the Philanthropic Committee was given, bearing evidence of work for Child Welfare, Temperance, Law Enforcement, Peace, and against all forms of gambling. The report emphasized the need of closer investigation regarding the clearness of our own membership in answering the fifth query. A proposition to prepare and send out to our adult membership an individual questionnaire was united with, in the hope that an aroused conscience may result before we can expect even reasonable success in eliminating gambling devices from our fairs and carnivals. In this way we hope to meet the need for a campaign of education to get our youth and even adults to think and examine more closely before participating in any seemingly innocent enterprise for a worthy cause, and know whether it has in it any element of lottery or chance that may mean ruin to a character not yet so well developed as not to need the positive influence of those stronger

Appointments were made to represent our Quarter at the coming Yearly Meeting, and all were ready for the lunch and social hour when the business was all finished. The day was surely one of profit.

About seventy persons who attended the Town Hall Meeting in New York have sent their names as being interested in Friends, and wishing to know more of them. For the benefit of these, or others who may be interested, and of Friends themselves, Elbert Russell has consented to come to New York twice more to continue the message which he delivered at the Town Hall on the 10th of Fourth month. On Fifth month 2nd, he will speak at the meeting-house at 221 East Fifteenth Street, and on the 18th, at 144 East Twentieth Street. The hour will be 8 o'clock, and the subject, in each case "Quaker Principles." All are invited.

Mark H. C. Hayler, who is in charge of the Quaker Embassy in Paris, has written a letter inviting everyone who expects to visit France this summer, to visit the Embassy, 20, Avenue Victoria, which is in the very heart of the city. He suggests that they make a note of it before starting, so it will not be forgotten, and arrange if possible for a day's trip to Chalons to see the new Friends' Maternity Hospital.

The Central Committee of Friends' General Conference is invited to meet at George School during the Summer School, and is planning to hold its sessions beginning Sixth month 24th and over the first week-end of the Summer School.

Members of the Central Committee will be entertained at the rates offered the Summer School.

William C. Biddle visited the group of Friends at Pennsylvania State College on First-day, Fourth month 17th. Friends' Union, the house which Friends are conducting there, is going on nicely. Visitors are very welcome at the meeting held every First-day evening. E. Maria Bishop, of England, visited this meeting First-day the 24th.

Gilbert Kent Preston, of Friends' Select School, Media, has been awarded "Honorable Mention" by the Pennsylvania Society of Colonial Dames, in a Prize Essay Contest on William Penn.

Dr. Samuel C. Palmer, of Swarthmore College, gave an illustrated talk at Swarthmore Preparatory School on our birds. He has a fine collection of slides.

It was announced on April 19th, that the American Friends' Service Committee has taken over the relief work for children in Russia. The American Red Cross has turned over to the Friends large quantities of food and medical supplies and some money for the work. Milk and oil, valued at $100,000, were received from the Hoover organization. The Friends will co-operate with the Soviet authorities, it was said, but will retain control of all supplies.—*Ledger* (Philadelphia).

Hamilton Holt, editor of *The Independent*, spoke at Friends' Meeting at Swarthmore, Pa., April 10th. His subject was "The International Outlook and the League."

The summer term at Woolman School from Seventh month 5th to Eighth month 13th follows the Summer School at George School, from Sixth month 24th to Seventh month 4th. By attending both schools students can secure the equivalent of eight weeks' instruction.

Swarthmore Friends were glad to be able to greet President Swain at meeting on the 24th.

Rufus M. Jones, Chairman, and Wilbur K. Thomas, Secretary, of the American Friends' Service Committee, expect to sail on May 14th, to visit Friends' work in the different countries of Europe. They will be away several months.

NEWS ITEMS FROM ENGLAND.

At Sydenham Preparative Meeting it was decided in the event of the Coal Crisis developing, to offer the use of the local Friends' meeting-house to local trade unions and other organizations whose members might be thrown out of employment owing to the strike, as a rest room and meeting place. It is felt that service to the community would be done by providing opportunities for men to discuss matters in an atmosphere free from the provocative influences of the public house and the use of intoxicants, and would obviate some of the demoralizing standing about in possibly adverse climatic conditions, all circumstances tending to give the opportunity for the furthering of councils of violence.

The C.O.'s of the south of England met together recently, just five years from the time of their first great convention at Devonshire House, when the arrest of most of those present was imminent. Two years ago 1,200 who had spent at least thirty months in prison were liberated. Messages of greeting were received from German C.O. organizations, some of which were holding simultaneous gatherings in honor of the stand taken by their English comrades, to whom a hearty invitation for visits during the summer was extended.

William E. Sweet, Swarthmore alumnus, has undertaken to arouse in the college students of America an interest in national and world affairs, and to thus awaken within them a sense of obligation to take their part in these affairs. Prominent teachers like Charles W. Eliot, President Emeritus of Harvard; H. N. MacCracken, President of Vassar, and Francis Neilson, editor of *The Freeman*, have entered this important work, and it was on a tour of colleges that Mr. Sweet paid Swarthmore a visit and addressed the students.

PUBLICATIONS OF INTEREST TO FRIENDS

THOUGHT RELICS; by Rabindranath Tagore. The Macmillan Company. Short prose reflections on different subjects. A review of this book will appear later.

WHAT CHRISTIANITY MEANS TO ME; by Lyman Abbott. The Macmillan Company. 1921. 194 pp. A review of this book will appear later. It is a spiritual autobiography, and "is an endeavor to state simply and clearly the results of these sixty years of Bible study, this more than sixty years of Christian experience."

ST. STEPHEN'S HOUSE, compiled by Anna Braithwaite Thomas and others, being an account of Friends' Emergency Work in England, 1910 to 1914. Published by the Emergency Committee for the assistance of Germans, Austrians and Hungarians in Distress, and may be obtained at Friends' Bookshop, 140, Bishopsgate, London, E. C. 2. The foreword says: "The work of the Emergency Committee herein described was carried on by a few hundred men and women at a total outlay of less than £100,000. The work was begun with the deliberate intention of obeying the commands of Christ in the treatment of one's enemies, and it has met with a success that is out of all proportion to the efforts put forth."

RELIGION AND BUSINESS; by Roger Babson. Macmillan Co. 1921. Perhaps Mr. Babson does not define religion quite as most people define it. He holds no brief for orthodoxy, discounts all theology as irrelevant and has no interest in future rewards and punishments. Religion is to him a social motive power, but it depends none the less upon what we are wont to regard as supernatural sources. The author is inclined to assimilate all such spiritual facts, including the significance of prayer, to the domain of science. And he makes no apology for judging religion in terms of business productiveness. "The best religion is the religion of those people who will win out in competition with peoples having other religions."

But the book gives small comfort to the mammonistic business man of to-day. Capitalism is denounced as definitely as Socialism. The author regards the former as a creed of materialism and sloth; the latter, he says, "is distinctly opposed to the teachings of religion and cannot be defended consistently by the church."—*Book Review Service, Federal Council of Churches.*

FIRST-DAY SCHOOL LESSON LEAVES—"The Old Testament Idea of God," prepared by Elbert Russell, of Woolman School. "Finding God," I, for use by Junior classes, deals with the presence of God in the stars, the flowers, in everyday life, with artists, poets, etc. These lesson leaves may be obtained by First-day Schools, free of charge, by application to the Central Bureau, 154 North Fifteenth Street, Philadelphia.

Magazines published in the interests of the Colored People: "THE CRISIS," published monthly by the National Association for the Advancement of Colored People, 70 Fifth Avenue, New York. Price, $1.50 per year. "THE SOUTHERN WORKMAN," published monthly by the Hampton Normal and Agricultural Institute, Hampton, Va. Price, $1 per year. These magazines are placed in the Reading Room of the P. Y. F. A., by the Anti-Lynching Committee, for the use of people seeking information on inter-racial matters, and are especially valuable as media of the latest news in race affairs which are changing almost overnight.

"THE WHY, WHAT AND HOW," a leaflet dealing with the growth of the forces back of the Eighteenth Amendment, by Homer W. Tope, D.D., State Superintendent of Pennsylvania Anti-Saloon League.

BIRTHS.

SMITH.—At Buckmanville, Pa., on Fourth month 15th, to S. Wilfred and Sara Row Smith, a daughter, named RACHEL ELIZABETH SMITH.

DEATHS.

ELY.—Near Washington's Crossing, Pa., his home, T. NEWLIN ELY, on Fourth month 2nd, in his 61st year. A member of Makefield Monthly Meeting.

HOLLOWAY.—On Third month 5th, at Lincolnville, near Wabash, Ind., JOB HOLLOWAY, aged 89 years. He was born in Starke Co., O., in 1832, the son of Jason and Jane Rawls Holloway, with whom he moved in 1842, to Wabash Co., Ind., when the country was new and an almost unbroken forest, abounding in wild game. At the age of 19, he went to Richmond, Ind., to learn the blacksmith's trade, later obtaining a position in Cincinnati, O., but when typhoid fever stopped his work, he returned home, and after recovering, he built a shop at Lincolnville, in 1853, the first business of the village. In 1855, he was married to Rebecca Copeland, and they at once built a house, in which, though it was enlarged and altered, he lived 66 years, she having died in 1895.

Five daughters were born to them, all of whom are living—Louisa E., of Lincolnville; Cynthia E. Holloway, of Hutchinson, Kans.; Jennie Pressler, of Lincolnville; Anna Lukens, of Red Bluff, Calif., and Lola E. Owen, of Polo, Ill.

In 1900 he was again married to Louisa Copeland Rogers, who at the advanced age of 90 years, still survives. Of his father's family of thirteen children, but one brother, Silas, of North Manchester, Ind., still survives.

A birthright member of Friends, the Meeting was to the last one of his deep concerns, and as he and his wife became unable to go out, the Meetings were brought to their home. His subscription to the INTELLIGENCER began in his early married life, and continued as long as he or his wife could see to read it—a year or so ago.

He was of a quiet, even temperament, never complaining, and will be greatly missed by his friends and neighbors.

RUSSELL.—LOUISA A. WRIGHT RUSSELL, of Unionville, Centre County, Pa., on Fourth month 19th, after a few days' illness, aged 71 years. Her funeral was attended by a large number of her friends, in which are included all of her townspeople.

She was indeed a lovely character, exerting a strong influence for good on all who came in touch with her.

Cultured, yet modest in her mental attainments, she kept in touch with the best literature of the day. None could come to know her without a revelation of her fineness of intellect, as well as of her beauty and strength of character.

Her husband, Dr. Edw. A. Russell, an invalid, survives her, also a son, Dr. Edw. Russell, of Bangor, Maine.

STILLWELL.—At Crosswicks, N. J., Fourth month 19th, CATHERINE W., wife of Howell Stillwell, aged 75. Interment North Crosswicks Cemetery.

VERLENDEN.—Following a two days' illness from pneumonia, WILLIAM LANE VERLENDEN, prominent banker, manufacturer and civic leader, of Darby, at his home in that borough. He was seventy-three years old. Mr. Verlenden is survived by two sons and four daughters: A. T. and J. S. Verlenden, of Darby; Mrs. I. F. Paschall, of Jenkintown, and the Misses Mary, Ruth and Susan Verlenden, of Darby.

PHILADELPHIA YEARLY MEETING.

PROGRAMME.

Seventh-day, Fifth Month 7th.

Meeting of Ministry and Counsel, in Race Street Meeting-house, 10.00 A. M. and 2.00 P. M.

4.30 P. M. in Cherry Street Meeting-house, Seventh General Conference of Young Friends' Movement; Reports and Announcements; "Life the Greatest Game in the World According to Christ"—Joseph E. Platt. General Discussion.

6.30 P. M.—Young People's Supper.

8.00 P. M.—Readings and Music, Central School Lecture Room.

First-day, Fifth Month 8th.

10.30 A. M.—Meetings for Divine Worship in Race Street and Cherry Street Meeting Rooms; likewise in the other city meeting-houses, except Fairhill. Meeting for Worship for Children between the ages of 9 and 14 years in Central School Building.

2.15 P. M.—Meeting of New Central Committee of Young Friends' Movement in Room No. 4.

3.00 P. M.—Seventh William Penn Lecture. "Hidden from the Prudent"—Paul Jones, Secretary of Fellowship of Reconciliation.

3.30 P. M.—Meeting for Divine Worship at Fairhill.

4.15 P. M.—Young People's Meeting for Worship in Cherry Street Meeting-house.

7.30 P. M.—Meetings for Divine Worship at Race Street and West Philadelphia.

Second-day, Fifth Month 9th.

9.15 A. M.—Meeting for Divine Worship, Central School Lecture Room.

10.00 A. M. and 2.30 P. M.—Business Sessions of the Yearly Meeting.

5.00 P. M.—Meeting of Representative Committee in Room No. 1.

6.00 P. M.—Young People's Supper Conference—"The Meeting for Worship," David D. Griscom, Esther S. Johnson.

8.00 P. M.—Meeting under care of Committee on Peace and Service—"The Spirit of Internationalism"—Norman M. Thomas.

Third-day, Fifth Month 10th.

9.15 A. M.—Meeting for Divine Worship, Central School Lecture Room.

10.00 A. M. and 2.30 P. M.—Business Sessions of the Yearly Meeting.

1.30 P. M.—Meeting in Interests of Our Southern Schools —Central School Lecture Room.

6.00 P. M.—Young People's Supper Conference—Young Friends and Service—Bliss Forbush.

8.00 P. M.—Meeting under care of the Committee on Philanthropic Labor—"Prisons—A Possible Asset."—Thomas Mott Osborne.

Fourth-day, Fifth Month 11th.

9.15 P. M.—Meeting for Divine Worship, Central School Lecture Room.

10.00 A. M. and 2.30 P. M.—Business Sessions of the Yearly Meeting.

1.30 P. M.—Meeting under care of Friends' Neighborhood Guild, Central School Lecture Room.

6.00 P. M.—Young People's Supper Conference. "Friends and Their Opportunity."—Margaret James, Lewis A. Taylor.

8.00 P. M.—Meeting under joint care of the Committees on First-day Schools, George School, and Education. Addresses by George A. Walton and Dr. Richard W. Hogue. "The Relation of Religious Education to a Life of Service."

Fifth-day, Fifth Month 12th.

10.30 P. M.—Meetings for Divine Worship, Race Street and Cherry Street.

2.00 P. M.—Meeting of Joseph Jeanes Committee (place to be announced).

2.30 P. M.—Business Session of Yearly Meeting.

5.00 P. M.—Meeting of Representative Committee (new) in Room No. 1.

6.00 P. M.—Young People's Supper Conference. "A People Chosen of God"—Walter H. Abell.

8.00 P. M.—Meeting under care of Anti-Lynching Committee. "Inter-Racial Relations in the North"—John Haynes Holmes.

Sixth-day, Fifth Month 13th.

9.15 A. M.—Meeting for Divine Worship, Central School Lecture Room.

10.00 A. M. and 3.00 P. M.—Business Sessions of the Yearly Meeting.

COMING EVENTS

FOURTH MONTH.

30th—Philadelphia Quarterly Meeting, at 15th and Race Streets, Philadelphia. 1.30 P. M., Meeting of Ministry and Counsel, preceding day at 3 P. M.

30th—Gwynedd Monthly Meeting at Norristown, at 3.30 P. M. Box supper at 6 P. M. George A. Walton will speak on "Keeping Alive," at 7.30 P. M.

FIFTH MONTH.

1st—Address, "The Message of Quakerism," by Dr. Jesse H. Holmes, at the South Broad Street Theatre, Philadelphia, at 3 P. M.

1st—Conference in New York at the Meeting-house, 221 E. 15th Street at 12.10 P. M. Subject—The Immediate Future in Europe. Speaker—Horace M. Kallen, of the New School Research.

1st—Purchase Quarterly Meeting, held at Amawalk, N. Y., 10.30 A. M. (Standard time) and 2 P. M. Joel Borton is expected to attend. Trains will leave Sedgwick Avenue, at 8.15 A. M.; Elmsford, 9.07; Millwood, 9.38. Returning leave Amawalk, 4.41 P. M.

1st—Philadelphia Quarterly Meeting's Visiting Committee expects to attend Merion Meeting, at 10.30 A. M.

1st—First-day at 3 P. M. The usual semi-annual Community Meeting for worship will be held at Chichester Friends' Meeting-house, under care of the Circular Meetings Committee of Concord Quarterly Meeting. All interested persons are welcome; young people particularly invited. Train leaves 24th and Chestnut Streets for Boothwyn at 1.30 P. M.; Darby, 1.43; Chester, 2.00; returning about 4.45 P. M. Trains will stop at Cross Road near the meeting-house.

1st—West Philadelphia First-day School, 35th Street and Lancaster Avenue. Closing exercises, 9.45 A. M.

1st—New York and Brooklyn First-day Schools will meet with the Flushing First-day School in the old Flushing Meeting-house. All will attend Meeting together, and eat a box-lunch in picnic fashion. Members of the Brooklyn School will go out by automobile, starting from their meeting-house at 8.45.

1st—Dr. O. Edward Janney expects to attend meeting at Woodlawn, Va., and Daniel Batchellor, at York, Pa.

2nd—Nine Partners Half Yearly Meeting will be held in the old Stone Meeting-house, at Clinton Corners, N. Y. Rachel Davis DuBois expects to be present.

2nd—Elbert Russell will give a talk on "Quaker Principles" at the meeting-house, 221 East 15th Street, New York, at 8 o'clock. This is an aftermath of the Town Hall Meeting.

2nd—Easton and Granville Half Yearly Meeting, at Granville, N. Y.

5th—Abington Quarterly Meeting, at Horsham, Pa.

6th—Lecture by Paul M. Pearson on "The Demands of the Present Day Upon Schools" in Plymouth Meeting-house, Plymouth Meeting, Pa., at 7.45 o'clock.

7th—Farmington Half Yearly Meeting, at Orchard Park, N. Y.

7th and 8th—The New York Young Friends' Movement is to be the guest of the Plainfield Young Friends' Association. Young Friends are invited to go out on any afternoon train. Tennis and games in the afternoon, a Young Friends' meeting and social hour in the evening is the program for Seventh-day. Visitors are to spend the night with Friends in the town. On First-day, all will attend First-day School and Meeting, eat a box-lunch at the meeting-house, and then enjoy a "hike" to the hills. Young Friends who wish to attend, are asked to send their names to Anna L. Curtis, 221 E. 15th Street, New York.

9th—New York Monthly Meeting, at 221 East 15th Street, New York, at 7.30. Supper will be served at 6 o'clock. The Meeting for Ministry and Counsel will meet at 5. All interested are invited to attend.

9th—Miami Quarterly Meeting, at Waynesville, Ohio.

14th—Salem Quarterly Meeting, at West, near Alliance, Ohio.

14th—Shrewsbury and Plainfield H. Y. Meeting, at Manasquan, N. J.

14th to 16th—Fairfax Quarterly Meeting at Hopewell, Va. Joel Borton, O. Edward and Anne W. Janney expect to attend. The Meeting for Ministry and Counsel will be held on the 14th, at 3 P. M. On First-day, meeting for worship will be held at 11 A. M., and the First-day School Union at 2 P. M. On Second-day, the 16th, meeting for worship at 11 A. M. will be followed by the business session of the Quarterly Meeting. Friends coming by B. and O. train will get tickets either to Wadesville or to Stephenson, Va. By C. V. train, get tickets to Clearbrook, Va.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING APRIL 18TH.

Five Years Meetings (For General)	$3,402.15
Philadelphia Yearly Meeting (4th and Arch Streets).	
Yearly Meeting, Treasurer	4,102.18
Chester, N. J., Mo. Mtg.	10.00
Abington Mo. Mtg.	8.00
Philadelphia Yearly Meeting (15th and Race Streets).	
Buckingham Mo. Mtg.	10.00
Orange Grove Friends, Pasadena, Calif.	25.00
Other Meetings.	
Westbury Mo. Mtg. (New York Hicksite)	490.00
First Friends' Church, Cleveland, Ohio	24.00
Contributions for General Fund	768.36
For Germany	8,261.70
For Austria	979.50
For Russia	924.34
For Poland	31.00
For Serbia	2.50
For Syria	86.66
For Armenia	3.00
For Clothing Work	139.00
Miscellaneous Payments and Refunds	758.69
	$20,026.08

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SHIPMENTS RECEIVED.

DURING WEEK ENDING APRIL 16TH.

Delaware, Wilmington; Illinois, Chicago; Massachusetts, Roxbury, South Westport, Northampton; Missouri, St. Louis; Maryland, Ednor; New York, Albany, 178 East 70th Street; New Jersey, Camden; Ohio, Barnesville; Pennsylvania, Haverford (3), Philadelphia (2), Millville, Gwynedd, Swarthmore (3), Hancock's Bridge, Wawa, Germantown (3), Media (2), Secane; Virginia, Lincoln; Washington, D. C. *Mennonites*—Line Lexington, Pa.; Elida, Ohio. German Relief, Philadelphia, Pa. (2); Wilmington, Dela. (2); Buffalo, N. Y.

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CHANGES IN PERSONNEL.

Returned—Raymond C. Hunnicutt and Eldred H. Ferguson, both of Whittier, California, returned April 16, 1921, from France via Africa.

An advertisement from a Siamese newspaper: "The news of English, we tell the latest. Writ in perfectly style and most earliest. Do a murder get commit we hear and tell of it. Do a mighty chief die, we publish it, and in borders of sombre. Staff has each one been college, and writ like the Kipling and the Dickens. We circulate every town and extortionate not for advertisements. Buy it."—*Christian Register.*

HOTELS.

Buck Hill Falls

The Golf Course will open on Fifth month First for the 1921 season. The greens are in excellent condition for this season of the year, some of them are even better than usually found in June.

Although our supply of accommodations is exhausted for the mid-season months, yet we have a variety to offer for the months of May and June. These two months are becoming more popular each season, for there is plenty to do and usually ideal weather conditions.

THE INN

BUCK HILL FALLS, PA.

STRATH HAVEN INN

SWARTHMORE, PA. ALWAYS OPEN
Of special interest is the
POMPADOUR TEA ROOM
Miss Charlotte Heath in charge. Afternoon Teas, Table parties, Dinners, Luncheons and Banquets carefully and skillfully served. New fire-proof garage on premises.
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ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

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ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

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Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
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REGULAR MEETINGS.

BUFFALO, N. Y.—Friends' Meeting will be held in Buffalo, N. Y., every third First-day in each month, at Calvary Church Community House, Delaware Avenue, at 3 P. M.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

INDEFINITE AGE.

Registration Officer (to spinster)—"Your name, please."

Spinster—"Matilda Brown."

Registration Officer—"Age?"

Miss Brown—"Have the Misses Hill, who live next door, given you their ages?"

Registration Officer—"No."

Miss Brown—"Well, then, I'm the same age as they."

Registration Officer—"That will do." Proceeding to fill in all particulars, he murmured: "Miss Brown, as old as the hills."—*Exchange.*

———o—o—o———

COULDN'T DEPORT HIM.

"Redwood Bailey," the famous American Indian, was arrested sometime ago for a "seditious" speech made to a street crowd. The "cop" taking him in charge said, "If you don't like this country, why don't you go back where you came from?"—*Pearson's Magazine.*

———o—o—o———

"Cancel my order at once," came the telegram to the factory. The owner perpetrated the only new joke in the millennium. His telegram in reply read: "Your order can not be canceled at once. You must take your turn."—*New York Evening Post.*

———o—o—o———

HIS TASTE.

"Pickles and charlotte russe, hey? These women give some queer orders, don't they?" "Yes, sir," asserted the waiter. "What's yours?" "Piece of hot mince pie with two portions of ice cream on it."—*Exchange.*

———o—o—o———

Old Farmer (to soldier son just returned from the front)—"Well, Dick, what be these tanks like that there's so much talk about?"

Son—"Why, they're just wobbling thing-amabobs, full o' what-you-may-call-er, and they blaze away like billyo!"

Old Farmer—"Ay, I heard they was wonderful things, but I never could get any details afore."—*Kind Words.*

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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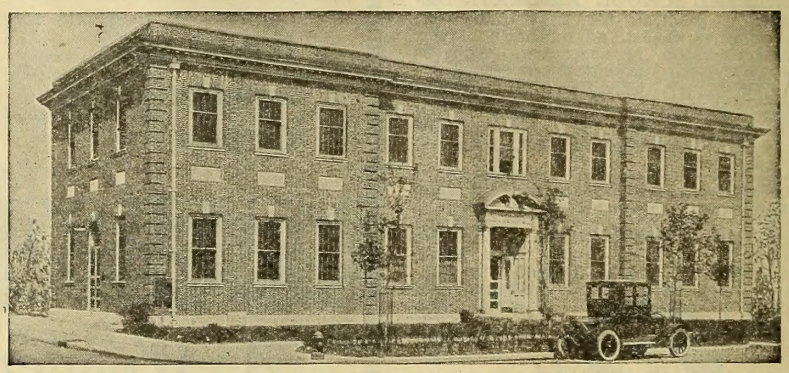
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FIFTH MONTH, 7, 1921 VOLUME 78 NUMBER 19

QUAKERISM IN INDUSTRY

THE REPORT OF A CONFERENCE OF ENGLISH EMPLOYERS, CHIEFLY MEMBERS OF THE SOCIETY OF FRIENDS, HELD AT WOODBROOKE, ENGLAND, APRIL 11-14, 1918.

MANY Friends' Meetings have recently given attention to the problem of the relation of Christian principles to present-day industrial conditions. The report which follows is one of the leading contributions which Friends have made to the consideration of this subject.

This report was drawn up by a conference of English employers, representing seventy-five firms of all varieties, and employing a total 44,000 workpeople. The material which it contains is valuable because it comes, not from teachers or preachers telling what others should do, but from men who are actually directing industries themselves, and who are seeking light in regard to their Christian obligations toward those employed in their own factories. The report is a statement of the principles which they concluded should guide their industries. Later we hope to print material describing what steps some of these employers have actually taken toward applying these principles.

Owing to our limited space, considerable portions of the report have had to be omitted.

REPORT.

For some time past a number of employers belonging to the Society of Friends have been feeling, as many others are doing, the duty of examining the way in which their religious faith can be given fuller expression in business life. The following statement, designed as a stimulus to practical action, is an attempt to see how the Christian conception of the divine worth of all life affects our modern industrial life, and in particular the relationship between employers and employed.

We have sought in the course of our discussions primarily to discover and define the duties of employers within the present industrial system, not because we hold a brief for it or regard it as ideal, but because the task of changing it immediately is beyond the power of individual employers or groups of employers. The duty of the individual employer, not the duty of the State or of society, is the subject we have sought to explore; and, for most of us, does not our business afford at the moment one of the greatest opportunities we have of serving our fellow-men, and have we yet ever fully tested the potentialities of the present system, whatever criticisms may be urged against it, as a field for applied Christian ethics?

The point of view from which we have sought to approach the problem is that employers are persons fulfilling certain necessary functions of organization in the great process of industry, side by side with all others engaged in performing the other functions necessary to the maintenance of that process, and that each of these functions demands its own qualities of character and capacity and carries with it its own obligations and responsibilities. We speak only for employers engaged in the actual management of businesses, but we wish to state our opinion that shareholders cannot divest themselves of their responsibility for the conditions under which their dividends are earned.

We place what we believe to be our true status and function in society in the forefront of our statement, because we believe that its full recognition is the first need of industry to-day. We believe that it is only in so far as those engaged in industry are inspired by the true spirit which regards industry as a national service, to be carried on for the benefit of the community, that any general improvement in industrial relations is possible.

The attitude of the Society of Friends towards all questions of human relationship, both between and within the nations, has always been based upon the desire to realize the principle of true Brotherhood. The attempt to apply this principle to such questions as War and Slavery does not relieve us of the necessity of facing its implications in our industrial relationships. Rather we are called to a most careful investigation of our whole attitude to the use of money and the relations between employers and employed.

With this initial explanation, we give our conclusions under the following heads:—

(1) Wages.
(2) The Status of the Workers.
(3) Security of Employment.
(4) Working Conditions and the Social Life of the Workers.
(5) Appropriation of "Surplus Profits."

I.—WAGES.

We believe that the following propositions may be

laid down with regard to wages:—

(1) In determining the rate of wage to be paid, a distinction must be drawn between the minimum or Basic Wage and wages above the minimum, which may be referred to as Secondary Remuneration. The former should be determined primarily by human needs; the latter by the value of the service rendered.

(2) *The Basic Wage.*

(a) Men. The wages paid to a man of average industry and capacity should at least enable him to marry, to live in a decent house, and to provide the necessaries of physical efficiency for a normal family, while allowing a reasonable margin for contingencies and recreation.

(b) Women. The Basic Wage for an adult woman of average industry and capacity should be the sum necessary to maintain her in a decent dwelling and in a state of full physical efficiency, and to allow a reasonable margin for contingencies and recreation.

(3) *Secondary Remuneration.*

The Secondary Remuneration is remuneration due to any special gift or qualification necessary for the performance of a particular function, . . . the employer should remember that the pleasures and varieties of life are just as dear to the workers as to himself, and that they, too, need comfort, rest, and change of scene.

II.—STATUS.

The worker asks to-day for more than an improvement in his economic position. He claims from employers and managers the clear recognition of his rights as a person. The justice of this claim our religion compels us to admit. We cannot regard human beings as if they were merely so many units of brain power, so many of nervous or muscular energy. We must co-operate with them, and treat them as we ourselves should wish to be treated.

This position involves the surrender by capital of its supposed right to dictate to labor the conditions under which work shall be carried on. It involves more; the frank avowal that all matters affecting the workers should be decided in consultation with them, when once they are recognized as members of an all-embracing human brotherhood.

The management of a business may be divided broadly under three heads:—Financial, Commercial, Industrial.

With the financial and commercial aspects of the business and the general policy connected therewith the worker is not at present so directly concerned, although indirectly they affect him vitally. But in the industrial policy of the business he is directly and continuously interested, and he is capable of helping to determine it. How can we give him an opportunity of doing this?

As an initial step, any existing Shop Committees, such as that of the Shop Stewards in engineering works, should be formally recognized. But, in the absence of such bodies, we recommend the establishment of Committees or Works Councils, in which the chosen representatives of the workers should discuss matters which concern them, first alone, but secondly, and at frequent intervals, with the management. In this connection it would be essential to secure the co-operation of Trade Unions and to make it certain that their position would not be prejudiced by the existence of such Councils.

III.—SECURITY OF EMPLOYMENT.

Regarding the industrial life of the worker from the standpoint of his whole personality, hardly anything is of greater moment than that while he is willing to work and capable of doing so he should be able to rely upon a regular income. It is universally acknowledged that insecurity of employment, which is found in the most aggravated form among casual workers, such as dockers, has a deteriorating effect on both physique and character. We believe, moreover, that restricted output and opposition to the introduction of machinery are almost always the result of the employee's fear that he or his fellow-worker may be thrown out of employment.

(Suggestion is then made that employers should organize their businesses carefully with a view to reducing casual labor to the minimum, that they should regularly work throughout the year; absorb into other departments or find employment elsewhere for help deprived of work by the introduction of machinery; that employees should be dismissed only as disciplinary measure and in the last resort, and that special care should be taken to see that younger employees were given proper care and are prepared for adult occupations.)

IV.—WORKING CONDITIONS.

The working conditions of a factory should enable and encourage every worker to be and to do his best. These conditions may be considered under two heads.

(1) *Personal Environment.* From the moment that a worker enters a factory he should be regarded as an integral part of a living organism, not a mere dividend-producing machine, and treated with respect and courtesy. There should be no nagging or bullying by those in authority, but, on the contrary, insight and leadership. This involves careful choice of overlookers and managers, who should be able both to lead and inspire. At present such officers are often selected solely on account of their technical knowledge, and sometimes, it is to be feared, because they possess the faculty of getting work out of men by driving them.

Special consideration is necessary in the case of overlookers and others charged with the oversight of young persons. The object here should be to find men and women capable of acting as instructors and educators.

Happiness in work should be regarded as a definite aim and asset, and the personal well-being of every worker should be an essential part of the employer's objective.

(2) *Material Environment.* Employers should surround their employees with a material environment at work such as they would desire for themselves or for their children. This will mean that workrooms are properly ventilated and kept at suitable temperatures, that they are adequately lit, and that due regard is paid to cleanliness. Cloak-rooms and lavatories should be so kept that employees coming from well-kept homes may find no cause for complaint.

The workers should be safeguarded against any undue strain from the length of the working day or the

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severity of labor. In determining systems of payment it should never be forgotten that unwise methods of stimulating workers to do their utmost may result in overstrain. Facilities should be given them for spending the dinner-hour under restful and comfortable conditions, as well as for obtaining food at reasonable rates.

Again, in organizing the work, employers should remember that confinement to one monotonous task, not only month after month but year after year, is apt to deaden the intellect and depress the vitality of the worker.

It should also be remembered that character is often profoundly affected by work, and just as good work develops character, so work that is adulterated or dishonest degrades it, and in time lessens the workman's self-respect.

(3) *Social Conditions.* We have considered the relation of the employer *as such* to the problems of providing adequate housing accommodation, and full facilities for the recreation and education of the workers. It seems to us, however, that his responsibility as employer consists in the payment of wages which will allow his workers to live in comfortable homes, and in the establishment of a working day which will leave them time for recreation, reading, or to attend educational classes.

With the employer's duties *as citizen,* which will bring him into close touch not only with the housing and educational problems but many others, we are not here concerned, with the proviso that his aim shall always be to subordinate industry to the needs of citizenship, rather than citizenship to the needs of industry.

V.—APPROPRIATION OF "SURPLUS PROFITS."

We have discussed the principles which should be applied to the appropriation of "surplus profits" where such exist. By "surplus profits" is here meant any surplus which may remain over when labor has been paid on the scale referred to in Section 1, and managers and directors have been remunerated according to the market value of their services; when capital has received the rate of interest necessary to ensure an adequate supply, having regard to the risk involved, and when necessary reserves have been made for the security and development of the business.

We cannot believe that either the proprietors or the workers are entitled to the whole of the "surplus profits" of the business, though they might reasonably ask for such a share as would give them an interest in its financial prosperity. The possibilities of Profit-Sharing and Co-Partnership are therefore a suitable field for experiment.

The consumer should never be exploited. The price charged to him should always be reasonable, having in view the average cost of production and distribution; and the State should be asked to interfere to protect his interests when they are threatened by monopoly.

We believe that in future the community will claim a greater part of "surplus profits" in the form of taxation, and we believe that such a development would be right. But whether this takes place or not, we think that profits, as well as the businesses from which they are derived, should be regarded as a trust, and that due weight should be given to the views of others, including employees, in deciding how best that trust can be discharged.

In this connection we would ask all employers to consider very carefully whether their style of living and personal expenditure are restricted to what is needed to ensure the efficient performance of their functions in society. More than this is waste, and is, moreover, a great cause of class divisions.

VI.—CONCLUSION.

In regard to many of the matters referred to in the preceding pages there is ample room for experiments. Pioneers and explorers, and "the makers of roads," are needed just as urgently in the industrial sphere as in the opening up of new tracts of fertile country. But we believe that if the longing for a better social order once grips those in the position of employer, such pioneers will not be lacking.

The conditions of modern industry allow scope for such experiment. In the main, however, conditions must be determined for industries as units by collective agreements between representative associations. We believe it to be our duty to welcome and support this collective bargaining, to join the associations in our respective industries, and to seek through them to raise the standard of industry generally.

In this connection we suggest the desirability of giving full information as to wages, average costs, and average profits in the industry as a basis for effectual collective bargaining, and as a recognition of the public character of our industrial functions.

Youth, the Builder

Out of the way, War—stand aside!
It is I would pass, in my morning pride;
Pride of my youth, and my builder's skill
To shape a world to the deep world-will;
Pride of the sunny morning hour
That is mine alone. You have no power
To lay your stigma of dark death
Across my way. Your fearful breath
No longer shrivels the soul of me,
Terrified, cowering, afraid to see
What hides behind the tumult and blare
Of your noisy presence, your haughty stare.

We have stripped you, War (and your veils were three—
Romance, and Service, and Sanctity).
We have laid you bare to your molten deeps
Where hot gold smoulders in dripping heaps,
And the blood of blinded men washes in waves
Against the hideous, golden caves.

I, who am young, will heed you not,
Fiend of a time that is best forgot!
There is dawn ahead, and the light will shine
Alike on your work and on mine;
And my work shall be good in the sight of men,
For I go to build men's dreams again . . .

My work is waiting me over the hill,
And I pass you by—and I shall not kill.

—Ruth Pearson, in "Young Democracy."

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FIFTH MONTH 7, 1921

Notice

The widespread strike in the printing industry, which began with the current week, has affected the firm which prints the INTELLIGENCER and has rendered the publication of this issue extremely difficult. We, therefore, ask our readers to bear with us in regard to the delay in its appearance and the errors it contains, as circumstances rendered it impossible to remedy these defects.

William Hull's Plan for Swarthmore

William I. Hull's plan outlined in the INTELLIGENCER of April 30 for a fundamental change in the curriculum and concept of instruction at Swarthmore College, should be read by everyone interested in college education for three reasons. This excellent plan is of especial interest to me.

First, as a college and post-graduate student, I, too, experienced the disappointment of youth in finding that the college required too much of my time for some things and left me no time at all for other important things.

Second, I would rejoice to see the Hull plan active before my sons are students in college (at Swarthmore, I hope).

Third, I am interested because I have tried in a small way to see if something like that could be done for students at other institutions.

It has occurred to me that these attempts may be of interest to others.

Some years ago I held a position of vague authority, but furnishing infinite opportunity for labor, entitled Chairman of the Curriculum Committee of the Wharton School of Finance and Commerce of the University of Pennsylvania.

Believing that the Wharton School student who did not intend to be a chemist would, neverthless, be greatly benefited by a one-year course in Chemistry,—one that would touch what Doctor Hull has so aptly called "the mountain peaks of the subject," I conferred with the Department of Chemistry. There I was told that the student wishing to take chemistry should begin with Chemistry 1—General Inorganic Chemistry. Then take Chemistry 2—General Organic Chemistry. This to be followed by Chemistry 3—Qualitative Analysis and by Chemistry 4, the somewhat difficult Quantitative Analysis, after which Chemistry 5—Industrial Chemistry would be in order. This fifth course was the one that we wanted for the Wharton School student who had only one year for chemistry.

The course of instruction in chemistry as above outlined was designed to train men to be *chemists, professional chemists,* and I cite it as typical of collegiate instruction in other departments of study. No provision was made for the human being who wanted to see the "high spots" of chemistry and to get a sense of appreciation for that great field which so vitally affects the present environment of man in the present industrial society.

But the Chemistry Department of the University of Pennsylvania assigned one of its best men to the task of making a cultural course in chemistry to be completed in one year by students who do not expect to be chemists or even to make chemistry a large part in their college course. This experiment was undertaken, but unfortunately war intervened and new things had to be laid aside.

Columbia College is attempting to work out a plan whereby departments of History, Economics, Philosophy and Geography combine to give a course called "Contemporary Civilization."

Recently I have had the pleasure of working out such a course in my own field, that of Economic Geography, and I am enthusiastic about teaching students who are able to spare only a short period of their college course for my field of work.

Difficulties are to be encountered in working out such a plan as Doctor Hull suggests. For instance, my experience with the "mountain peak" concept of College courses has made me realize that, as yet, there are few branches of study in which text books are available for this kind of presentation. Therefore, teachers who attempt it must be of the creative type of mind and able to make a college course without a text book. Many excellent and inspiring teachers cannot do this.

Superprofessionalism is another limiting factor. Every department has the laudable desire to train specialists, and few departments in any college seem to have realized that a glimpse of their field is an indispensable part of the general culture of students.

It may be interesting to readers of the INTELLIGENCER to know that this cultural concept of studies in contrast to the professional is the pedagogical keynote of the cultural work that Mr. Arthur E. Morgan is planning for Antioch College in his attempt to make over the college to fit the democracy. (See Intelligencer 12th month 28th).

Swarthmore College will indeed be fortunate if it can act upon Doctor Hull's suggestion and take the leadership in the development of a new concept of Cultural Education.

J. RUSSELL SMITH.

One of the teachers in an Orthodox First-day school is responsible for a story which is so choice that we cannot refrain from passing it on to our readers under editorial sanction. The class had been discussing various peoples so frequently mentioned in the Old Testament: the Israelites, the Edomites, the Jashubites, the Jezerites, and the rest. One little boy was then questioned about these tribes. In reply he divulged such historical information as he had at command. Then, as an after-thought, he added the comment: "—and they're all dead now but the Hicksites."

Young Friends Abroad

The continuation committee appointed by the first International Young Friends' Conference, held at Jordans last summer, has just sent forth its second round robin letter to once more unite young Friends of all lands by its bond of mutual aspiration. Of the three letters which have been forwarded to us, space permits us to reprint only that sent by Winifred Cramp from England. The spirit expressed in her letter, however, dominates the others likewise.

One of the latter is from Hans Schindler, of Vienna. "We must not only stand *against* materialism, war, and slavery," he says, "but at the same time *for* idealism, peace, and freedom. Let every one of us be true followers of that great ideal man, who trod the earth two thousand years ago, and let us try to reach him by means of love and service, self-denial, and self-sacrifice."

The third letter is from Margaret Thorpe, who is now engaged in student-feeding work in Germany. She tells of conditions in that country and of mingling with all classes from poverty-stricken students to refugee Russian princesses. One is forcibly impressed in reading all these letters with the way in which the new spirit of love and service has led young Friends into every walk of life and into the farthest corners of all the nations of Europe.

The letter from Winifred Cramp is as follows:

"Dear Friends:—

"I know I shall find it extremely difficult to write this letter, for my heart is very full just now. I never cease from thinking of Ireland, of Austria, and now of Germany, and long for those of us who are young to be able to speak with one voice against the spirit of revenge and bitterness that seems to be leading us to future war.

"I know there is so much tolerant opinion in the world, so much more magnanimity than is expressed, that underneath the seeming indifference and callousness of men and women there is a heart that will respond to the appeal of a suffering humanity—and yet I cannot help but feel that all of us, even those of us who consider ourselves most progressive and alive to the urgency of the present international situation, are far too content to leave just that little effort not made which makes all the difference between accepting a truth and working that truth out in all its small and big implications.

"I do not think I have ever understood the extraordinary understanding Jesus had of crowds as I do now, when one realizes how few men there are who can be shepherds and how many wait for a leader. I think that we can no longer be content to go on with a vague desire to think internationally and to have the international mind. Surely! if our eyes are not opened now to the great evil of a selfish nationalism they never will be, and we who are younger have absolutely no excuse for avoiding effort. If we believe in internationalism, 'the obligation of our cause is upon us,' and we must be up and doing *now*. We ought to be exerting every faculty we possess to understand the problems that face us and study hard before it is too late and the opportunity passes.

"I have never been so sure that the way of peace is right as I am to-day. One can more easily forgive crimes in a passion of anger, but a deliberate policy that excludes all appeals to the greatest qualities in man and schemes to stifle all demands for justice, that means, as it is meaning already, vast unemployment, curtailment of expenditure for education, the upkeep of big armies, the exploitation of colored labor, the starvation of men, women and children, can do nothing but rouse a numbing sense of shame and a determination to do one's utmost to work for that '. . . of life which shall take away the occasion of all wars.'

"Can't we be bolder than we seem to be? It isn't enough to agree with those who are fighting to create the spirit needed. We must help to spread it amongst those who are cold, indifferent and even hostile. It seems to me to be the only possible basis of life at all. The great problems of modern civilization spring from our lack of the spirit of internationalism, and I do not believe that we young Friends have so far shown the determination to equip ourselves for this wonderful task that we needs must. There is need for a great education among our own members, and I feel that here lies one of the greatest bits of work we members of this International Committee can do.

* * *

"When men will be able to face the great simple things in life—Truth, Beauty, Love, Righteousness—without flinching, when we have the courage to recognize them, and not to erect intellectual complexities to hide amongst, we shall have arrived. It is great to think we can *make* the road.

"'We shall not travel by the road we make;
Ere day by day the sound of many feet
Is heard upon the stones that now we break,
We shall be come to where the cross-roads meet.

"'For us the heat by day, the cold by night,
The inch-slow progress and the heavy load,
And death at last to close the long, grim fight
With man and beast and stone: for them the road.

"'For them the shade of trees that now we plant,
The safe, smooth journey and the certain goal—
Yea, birthright in the land of covenant:
For our day—labor, travail of the soul.

"'And yet the road is ours as never theirs;
Is not one gift on us alone bestowed?
For us the joy of joys, O pioneers:
We shall not travel, but we make the road!'

V. H. Freidlaender."

Obedience

The beauty and simplicity of our Friendly faith is in nothing, perhaps, more apparent than in the teaching that our acceptance with our Heavenly Father is in proportion to our obedience to the requirements of His laws impressed on our minds. Whatever these impressions say *do,* that *do,*—whatever to *avoid,* that *avoid,* no matter what the requirement may be, whether so small a thing as to lay aside some trifling personal adornment, or so great as to visit the criminal in his cell, carrying words of comfort to his poor distressed mind. In either case it is the obedience that makes the act acceptable with God.

We are all enjoined to work, and to work in the daytime while we have the light, but all are not given the same task to do. The field is large, the work varied. Each has his own allotted sphere of labor in the good Husbandman's vineyard, some are to cultivate the soil; some to eradicate the weeds; some to prune and trim the tender vines; some to gather the fruit, but all working together harmoniously, and each

contributing his share towards the welfare of the whole by doing conscientiously his own part. Suppose one should wish to change his work without being bidden to do it, and without proper qualification the harmony would be destroyed and the resultant harvest would be but a poor yield. If we have a living desire to be found filling up our whole measure of duty to God and man we may feel a surety that this desire will receive the blessing of Heaven, and ability and strength will be afforded to fulfill these duties, be they great or small, and to the honor of Him who has said, "To obey is better than sacrifice."

It is gratifying to know that the sentiments I have herein expressed can be fully corroborated by Scripture. That Book which contains so many vital truths, and the principles of which are applicable to all races and conditions of mankind, rich and poor, learned and unlearned. Anyone who has read the Bible, even carelessly cannot fail to see that the spirit that pervades the whole book from Genesis to Revelation, teaches that obedience to the commands of God brings happiness,—disobedience, unhappiness.

Adam and Eve were happy while they obeyed the voice of God. Evil succeeded their disobedience. The Lord said to Cain, "If thou doest well shalt thou not be accepted? If not sin lieth at the door." Can any statement be more explicit than that? Noah was obedient to the command of God, thereby saving the lives of himself and family. Abraham was obedient to the Lord and was prospered. Look at the history of the Children of Israel in their wanderings in the wilderness. So long as they heeded the instructions of the Almighty as given them by the great prophet leader, Moses, so long they prospered, but when they murmured and rebelled the results were very different. "Obey and thy soul shall live." "The soul that sinneth it shall die." True it shall die to all present good, but let it turn from its sinful state repent and turn to allegiance to God and it will be resurrected to newness of life. Jesus emphasized in all His teachings this obedience to Divine injunctions, even so far as to sacrifice His life. The Apostles likewise.

It was the underlying principle of George Fox's life, —of William Penn and other worthies of those times, and is, we fully believe the actuating motive of the Friend of to-day as he seeks to feed the hungry, clothe the naked, and succor the distressed of every class, even the children of our so-called enemies. Let us, then, be ever ready to inculcate the thought that "Obedience is better than sacrifice, and to harken than the blood of rams!" Every precept, every narrative in both Old and New Testament is replete with this thought.

ELIZABETH H. COALE.

Holder, Ill.

Progress of Friends' Work in Russia

The Friends were in Russia in 1916 under the Czar, they were there in 1917 under Kerensky, they were there in 1918 under the Bolsheviki and at the end of the year were working at the same time behind Kolchak's lines in Omsk. They entered again in the summer of 1920 and are still there, working under the Bolsheviki. What the coming year will bring to the government of Russia no man can with certainty predict. From the history of the past five years, however, one can predict that the Friends will be in Russia as long as the need of the children continues to be as great as it is now. "It is not a question of politics; it is just a question of children." Governments may rise and fall, but single-minded service in the Kingdom of God must of necessity be dependent upon quite different considerations.

It is to this fact, coupled with the control which the Soviet government has permitted us to maintain over our supplies, that the Friends owe the breadth of support that their work in Russia is receiving. Not only are Russian sympathizers in this country and the so-called radicals contributing to feed the Russian children. At a recent meeting in New York City which was held for the purpose of organizing a Russian Relief Committee to give through the American Friends' Service Committee, men and women who are distinctly of the opposite trend in their political sympathies gathered together authorizing the use of their names as supporters. We will not publish their names here, for that is not the purpose of this story. We want only to emphasize the point that the work that we are doing in Russia is independent of politics. It is international, because destitution in Europe to-day knows no national boundaries. When a traveler is lying wounded by the roadside, only one thought is justified by our Lord in the mind of him who finds the traveler there. Only the neighbor who binds up his wounds and takes him to an inn and cares for him, never asking him what his views are, passes the test laid down for us in God's word.

More help is also needed in Poland. As a result of a new situation that has arisen due to the signing of peace between Russia and Poland, William Fogg has sent the following communication:

"Refugees are arriving at the rate of 8,000 a week from Russia. The Polish government is doing nothing itself for their relief. We request an increase of your appropriations of $100,000."

These refugees are in part former citizens of the area of Poland now devastated, as well as of the country to the west who fled eastward to escape from the invading armies of Germany and Austria in the early part of the war and are now at last returning to their former homes, only to find them in ruins. They return without means of support and without seed for planting. Many of them lack farming implements, horses, in fact, everything necessary to improve their condition during the coming summer.

News of this condition of things was telegraphed to a friend in the west who has shown himself interested in Poland on an earlier occasion. He has been feeling deeply concerned for the suffering there as was shown by a letter that was received in Philadelphia a few weeks ago. In response to this new appeal, he has sent a check for $50,000.

Summer School

David M. Edwards, President of Earlham College, has accepted the invitation to speak at the George School Summer School. He will give an address on the evening of June 29th. This announcement makes a valuable addition to an already strong program, including as it does, Prof. Charles Foster Kent, of Yale; Whiting Williams, on the Industrial Problem; John Herman Randall, of the Community Church, New York; Norman Thomas; Frank Aydelotte, President-elect of Swarthmore College; Eleanor Wood Whitman; George A. Walton, and Elbert Russell.

Registrations are now being made at the Advancement Committee office, 140 North 15th Street, Philadelphia.

The Responsibility of Friends

The following article was written by a woman of Quaker ancestry, who has devoted herself to a conscientious, first-hand study of the conditions to which she refers, and who feels that Friends can exert a great influence for the right in the present world crisis if they will fearlessly grasp their opportunity.

Perhaps never before in human history has there been such a universal expectancy of the dawn of a new day.

Never before have those who believe in the truth of the Inner Light faced such crucial test of the sincerity of their faith, such vital responsibility, such momentous, such infinite issues. "The youth of all nations call for a new way out of the present chaos." The whole world cries out for leadership, for guidance. The whole world is famished for the breath of the Spirit, for "some great act of healing that shall lift the pall of blindness from the soul of man."

Because hunger and suffering are world-wide today, and at their call Friends have gone with food and sympathy, Friends and the faith of Friends are known and loved today as never before. "This is the day of our opportunity." But are food and sympathy enough? Jesus gave himself. If Friends indeed believe in the sacredness of personality—"that the Spirit may have free utterance and expression in every soul"; if we indeed believe that mankind is the "temple of the Spirit," a "shrine of revelation," "the hands and the voice of God," then is not our responsibility to fulfil this faith, not in **profession only,** not alone in earnest exhortation, but in action—every individual soul, to the uttermost, in every relation of life —immeasurably greater than is the responsibility of those who do not hold this faith? Believing that the Spirit is indwelling in all men, is not indifference to any of the "lest of these,"—indifference to any fact or factor of the lives of even "the least"—essentially, literally, indifference to the Spirit thwarted of expression in maimed lives and wounded souls?

Is not the very gravity of this responsibility the measure also of the magnitude of opportunity—on the one hand that the love of God in such measure as we believe it may not through us be hindered, withheld from a suffering world, that the life of Jesus, the *courage* of Jesus, may literally be re-lived in the lives of men and women holding the faith of friends today; and on the other hand that the life of no single human may be a blasphemy, too crushed, misshapen, enslaved, to be an "image of God." Is not this pre-eminently, peculiarly, the mission of Friends, of those who believe in this immanence of God?

In the days when chattel-slavery was legalized (the right of ownership of the bodies and lives of men as unquestioned as are today the means and conditions of human life and similar vested rights) supported and defended alike by those who called themselves followers of Jesus and those who, frankly, found material profit in the most revolting abuses that such legalization made possible, it was to the conscience of Friends that the vision of freedom first came. It was Friends who, true to their ideal of the sacredness of personality, voluntarily sacrificed their own material interests and led in the repudiation of chattel-slavery.

Are Friends leading today in *practical* protest, in sincere and thorough repudiation of un-Christian, inhuman conditions today? War is only a symptom, famine is a mere surface-disorder compared with its causal malady. To bear testimony only in words, or even in the personal abstention from murder and in the giving of food only,—is this not as though one should treat a deep-seated and deadly disease with mere incantation, soothing with surface lotions the symtomatic fever, yet making no effort to eradicate from the system the basic, disintegrating impurities?

In saying "It is the province of religion to stand for eternal principles of right, not to take sides in economic conflicts," is not 'the province of religion' thus reduced to profession only? Was it so that Jesus 'stood for eternal principles of right?' Was Jesus 'neutral' regarding the 'established order' of soul-searing coercion, the 'politics' and 'economics' of *his* time? Does not such 'neutrality', inactivity, befog, ossify; in its corrosion are not the finer perceptions atrophied, the pentecost of vital conviction withheld? "He that *doeth* . . . shall know." "He that is not with me is against me."

The human soul is still crushed under laws and systems which embody the principle of the enslavement of the majority, organized assault upon all truth and goodness. The principle of militarism is in no whit diminished in the world, and while we countenance the consequences of this and partake of the 'flesh-pots' it supplies can we expect that our testimony will bear any fruit? Do we not 'tithe mint and cummin' of certain ways of speech and habits of manner, while we overlook many of those 'weightier matters' of which Jesus spoke? Is not talk of 'peace' but as a 'whited sepulchre' until the *sources* of conflict are cleansed? Can Friends compromise with these sources, principles, any more than a sincere Abolitionist could have compromised with the institution of chattel-slavery?

The youth of all classes and all peoples are today reaching out toward the new dawn, sensing the inevitability of some great change, though too often in the confusion of mind wrought of false and savage tradition. Great masses of men and women today believe the new world-order is impossible except through violence. Thousands of these are earnest souls "of the stuff of which martyrs are made," who will not shirk their share of the calamity for the sake of "the children of the future." Can Friends set for these no example of 'a more excellent way'?

A period of tremendous social experiment lies before us. If the Society of Friends would but lead, not follow, in the spiritual trend of the times, in the most vital work for which the world calls, in complete sincerity, not counting the cost, the youth of the world would crowd to its standard and follow its vision. In leaving the practical shaping of the course of history to others, largely indeed, to merely the blind momentum of masses emotionally unbalanced, mentally defective (three generations or less of mal-nutrition produce the type of brain we call 'criminal') are not Friends betraying the most sacred of trusts?

"More deeply than I believe anything else I believe that with Friends, and with Friends alone, lies the balance of power in the issues of the immediate future, whether this be one of wide-spread violence and bloodshed or literally a 'victory of the Spirit',—that Quakers possess in the vantage-ground of their history, their record for honesty, courage and disinterestedness in the past, but most of all in the fundamental principles of their faith, the chief means whereby the peace of the world, the new world-order can be assured."

A Friend has made this suggestion:— "If a nucleus of Friends would give themselves, without remuneration, with singlesness of purpose, to the courageous, *thorough* study of all the social facts of today, a factor of mediation, of pacification, of cleansing and healing, would emerge, focussing alike the confidence of 'the powers that be', and of the masses that grope blindly, and would *revive the faith of the world*—faith in humanity, faith in the universal Indwelling Spirit."

America's Ideal

"The failure of the melting-pot, far from closing the great American experiment, means that it has only just begun. Whatever American nationalism turns out to be, we see already that it will have a color richer and more exciting than our ideal has hitherto encompassed. In a world that has dreamed of internationalism, we find that we ourselves have all unawares been building up the first international people. The voices which have cried for a tight and jealous nationalism of the European pattern, are failing. From that ideal, however valiantly and disinterestedly it has been set for us, time and tendency have moved us further and further away. What we have achieved has been rather a cosmopolitan federation of national colonies, of foreign cultures, from which the sting of devastating competition has been in great measure removed. America is already the world federation in miniature, the continent where for the first time in history has been achieved that miracle of hope, the practical living, side by side with character substantially preserved, of the most heterogeneous peoples under the sun. Nowhere else has such contiguity been the breeder of anything but misery. Here, notwithstanding our tragic failures of adjustment, the outlines are already too clear not to give us a new vision and a new orientation of the American mind in the world."—*Randolph Bourne.*

Endorsement of Spring Street Settlement

Philadelphia, April 25, 1921.

Mr. E Heacock, President,

Dear Mr. Heacock:—At a meeting of the Philadelphia Association of Settlements, held 22nd inst., at the University Settlement, the work of Spring Street Settlement, which is well known to members of the Association, came up for discussion. The Association wishes to express to you its hearty endorsement of what has been accomplished for the Negro population in that section of the city.

We who are in this kind of service appreciate how vitally it is needed by the less favored citizens among us. Settlement houses are creators of good will among elements in our population who are widely sundered and who are prone to misunderstand one another. We are sure that the Spring Street Settlement has already accomplished much for the social welfare of its neighborhood, and as the need for its ministry there is growing we express to you our earnest wish that this work may be continued and extended.

Sincerely yours,

E. W. K. BRADFORD, *President.*

Philadelphia Association of Settlements.

Brief Items of Interest

It is reported in the Ledger (Philadelphia) that when Governor Sproul appoints the new State Council of Education and the State Commission of the new Department of Public Welfare, recently created, he will include women on both.

Pan-African meetings to be held this autumn in Brussels, London and Paris will be attended by colored delegates from twenty-five nations. The objects of the congress are not a particular propaganda or scheme of migration, but to bring the black people from all over the world into contact for intelligent discussion productive of race betterment. One of the subjects to be considered is the translation from German into English of a collection of fifteen volumes of negro literature, including proverbs, folk love and poetry, which is entitled "Atlantas" and the work of Leo Frobenius.

Among the other relief organizations which are doing excellent service similar to that carried on by the American Friends' Service Committee is the Near East Relief. A report issued recently by this organization states that it has operated in the Near East 63 hospitals with 6522 beds, 128 clinics, 11 rescue homes, 229 orphanages, accommodating 54,600 children, and that it is supporting, outside of the orphanages, 56,039 other children. The report gives expression to the same ideals which have motivated Friends' relief work. "A few millions of dollars wisely expended at this time," it says, "in the support, education and molding of these young lives will be worth vastly more to the world than billions of dollars that otherwise may later be required in suppressing warfare and strife. This distinctively humanitarian relief work, as an expression of brotherhood, should help to mark the beginning of a new era of peace and inter-racial international good will in the Near East."

Students interested in Prison Reform would find much of profit in reading Dr. Goring's book, "The English Convict," which is a statistical study, issued in 1916 and reprinted in 1919; the latter edition, containing an introduction by Professor Karl Pearson, is abridged.

In his conclusion Dr. Goring says: "The crusade against crime may be conducted in three directions . . . The effort may be made to modify inherited tendencies by appropriate educational measures, or else to modify opportunity for crime by segregation and supervision of the unfit; or else—and this is attacking the evil at its very root—to regulate the reproduction of those degrees of constitutional qualities—feeble-mindedness, inebriety, epilepsy, deficient social instinct, etc.—which conduce to the committing of crime . . . But into whichever field we take our battle, it is of paramount importance we should have accurate notions of the purpose of the strife and a clear idea of the nature of the disease we are contesting." This is the key to Dr. Goring's book.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

To the Editor:—The INTELLIGENCER for Fourth month 16th (page 245) reprinted a "report" by a "committee on industrial relations"—one of numerous similar papers sent out over the country, and in no way notable. The world is full of words, professions. Solely because this particular profession found space in this paper it seems to me a duty to write this letter. In the space allowed here but a single point of the many that should be contrasted with detailed facts can now be referred to, but I would be willing, glad, to go to any trouble, any extent of effort to place the full and true facts before any one who desires them, in any way that may be desired.

The words "the open shop" sound "democratic," "free," "truly American," but this seeming is all in the "sound." The true problem, the *moral principles* underlying the question, are today no longer a concern of the "working class" only. It is because I still believe thoroughness to be held an essential of character with Friends—scrupulous justice, unprejudice, in the consideration of facts, that I now ask for such a consideration of *all* the facts.

Friends have taken the trouble to know at first hand

something of the economic conditions of Europe; are they unwilling to give at least a tithe of such effort to achieve first-hand knowledge of similar conditions at home, of the *principles* underlying such conditions throughout the world today, and conducing directly to further wars? There is a certain element of popular approval attached to "reconstruction work" abroad. The utmost of courage, all the elements ingredient in the very birth of Quakerism are required for the unpopular, discredited work of honestly facing the facts at home.

The ways of "labor" are not faultless, but it is a demonstrable fact that "violence" on their part has invariably been preceded by "violation" on the part of the minority who hold the majority completely in their economic power. Is it sane to ask perfection of ill-nourished and consequently often ill-balanced mentalities in the face of continued, *organized* injustice? "Is it nothing to you, oh ye who pass by" that the conditions under which the majority of humanity are struggling today, are essentially de-humanizing conditions? Appalling, irrefutable facts have recently been given INTELLIGENCER readers by A. J. Muste, himself a Friend, who has taken the trouble to know these things at first hand. Frederick J. Libby, in the same paper, told of the devotion of working-people unto death to an ideal. They are willing to give their all for the sake of the children of the future. Must workers fight this whole fight *alone? Must* it be won only through murder and coercion? Must justice be *taken?* Is it not still possible that it may be *given?* And that it is in this way that Friends will lead, *constructively* (not merely repairing the damage after it has been done), in the peace of the world?

ESTHER HARLAN.

Philadelphia, Pa.

CURRENT NEWS

Theatre Meeting in Philadelphia

The second theatre meeting held in Philadelphia took place at the Broad Street Theatre on First-day afternoon, Fifth month 1st. The speaker of the afternoon was Jesse H. Holmes, of Swarthmore; his subject, "The Message of Quakerism." Estimates indicate that there were over a thousand persons present. Many who attended were not members of the Society of Friends.

Joseph Harold Watson, chairman of the committee in charge of the meeting, opened the session with a word of introduction. He referred to the fact that those who make scientific discoveries feel under obligation to place them at the service of the world. In the same way, he said, Friends felt bound to extend the spiritual discoveries which they had made to those who did not share them at present.

The meeting was then turned over to its chairman, Lucretia Mott Blankenburg. Mrs. Blankenburg spoke of the contribution which Friends have made to the cause of woman's equality, referring to the fact that they early reformed the marriage ceremony, that they recognized women as ministers, and that they had established the first school for girls in England.

Jesse Holmes then gave his address. As we hope to be able to publish it in full in a later issue, we will not give any detailed account of it at this time. We may say, however, that it was a splendid message; earnest, forceful, filled with the great vision of God as the directing force which came down in human life through the Hebrew prophets to the founders of Christianity, and which in turn inspired the early Friends to their great spiritual and social zeal. After defining God as the power of direction in the hearts of men, the power which makes for righteousness, Dr. Holmes went on to emphasize the Friendly conviction that the essential thing is not what one thinks about God, but what actual experience of God one has in his own life. Everybody knows God, he said, therefore, something which everybody knows is God. Our task is to seek out God from the complexity of our daily lives. The Friends' form of worship offers an opportunity to do this. It does not afford outward rites, nor any suggestion of entertainment. It is an opportunity to struggle to find God and to gain the force necessary to strong, righteous living.

Despite the fact that some of the discussion and publicity occasioned by the meeting have been concerned with minor points, such as the question as to whether heaven is a physical place, it was evident that the audience as a whole caught the vital message of the speaker and was moved by it. When, after reviewing the causes into which the Society of Friends had thrown itself in past generations, Dr. Holmes named the next great cause as the abolition of inter-class and international strife, he was interrupted by applause.

Following the meeting, Friends' literature was distributed to the many who desired it. Thirty-six persons signed cards expressing a desire to receive further information in regard to the Society of Friends. It is an evidence of the international appeal of the message of Friends that four of the number who signed these cards were foreigners, two from India and two from Japan. On the whole this meeting was a decided success.

Purchase Quarterly Meeting

On First day morning 1st, there was a veritable pilgrimage of Quakers from all parts of Westchester County to the quiet little Quaker Meeting House at Amawalk where was held Purchase Quarterly Meeting. The pilgrimage and the assembly, the largest which Amawalk has entertained in a generation, was an inspiration and a rapture.

The spiritual interests of the Monthly Meetings of the Religious Society of Friends at Purchase, Chappaqua, and Amawalk were carefully reviewed in reports which showed every sign of growth and progress. But what will make the Amawalk Meeting one to be long remembered was the international touch and the world interest and vision which were given in messages which came with their challenge and inspiration, even though the messengers who brought them came as surprises, unannounced but not unappreciated.

Roderic K. Clark, of London, a member of the Friends' Council for International Service, was perhaps the most happy surprise, though the messages of Joel Borton, of Philadelphia witnessed emphatically that the Friends have a mission and a task which is as wide as the world. Roderic K. Clark was five times court martialled during the War and, since September, 1914, has spent more than two years in prison in England for conscience' sake. He is in America on his way back to England from studies as a business man of conditions in India, Japan and China as well as in Europe.

The Amawalk Meeting House was filled to its capacity both forenoon and afternoon. Joel Borton was highly favored in speaking upon Happiness as the thing all desired and all might have in great abundance through loving service. Loving service on the part of those who were out of employment, as thousands are today, and on the part of Christian employers, would lead to the solution of the great industrial problem.

Rev. George F. Wells said that the hope of the world lay in the fact that "God so loved the world." We do not respect and love the world well enough so that we would recommend our boys to accept its standards as their standards. We do not love its injustices, its vices, its wars, its inequalities, but God loves the world for its possibilities, which have been realized only as that love has had its perfect work through human agencies.

Effie Danforth McAfee, having spent the recent seasons in New York, told the touching story of her relation to a Russian woman, who had never been given the privileges of public education. She had been responsible for her livelihood since her eighth year, being the subject of social injustice, and could not believe that there was a God, as she had been able to see nothing of a God in her fellowmen.

Albert Lawton was very happy in his address upon the conditions of the truly successful personal career. He urged that we must be "wise as serpents and harmless as doves." He quoted Robert Louis Stevenson as saying, "I have only one to make good and that is myself." He addressed his appeal to the many young people present, and was not so much concerned about those whose heads were "gray and unthatched." Christianity, he believes, teaches us that the happiness of others is that which we care the most about.

Roderic K. Clark said that the state of Europe is a tragic commentary upon the text, "Ye are members one of another." He said that industrial and international condition in Europe and in the East greatly obstruct Christianity, that our hope lay in progress through cooperation, and that if Christianity is the only way out of the present world chaos there must be found with its messengers the note of joyous confidence. The most radiant man he found in India was a high church clergyman who had sacrificed all his personal conveniences in behalf of his large school of boys. The civilization of Greece was based upon slavery, which harmed those at the top as well as the slaves. In the problem of modern industry the oppressors were as much the losers as the oppressed. He thought it was significant in Paul to introduce his matchless tribute to charity or love with the words, "And now I show you a way of life that transcends all others."

The morning session for business was conducted by E. Morris Burdsall, clerk, and Sarah E. Barnes, assistant clerk. It was reported that nearly $2500 had been given by the various meetings for foreign relief work.

Ellwood Burdsall, treasurer, was directed to pay from the special educational fund, to Harry A. Hawkins, treasurer, $100 for the Summer School to be held at George School, and also to pay from the same fund $25 to each member of our meeting who will attend all the sessions of the Summer School.

Regret was expressed at the absence from the meeting of two aged members, Caroline Washburn and Phoebe C. Cornell, whose presence upon the facing seat during many years has endeared them to the whole fellowship.

At the close of the session, lunch was served to between 200 and 300 people by the committee of the Amawalk meeting.

The afternoon session of the Friends' Association convened at 2.30 P. M. Elizabeth Arnold and Jane C. Washburn were appointed to act as chairman and secretary for the year now beginning.

The first speaker at the Friends' Association was Joel Borton, who reviewed briefly but intimately his experience as a delegate to the All Friends' Conference at London.

"Openings of International Service" was the topic of Roderic K. Clark, of London, in which in terse and intelligently forceful sentences he brought his hearers into a clear interpretation of the possibilities of the practice of Friendly principles in the Orient. He found in Japan the feeling that the armaments being built up in the United States were to be directed against Japan, and that she must heavily arm as a matter of self-defense. He spoke of many encouragements to the service of young Friends in various parts of the world closing with the quotation from a young student in China who, upon finding the vision and joy of service, exclaimed, "I did not know God could speak through such young people."

Ruth Craig, of Philadelphia, and Hollingsworth Wood, each brought a message of thrilling interest in regard to the permanent values of the Conference as a world venture in neighboring.

Great interest was shown during the day in a large poster which became the subject of much reflection. It was entitled, "The Appropriation Pie." It revealed the facts that the United States in 1920 appropriated $5,279,621,363, or 93 per cent of her total appropriations for wars past and future; and only $406,384,443, or 7 per cent, for all other purposes. The poster asked:

"Is This Fair? Make the Past War the Last War."

GEORGE FREDERICK WELLS.

New York Yearly Meeting

The program for New York Yearly Meeting is developing, and will very soon be completed.

Music is growing to be more and more a feature of the in-between-evening hours. On First day evening from 7 to 7.45 there will be a song service of hymns, arranged by the younger Friends. On Second day evening, from 7.15 to 8, there will be what might be called "a community sing," while on Fourth day evening, there will be, as for several years past, a little musicale, arranged by Carolyn M. Carver.

On Seventh day evening, a "Temperance Pageant" will be given by several of the First day school children, directed by Phebe Wilbur Griffith. This will be at 7.15, preceding the evening address under the care of the First day School Committee.

On Third day evening, Clement Biddle, just home from Poland, will speak about his work there, and the spiritual and material needs of the country.

The lecture session of Fourth day afternoon will be devoted to the question of "harmful amusement," as presented by several speakers.

The Young Friends' Movement is arranging for the address to be given on First day evening. Their business meeting will be held on Seventh day afternoon or evening, and they are making further plans for the week, especially First day.

Short trips to near-by points of interest will be arranged, as usual, between meetings for the children. Of course, others who may be interested are allowed to go.

Recent Happenings in Baltimore

Last Fourth day the Men's gymnasium class closed its season after ten weeks of meeting together. The exercises, games and pool have been thoroughly enjoyed and the men wish to continue the class next fall. The women will continue to meet for their gymnasium class for several weeks in May.

This week will see the opening of our playground for younger children at Asquith Street Meeting grounds. Members of the Young Friends' Association will conduct the play, the grounds having been equipped with sand piles, swings, a sliding board and other things to delight the hearts of the children. It is planned to place benches under the trees and encourage the mothers of the neighborhood to bring their babies and use the grounds as a rest center.

Hobart Smock gave a very amusing entertainment in the Meeting house last Sixth day under the auspices of the Young Friends' Association.

Our Older Boys' Club is busily engaged in constructing a club room in the attic of the school. The First Day School provided the lumber and the boys plan to build a room in imitation of the old Castle Halls. The Younger Boys' Club, with a perfect attendance the past month, have enjoyed several hikes and have done a number of useful pieces of work for the meeting. Our Girls' Club

is busy sewing tunics for the boys and making scrap books for missionary barrels; they also planned and gave a party to their mothers at which they gave an impromptu play and furnished refreshments which they made themselves.

Activities of Baltimore Yearly Meeting

The Meeting at Oxford, Pa., conducts an admirable First day School and has one of the most active Young Friends' Associations to be found.

A complete organization for Social Service has been effected at Penn Hill, with a superintendent in charge of each department.

Baltimore has secured the services of a Secretary for that Meeting. He is Bliss Forbush, of Philadelphia, son of William Byron Forbush, at one time a teacher at Woolman School.

At a recent meeting of the Park Avenue First day School $140 was sent to the Central Europe Child Saving Fund. This School has an average attendance of 70, and has inspiring leaders in Thos. Burling Hull and Henry R. Sharples.

At Lincoln, Va., is conducted an active Young Friends' Association, which is unique in that it is a community enterprise, interesting as active workers many who are not members of the Society of Friends.

At its meeting on the afternoon of First month 30th, $430 was raised for the work of the American Friends' Service Committee and the Hoover Fund.

At Hopewell members of both branches of Friends are sitting together in times of worship.

At Washington, D. C., there is marked evidence of new life in both the Meeting and the First day School, the latter being in charge of Furman L. Mulford, with able assistants.

At Sandy Spring the Advancement Committee has sent out to its members a questionnaire, with a view of getting information essential to taking some steps for the advantage of their Meeting.

Concord First-day School Union

Concord First day School Union was held on Seventh day, Fourth month 16th, with an encouraging attendance of teachers and active workers in the First day School. The reports from the winter schools showed live work during the year. Two schools are almost entirely mission schools, which fact brings new problems for them to face.

The Union was devoted to the subject of Kindergarten and Primary Methods. Margaret Price, of Media, gave an excellent and instructive talk on Kindergarten work. She gave a two-fold aim of the Kindergarten: First, deepen the sense of wonder in the world around, and second, develop the sense of kinship with all living things. She suggested programs and methods of carrying them out, including stories and dramatization of the stories.

Louise H. Walton, of Swarthmore, continued the talk into the higher grades, the primary period. The times, she said, demand efficiency, and efficiency means earnest effort and sacrifice. In a most enlightening way the speaker explained how to overcome some of the difficulties and problems that arise in the class, and gave suggestions, such as, a danger of having too much material, a need for pictures, music, and dramatization. The teacher may profitably take a few minutes at the beginning of the lesson to have each child tell some important incident in his small world during the past week.

Jane P. Rushmore conducted the Question Box which Concord Union always finds invaluable. Discussions brought out several points, among them: Religion should not be a hit-or-miss thing, a mere fill-in; effort should be made to develop interest in right things, and point the way to a fuller experience, a better people in the future; have some purpose in handwork, a real expression of an idea, and encourage each pupil to do his best.

The Union, after an appropriate exercise by West Chester School on Springtime, closed with an address by Mrs. Carrie Ferris on the same subject, Kindergarten and Primary Methods. Children are intelligent beings and care should be observed in what we say and do. A story is good if it makes the right appeal. It should inspire good motives, expressing the virtues, kindness, obedience, generosity, etc. It is well, Mrs. Ferris suggested, to incite a feeling of dependence in the little children. It is our earnest desire to guide the little minds into paths of right thinking, inspiring right actions.

ESTHER S. CHAMBERS.

News From California

Anna Travilla Speakman, of the Peace and Service Comittee, Philadelphia Yearly Meeting, has been visiting her sister, Mary Travilla, Pasadena, for the past few weeks.

On the evening of Third month 16th she was greeted with an Orange Grove Meeting-houseful of Friends and others who listened to her story of the great All-Friends' Conference. If ever an audience was carried by inspirational force into the very heart of action through vivid and realistic pictures, the eager group on this auspicious occasion was lifted into the very spirit and actual presence of that wonderful gathering, representing the entire world of Quakerdom.

On First day afternoon, Fourth month 17th, Mrs. Speakman addressed a larger audience in Odd Fellows' Hall, Los Angeles, on the same subject. John Barlow was fairly seen in person as he arose before that vast London assemblage of peace-loving people, who, amid disturbing influences of discussion on a very vital topic, threatened to thwart the proverbial Peace and Unity of Friendly deliberations, and in profound dignity and spiritual calmness suggested that the time had arrived for a period of silence; for all to turn away from the human will and depend upon the Divine.

Little must he have thought that a wave of peace then and there was to be created so deep and profound as to be felt from shore to shore and carried on the wings of love across continents, even into the heart of this City of the Angels, to make stronger the fact that for God's help we make ourselves receptive only by going into the Silence.

The Los Angeles meeting was also addressed briefly by the Weightman brothers, of the Friends' Church, who had been through the devastated regions of France and other countries in Friends' service work. It was a great meeting.

MARIANNA BURGESS.

Arrangements have been made to hold a religious meeting for the children under fifteen years who may come to the Philadelphia Yearly meeting on First day, the 8th. The meeting will be in the Central School Building entrance at the south door, at 10.30 o'clock.

John B. and Mary B. Martin, of Wilmington, Del. on Fourth month 30th, announced the engagement of their niece, May D. Whittaker to Malcolm A. Brosius, son of Lewis W. and Elizabeth Brosius, of Wilmington, Del. Both are members of Wilmington Monthly Meeting of Friends, West Street.

Despite inclement weather, Spring Valley Meeting-house was well filled to hear the address, "Why I Am a Quaker," by William J. Sayers, pastor of the Friends' meeting at Muncie. The address was enthusiastically received. Printed copies of the address can be obtained from Elwood D. Allen, Pendleton, Ind.

Drew Pearson, who has just returned from Serbia, has accepted an offer to lecture on the summer circuit of the Swarthmore Chautauqua on the subject of his Serbian experience. He expects to take with him a Serbian, named Brkitch, who will travel about in native costume and run the lantern slides. Brktich was the chief interpreter for the Unit, and has come to this country to get a college education.

The April issue of the Atlantic Monthly contains another delightful tale from the pen of T. Walter Gilkyson, a Swarthmore alumnus.

The Swarthmore alumni have made possible the construction of the long-looked-for walk between Parrish and Wharton, a new road to Whittier Place, and a terrace to set off the recently constructed Hicks Hall. This work will greatly improve upon the appearance of the portion of the campus near Hicks Hall.

Prof. Franklin A. Dakin, for twenty-eight years head of the Latin department of Haverford College, died suddenly of heart disease at the home of his daughter, Mrs. A. Lovett Dewees, of Haverford.

Professor Dakin was a graduate of Harvard and was well known in educational circles in Philadelphia.

BIRTHS.

MENDENHALL.—At Norristown, Pa., on Fourth month 23rd, to Edward and Dorothy Bleezarde Mendenhall, a son, named JOHN MARSHALL.

DEATHS.

BALDERSTON.—Suddenly, Fourth month 26th, JOHN L. ALDERSTON, in his 73rd year. Funeral from his residence, near Kennett Square, Pa.

BROWN.—At Swarthmore, Pa., on Fourth month 29th, J. MORTON BROWN, in his 67th year.

HEWLINGS.—Of Marlton, N. J., on Fourth month 30th, MARY ELIZABETH, wife of Samuel B. Hewlings, in her 80th year.

HOLME.—At his residence, Baltimore, Md., on Fourth month 22nd, R. HENRY HOLME, in his 75th year.

His illness, though severe, was of short duration, and his passing is a keen loss to the Meeting at Park avenue, where he has been an active member for 32 years. His life of usefulness embraced a career in teaching, as well as in the business world, where he has been prominent. He was a man of high principle, and of unswerving devotion to the causes he felt to be for the best interest of humanity. The prohibition movement early appealed to him, and he was one of its most consistent and unfaltering advocates. His wise counsel and unfailing assistance will be greatly missed by all with whom he was associated. His funeral occurred on the 25th inst. and was largely attended by local friends, as well as many from outside of the city.

M. B. H.

KAIGHN.—At Stratford, N. J., Fourth month 25th, SARAH H. KAIGHN, aged 74. Funeral at Friends' Meeting House, Haddonfield, N. J.

MARIS.—On Fourth month 28th, GEORGE R. MARIS, in his 80th year, at his late residence, 2039 North Twenty-ninth street, Philadelphia.

PASSMORE.—At Malvern, Pa., Third month 17th, ELIZABETH PRESTON, wife of G. Birdsall Passmore.

Besides her husband she is survived by a daughter and an adopted son.

In the death of Elizabeth Passmore, Malvern loses one of its best women. She was devoted to her home, her family and her friends, and interested in all philanthropic and charitable work.

Possessing a happy disposition that radiated sunshine; rendering numberless services to neighbors and friends; ever ready to labor for better things, she leaves behind her a memory that will live in the hearts of those who knew her best and loved her for her splendid qualities.

ROBERTS.—At Moorestown, N. J., Fourth month 30th, MIRIAM L., widow of Henry W. Roberts, aged 91.

SMITH.—At Phoenix, Ariz., Fourth month 26th, EDITH BALDERSTON SMITH, formerly of Buckmanville, Bucks county, Pa. Funeral at Wrightstown Friends' Meeting House.

VERLENDEN.—At Darby, Pa., on Fourth month 23rd, WILLIAM LANE VERLENDEN, in his 73rd year. He is survived by his widow, Mary Serrill, daughter of the late James P. and Ellen M. Serrill, of Darby, Pa. Six children also survive.

YARNALL.—Suddenly at Friends' Boarding Home, West Chester, Pa., on Fourth month 20th, PHEBE A. YARNALL, in the 78th year of her age. She contributed to the collection of plants in the conservatory at the Home liberally from her own purse, every plant flourishing under her touch. She was cheerful under much physical inability, enduring suffering which those about her could not realize for she was so uncomplaining, yet weaving in beautiful threads of gold over some burden another bore.

"Weaving them in when the Master's call
Let the bright thread break and the shuttle fall;
And Angels came down to gather them all,
Life's broken threads of gold."

R. ALICE BROWN.

TAYLOR.—At Media, Pa., Fourth month 16th. HAINES MARSHALL TAYLOR, in his 13th year, oldest child of William and Ellen Haines Taylor. He was a member of Chester Monthly Meeting and attended Providence First Day School regularly. Haines was a very bright child with a strong character and he leaves a sweet memory.

COMING EVENTS

FIFTH MONTH

7th and 8th—The New York Young Friends' Movement is to be the guest of the Plainfield Young Friends' Association. Young Friends are invited to go out on any afternoon train. Tennis and games in the afternoon, a Young Friends' meeting and social hour in the evening is the program for Seventh day. Visitors are to spend the night with Friends in the town. On First day all will attend First day School and meeting, eat a box-lunch at the meeting-house, and then enjoy a "hike" to the hills. Young Friends who wish to attend, are asked to send their names to Anna L. Curtis, 221 E. 15th Street, New York.

8th—Scipio Half Yearly Meeting, at Scipio, N. Y.

8th—Philadelphia Quarterly Meeting's Visiting Committee expects to attend meeting at Germantown Friends' Home, at 7.30 P. M.

8th—New Preparative Meeting after the Meeting of Worship, in New York and Brooklyn.

9th—Philadelphia Yearly Meeting, 15th and Race Streets, Philadelpia.

th—New York Monthly Meeting, at 221 E. 15th Street, New York, at 7.30. Supper will be served at 6 o'clock. The Meeting for Ministry and Counsel will meet at 5. All interested are invited to attend.

14th—Salem Quarterly Meeting, at West, near Alliance, Ohio.

14th—Shrewsbury and Plainfield H. Y. Meeting, at Manasquan, N. J.

14th to 16th—Fairfax Quarterly Meeting at Hopewell, Va. Joel Borton, O. Edward and Anne W. Janney expect to attend. The Meeting for Ministry and Counsel will be held on the 14th, at 3 P. M. On First day, meeting for worship will be held at 11 A. M., and the First day School Union at 2 P. M. On Second day, the 16th, meeting for worship at 11 A. M. will be followed by the business session of the Quarterly Meeting. Friends coming by B. and O. train will get tickets either to Wadesville or to Stephenson, Va. By C. V. train, get tickets to Clearbrook, Va.

15th—Elbert Russell expects to attend meeting at Friends' Union, State College, Pa.

15th—Conference in New York at the Meeting-house, 221 East Fifteenth Street, at 12.10 P. M. Speaker—Paul Furnas. Subject—"Co-operation or Chaos."

17th—Burlington Quarterly Meeting, at Crosswicks, N. J., at 10.30 A. M. All friends will be met at the Pennsylvania Railroad station, at Bordentown, at 10 o'clock.

18th—Elbert Russell will speak on "Quaker Principles" at the meeting-house, 144 East 20th Street, at 8 o'clock. This is an after-meeting of the Town Hall Meeting.

21st—Short Creek Quarterly Meeting, at Concord, Ohio.

22nd—Warrington Quarterly Meeting, at Union Bridge, Md. Daniel Batchellor expects to attend.

22nd—Yearly Meeting First day in New York.

23rd-26th—New York Yearly Meeting.

26th—Bucks Quarterly Meeting, at Buckingham, Pa.

28th—Stillwater Half Yearly Meeting, at Richland, Ohio.

28th—Blue River Quarterly Meeting, Highlands Creek Meeting-house, near Salem, Ind.

28th—Nottingham Quarterly Meeting, at Darlington, Md. Dr. O. Edward Janney expects to attend.

30th—Canada Half Yearly Meeting, at Bloomfield, Ont.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS
WEEK ENDING APRIL 25

Five Years Meeting (For General)	$298.17
Other Meetings (For General)—	
Alexandria, Virginia Monthly Meeting	75.00
Easton, New York Monthly Meeting	33.50
Jericho, New York Monthly Meeting	245.00
Contributions for General Funds	3,158.29
For Germany	4,917.06
For Austria	1,651.84
For Russia	1,923.77
For Poland	50,015.00
For Serbia	125.00
Miscellaneous Payments and Refunds	307.22
	$62,749.85

CASH CONTRIBUTIONS

From members of Philadelphia Yearly Meeting, held at Fifteenth and Race Streets.

Horsham Mo. Mtg.	$5.00
Millville Meeting	14.30
Girard Avenue Meeting	10.00
Wrightstown Mo. Mtg.	116.55
Chester Prep. (Moorestown)	418.50
Salem Mo. Mtg.	142.00
Phila. Mo. Mtg.	562.80
Solebury Mo. Mtg.	50.00
Abington Mo. Mtg.	100.00
Greenwich Mo. Mtg.	15.00
Newton Del. Co. Prep.	40.00
Wrightstown	101.25
Richland	7.00
Swarthmore Mo. Mtg.	92.00
Wilmington	564.00
Darby Mo. Mtg.	100.00
Plymouth Prep.	99.00
	$2,437.40

SHIPMENTS RECEIVED
DURING WEEK ENDING APRIL 23

California, San Anselmo, Los Angeles, Hollywood; Delaware, Wilmington; Florida, Orlando; Indiana, Winchester, Hagerstown; Massachusetts, Concord; New York, Brooklyn, 42 Broadway, Port Chester, Bayside; New Jersey, Salem; New Hampshire, Manchester; Pennsylvania, Swarthmore (2), Philadelphia (6), Media, Wrightstown, Newtown, Doylestown, Somerton, Gwynedd. *German Relief*—Philadelphia, Pa.; White Plains, N. Y.; Mt. Vernon, N. Y.; Scottdale, Pa.; Salem, Ohi

CHANGES IN PERSONNEL

Sailed—Nancy J. Babb, Lansdowne, Pa., on the S. S. Olympic, on April 20, for Russia. Katharine H. Amend, Wilkinsburg, Pa., on the S. S. Olympic, on April 20, for Poland.

Returned—Andrew R. Pearson, Swarthmore, Pa., on the S. S. Celtic, on April 25, from Serbia.

REGULAR MEETINGS.

BUFFALO, N. Y.—Friends' Meeting will be held in Buffalo, N. Y., every third First-day in each month, at Calvary Church Community House, Delaware Avenue, at 3 P. M.

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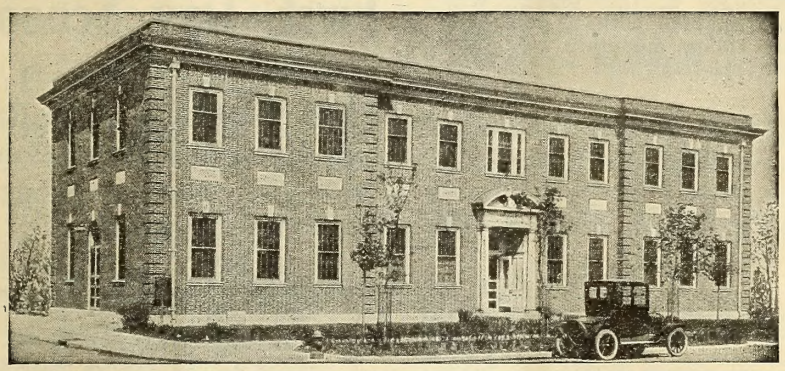
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HOTELS.

Buck Hill Falls

The months of July and August have been considered by many people the real vacation months, but there are many others who have found the wonderful advantages of vacations taken in the months of May or June.

To the mid-summer vacationist we suggest trying, if only for a short time, the genuine vacation one may find in the mountains during May and June. And to you who know the advantages of this season, why not combine with it golf, tennis, riding, mountain walks and congenial friends?

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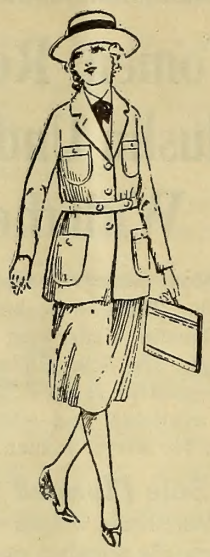
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FIFTH MONTH, 14, 1921 VOLUME 78 NUMBER 20



From a painting by W. L. Taylor

"THE LORD IS MY LIGHT AND MY SALVATION; WHOM SHALL I FEAR?"

The Futility of Fear

BY JOHN WILLIAM GRAHAM

Author of "The Faith of a Quaker," "The Harvest of Ruskin" and numerous other works related to the faith and principles of Friends

"For the Lord hath not given us the spirit of Fear but of Power and of Love and of a Sound Mind."

Fear has probably been the worst and most widespread of the evils from which the race has suffered. In the animal creation it seems to be the creatures' constant companion; but we may hope that the machinery of escape with them may be less painful than with beings of more highly developed consciousness. It can hardly be true of fleeing birds that "Fear hath torment," in any human-like sense.

But the life of primitive peoples was seldom steadily secure. The role of the conqueror and of the more irregular bandit was too common; and both to master and slave, life was full of fear. For tyrants must have lived in the worst fear of all. No doubt this long experience, from which the race is hardly redeemed, has made fear so deep an instinct, so fatally easy to invoke. Priests have played on it to make even religion work by terror, by the fear of a Death which included Hell. Men of every heathen faith, in its early stages, worshipped the gods they dreaded —the gods of flies and of pestilence—of the thunder and the storm. By virtue of this long record, we are still subject to panic, and are played on by the lords of war.

To inspire fear is to knock down the inward man. The soul lies on the ground, it kicks out wildly, it cannot find aim and guidance, has lost its feet and faculties are all confused. In fear conscience is deafened, any crime or cruelty may be committed, hatred and the imperious instinct of desperate self preservation are in control. Those were wisely chosen words which contrasted fear with power and with love and with a sound mind.

I am inclined to think that courage is the central virtue of man. A coward is apt to fall to pieces morally when hardly beset. It is chiefly because they are afraid that children tell lies—it is from fear that men compromise and hold their peace. Caution and prudence are elementary virtues much overdone, apt to be left behind at the bottom of the cup when the wine of life has been drunk. To rely on a coward is to rest on a reed that goeth into a man's hand. In all places and times this has been recognized. Leaders and organizers, reformers and helpers of the flock of men have always been brave.

We do not always count courage as one of the characteristic Christian qualities, nor is it in any way a differentia of the Gospel. It is too central to the race not to be universal. But the gentleness and love of the Redeemer neither includes nor discourages it. From the Crucified all through the long martyr story down to the men put in prison because they could not obey conscription for war, there have been brave, the bravest, of men and women.

We shall account for this if we ask ourselves how to overcome fear, how to become brave. There is, of course, the way of practice and consequent growth. By managing to be brave in small ways men become brave in great ones. The boy who shiveringly makes his first dive into the swimming bath is building up his character for greater ventures. But beyond this courage comes of enthusiasm, inspiration, loyalty, service. Into the empty house come the seven devils of fear. But when a man is possessed by patriotism, by devotion to some cause, by a gospel, then he dares—as the mother beast defends her young. The man lowest down is he who cannot, for prudential reasons, respond to the call.

It is sometimes said that military courage is produced by war—that in peace we grow cowardly, being protected by a policeman round every corner; and having no need, in civilian office chairs, for daring deeds. History does not confirm this. The courage of the Japanese at Port Arthur was that of men who had been at peace for generations. The courage of Americans, Colonials and British is now the courage bred of generations of civilians. The conscientious objectors and the holders of the Victoria Cross are found often to be the quietest and gentlest of men. War doubtless evokes latent courage and then kills the bravest.

It is in war that we find the most perfect product of fear. The soldiers are brave, but the rulers and the peoples make war because they are full of fear. And the war rulers who lust for power gain their ends by making their people afraid of their neighbors. The late war was preeminently a war of fear. Every nation declared that it was on its defense, that it was afraid for its hearth and home, or for its trade and livelihood, which come to the same thing. Germany feared Russia, Austria and Russia feared one another; so did Germany and Great Britain, Germany and France. Their rulers were doubtless casting imperialistic eyes on the Balkans and the Near East, and there were territorial sores at every side of the Austrian, German and Russian empires. But the peoples and the rulers were also afraid—of being hemmed in—of being impoverished—of being kept out of the tropics and of raw materials.

And the war was kept on from fear. All the powers use the same language and only ask for security and liberty for themselves and (generally) for others; they all like the idea of a League of Nations, but they distrust one another, and only believe in curing their fears by weakening one another. So fear is prolonging the agony of the world, perhaps driving it headlong to irretrievable, or at least age-long ruin. To rely on force is the madness of the moment; and fear urges us to it for want of a better statesmanship.

Another fear also helped to cause the war. The tyrant of Russia had the noises of the revolution already about his ears. Barricades were already in some Russian streets. Similar fears, less urgent, were never far from the German and Austrian courts. War was made to avoid the danger they feared from revolutionary Socialism.

To make the nations drop their fear of one another is the essential condition of a League of Nations and the only hope of the world.

"As the Twig is Bent"

By Samuel P. Zavitz

"I consider the proper training and education of the children second to no other human interest," once said a devout minister, and when we fully understand the far-reaching influence of early training and environment we shall, undoubtedly, arrive at the same conclusion.

If a carpenter is to build a house there are two important things for him to know—the nature of the material out of which the house is to be built and the plans which the architect has made of the house when finished. It is still more important that the parent in the home, and others who have an interest in or charge of the child, should know the nature of the child, and what the proper product should be when it is ready to leave our hands. The lack of a right knowledge of these things I believe to be the cause of failure in innumerable cases in our efforts to build up in the home Christ-like characters in our young people. What, then, is the nature of the child, the material out of which we are to build our structure? I believe in the purity of the little child. Jesus said: "Suffer the little children to come unto me, and forbid them not, *for of such is the Kingdom of Heaven.*" What, now, should be the finished structure? Jesus said: "Be ye therefore perfect, even as your Father which art in Heaven is Perfect." Here, then, we have a human being whose beginning is pure, and whose life should be perfect man. This being comes to us helpless, and dependent upon us for proper growth, physically, intellectually and spiritually, in its earlier stages of development. Hence our great responsibility. I think that environment has more to do with character making than heredity has.

I am a lover of a beautiful orchard, and I know that to grow such an orchard it is necessary to pay unremitting attention to the trees year after year, from the tiny sprout to the full-grown tree. If I should allow this orchard to be scarred by the plow in tilling it, or bent over by the wind, or broken or browsed off by the cattle, or left untrimmed and ragged, what think you would be its condition when it should bear fruit? A neighbor would probably say, "Your orchard is looking forsaken; what do you suppose will become of it?" Oh, I might say, the trees are all right. It is their nature to grow that way when they are young. In a few years, when they get their growth, I intend to make a mighty effort, and straighten up that orchard and make those trees beautiful. I will heal over all those scars. I will straighten out the crooked trunks and branches. I shall trim out the tangled branches and leave no scars. I will cultivate that orchard carefully then, and do it not the slightest injury. Men would call me crazy, and yet this has been our methods too often in the development of our children.

"As the twig is bent the tree is inclined." The lasting results of early training are remarkable. Our teaching should be elevating, sincere and broad from the beginning.

What a mighty reformation we would witness through the land!—
If the masses and the classes could be made understand,
That he wins at least one sinner from dishonesty and pelf,
Who will let alone his neighbor and just practice on himself.

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The Proverbs of Spain

Drinking water neither makes a man sick nor in debt nor his wife a widow.

To reply to an evil word by another taunt is like trying to clean off dirt with mud.

God aids him who changes.

If you are vexed or angry you will have two troubles instead of one.

He will never worship well the image on the altar who knew it when it was a trunk of wood in the garden.

Nothing in the world is stronger than a man save his own passions.

O, a wise man indeed was he, who was annoyed that his works pleased the many.

God does the cure, and the physician takes the money for it.

Look upon a picture and a battle at a good distance.

Serve a great man and you will know what sorrow is.

If folly were pain we should have a great crying out in every house.

When the lion is dead, even the hares will pull his mane.

The wise man derives more advantage from his enemies than the fool from his friends.

If the horse were not shod with iron, the king would not be crowned with gold.

Neither great poverty nor great riches will hear reason.

Compare your griefs with other men's and they will seem less.

The wise man should do at the beginning what the fool does at the end.

If the pitcher knocks the stone or the stone knocks the pitcher, it is equally bad for the pitcher.

It is dangerous to mention ropes in the house of a man who was hanged.

The first step in the ladder of folly is to believe oneself wise.

Laws, like the spider's web, catch the fly and let the hawk go free.

In anger punishment smacks of vengeance.

Virtue is more persecuted by the wicked than loved by the good.

Speaking without thinking is shooting without aiming.

He who loves not the loved one's faults does not truly love.

No mountain is so high that a donkey loaded with gold cannot climb it.

The wise man is capable of changing his mind, the fool perseveres in his folly.

—JAMES WALDO FAWCETT, *in Unity.*

Elegy

Our loved and lost have gone before,
O who can fill their empty places!
And still in hours of dream we see
Their dear and well-remembered faces.

* * *

Through all my days I looked with reverence
On Jesse Green; and as the years went by,
His venerable white head, his youthful heart,
Seemed wonderful. He reached a rare old age,
So fresh in spirit, so simple still of soul,
So rich in wisdom's lore, that he became
Almost a legend. Yes, an old-time Friend
Survived into our day—a noble influence
And wholesome sweet example to our youth
Of gentle strength and blithe simplicity.

A man of peace and with the "inborn charm
Of graciousness," a simple gentleman,
Was Henry Gawthrop, who in his bright youth
Answered to Lincoln's call, and sacrificed
Greatly to save his country—for he loved
His native land as with a love profound.
Modest was he, and patient, and could smile
At visionaries who dared criticise
Great Lincoln's way toward peace. Integrity
And passionate love of justice were with him
Strong attributes; and at the quiet end
I know he answered bravely, as of old,
To the last roll-call, with fine dignity—
The peaceful Quaker soldier that he was.

Nathaniel Richardson in memory
Shall live as an old-fashioned, well-loved Friend,
Whose noble precepts and whose earnest words
Were fruit of tranquil revery amid
The wholesome, quiet country scenes he loved
At Byberry. 'Twas good to hear him speak—
So quaint his counsel, and so savoury
With pithy common-sense, and sweet throughout
With charity and dear religious love.
When shall we hear again so dear a voice
Speak from so warm a heart!

In helpful service

Toward all things lovely and of good report
No Friend surpassed warm-hearted Anna Jackson.
She visited the sick, she brought the sunlight
Of love to the afflicted. Her good works
Were countless and her name is warmly blest
By hundreds. It was sure a benediction
To see her cheery smile, hear her sweet voice,
And feel that hers was a great mother-heart
Rich in the boundless love that helps to make
This earth a step toward heaven.

As time drew near

Unto our Yearly Meeting, I recall
Two noble-hearted Friends whom we should miss:
Elwood Roberts and Isaac Clothier.
In all our sessions what a quiet strength
Such men as Isaac Clothier give! He loved
The dignity and good old-fashioned power
Of our Friends' meetings, and our testimonies
For righteousness and truth. He often told
How Whittier impressed him in his youth
With his great sweetness and simplicity;
I always thought of him as Whittier's friend,
The one man whom I knew who long ago
Held converse with him and through all the years
Cherished the memory as of something fine,
Noble and beautiful.

From the gallery

At Cherry Street, no more, save in the heart
Of precious recollection, shall we hear
The kindly, winning words of Elwood Roberts—
A sterling Friend, genial and sunny of soul,
Of child-sweet faith. O it is sad to lose
His hearty smile, his tender sympathy
And his consoling friendship. Let us keep
His spirit brightly in our living thought
As of a true, good man, a cherished Friend.

Our loved and lost have gone before,
We hold them close in recollection,
Wrapt round with quietude and peace
And garlanded with deep affection.

JOHN RUSSELL HAYES.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, FIFTH MONTH, 14, 1921

Two Concerns for Friends at Large

The London Conference Continuation Committee has recently issued a brief report for such use as delegates may choose to make of it in reporting the Conference to their Yearly Meetings.

The London Conference was one of the milestones in the development of the Society of Friends. It was not a gathering seeking to project new standards upon Quakerism from without. It was Quakerism itself gathered into conference from all parts of the world and seeking to crystallize its own aspirations into the highest standards which it was capable of formulating. The reports which come to us do not merit the attention which is due to them simply because they are reports of the London Conference, but rather the London Conference merits attention because it brought to a focus the tendencies of Quakerism today, and so prepared the way for the next step in the development of our faith and its applications.

It is natural that reports and statements inspired by such a gathering should contain material of first importance to all Friends. This the London reports have invariably done, and the present report is no exception. It sets forth with fine appeal what seems to us to be the two most vital matters demanding the consideration of all Friends today.

The first of these is in regard to the tendencies toward a widening unity within the Society itself. "It was suggested that the Continuation Committee, among other things," says the report, "should consider means for continuing and developing the contacts of Friends with each other, and should explore the possibilities of forming a permanent representative advisory council or commission which may give expression to the unity of spirit inspiring the varied international service of Friends.

"That a committee should be appointed to consider these matters is indicative of the way in which all Friends have been drawn toward each other during these recent years of world disaster. Our international service has been carried on with unity of spirit and with co-operation. The London Conference strengthened these bonds, . . . and impressed us with the need for a still larger measure of these two things which we have mentioned, *unity of spirit and co-operation in service.* We Friends, including all who bear that name, are but a mere handful in a world which does not yet accept our principles. What seems to us the true way of life, the one key to all the world's difficulties, is not yet taken very seriously by men in general. Can we expect to do as much as we should if we divide our efforts? If we are in earnest with our task, shall not all Friends, as far as possible, co-operate in the endeavor to make Christianity the vital force of the world?"

In the second place, the report emphasizes the responsibility of Friends to actively practice and extend the principles in the name of which they have declared themselves to stand for peace and brotherhood. As a result of the Conference, the report continues, "we gained a fresh sense of the world's need for a new way of life. Then, out of our meetings together with so many kindred spirits, earnestly seeking God's guidance, came new inspiration and strength. We hope and pray that this clearer call and increase of power may not diminish with the lapse of time, but may spread and deepen throughout our whole Society. *They are likely to be dissipated if we do not put them into action.* The need for action is obvious, and everyone of us should help in some way.

"In contrast to the peace we seek, events at home and abroad are evidencing how strongly the idea and spirit of war have taken hold upon the minds of men. Forces are in motion in our country which are making for ill feeling against Japan and Mexico and Great Britain, and at the same time our big navy program is being carried out. What the United States does will have tremendous influence on other nations. The world is in sore need of those who will wholeheartedly put themselves behind constructive education for peace and positive action expressive of good-will.

"The close of the war ended the physical conflict, but there is another kind of warfare which it did not end. It did not end the warfare which every good man and woman feels bound to wage against the forces of evil. It did not end the warfare of Christ's followers for the conquest of war by the powers of reason and love and brotherhood. It has intensified rather than diminished this warfare. There is that in the present situation which may well arouse in us, particularly in the blood of our youth, the thrill of Christian adventure. Here is a time, a day, that has a challenge to our finest powers. Here is a world that needs the best we have to give. Here we can follow a Leader of whom we can say:

'He hath sounded forth the trumpet that never calls
retreat;
He is sifting out the hearts of men before His judgment
seat;
Oh! be swift, my soul, to answer Him; be jubilant, my feet:
Our God is marching on.'"

These two subjects—the encouragement of internal tendencies toward unity and the prosecution of active efforts to extend the principles of Christianity into the life of the world—should be matters of vital concern to all Friends to-day.

New York Yearly Meeting

Some Points to be Considered

It is probable that more time will be given this year to the consideration and importance of the Young Friends' Movement than has ever been given to them, but we are more and more realizing the real worth of the Young Friend to our meeting.

Some time will be given to the reports of our delegates to the All Friends' Conference in London, and we will endeavor to get in this way some of the inspiration of that meeting.

A very charming feature of the meeting is the inter-

change of greetings with the other meeting which will hold its sessions at Poughkeepsie.

A number of our committees are joint committees, and the records of the two Yearly Meetings are kept in one place under the care of one custodian.

If those attending the Yearly Meeting will bring with them the proceedings of last year's meeting, they can follow more intelligently the business of this meeting but the clerks will follow as nearly as they can the order of business as set forth in these proceedings.

New York Yearly Meeting is not so large, but what the clerks will miss those who were wont to be so helpful in the conduct of the business, and to welcome those others who have come to take the places of those that cannot be with us. It is the only occasion when some Friends can meet, and the occasion with its deep spiritual atmosphere is a heart-warming one. Renewingly we feel the worth-while effort of making our meeting mean more to us and more to our friends.

Isn't it good to be here
And isn't it good to live,
And isn't it good to walk with God
To help a man when a man's in need,
To meet a friend and to take his hand
And look in his eye and to think
Thou and I?
Isn't it good to be here
And isn't it good to live?

Latest Disarmament News from Congress

Disarmament is in the air. The managers of the naval appropriation bill, just passed by the house, were interrupted in pushing the bill through by speeches for disarmament which congressmen insisted on making on any and all occasions. Of course, for the most part they were just speeches. But the fact that so many members of congress are proclaiming themselves in favor of disarmament shows that pressure from the folks back home is beginning to tell. Many of the congressmen say they favor disarmament, but they voted for the naval appropriation bill, with its $90,000,000 for new construction, just the same. This is the way they "reason."

> Mr. Cockran, of New York: My suggestion—and I think it is the only one that will absolutely result in certain disarmament—is for this congress to equip the president with the greatest forces by land and sea, and then incorporate into the statute establishing these military forces a provision to the effect that we will disarm just as rapidly as all other nations of the world will disarm; that we welcome disarmament; that our most cherished object is disarmament; that the providence of God, for the first time in the history of the world, has so ordered events that the nation capable of establishing the greatest armaments does not want armaments, but abhors them, and stands ready and eager to use its power for the creation of the greatest armaments in the world to drive all armaments from the face of the earth. (*Congressional Record*, April 25, p. 572.)

What is really meant in much of this disarmament talk is doubtless the "approximate disarmament" of Mr. Harding. But in spite of such statements, the sentiment for real disarmament is growing. The new members, fresh from the constituencies, are coming out strongly for it. Mr. Knight, of Ohio, one of the newcomers, joined ranks with Mr. Huddleston, of Alabama, who has always been a bulwark against militarism in the house, and flatfootedly stated that he would vote against the appropriation bill which provided for increased armaments. The tide is turning our way.

The naval appropriation bill passed the house in exactly the same form as in the last session. It carries $396,000,000 for the navy for the next fiscal year. Of this amount $90,000,000 is for building new battleships. When the measure reached the senate last session $100,000,000 was added to it, making $496,000,000 and the amount for new construction increased to $105,000,000. Secretary Denby has announced his support of the bill as amended by the senate, so the administration forces will probably make a fight to raise the appropriation to that amount again in the senate. The long fight is likely to come when the bill goes to conference, where the two houses thrash out their differences.

The army appropriation bill is now being debated in the house. It provides for an army of 168,000 men, an increase of 10,000 over the 158,000 agreed on last session in the bill that received a pocket veto from President Wilson. The appropriation of $331,000,000, however, is $15,000,000 less than that of the preceding bill. Secretary Weeks has asked for an army of 175,000 men, but the number finally provided is not likely to be above that of the house bill. The appropriation carried in the bill for training camps to be held this summer is $900,000. The war department wishes more, and no doubt a fight will be made for an increase when the bill reaches the senate.

Senator Borah has again introduced his resolution authorizing the president to invite Great Britain and Japan to a conference to discuss the annual reduction of naval building during the next five years. As we have stated before, that seems to us the most practicable first step, and we urge all support of Senator Borah in pressing his resolution. In the house Mr. Burton, of Ohio, has introduced a similar resolution. Besides that four other resolutions for disarmament in one form or another have been introduced in the house, but it is doubtful whether any of them will be followed up.

Since the fight for disarmament is going to center around the navy we are stressing protests against appropriations for additions to that branch of the service at this time. The thing to do is to keep up the agitation. Talk disarmament morning, noon and night. Organize meetings for the discussion of the subject, send resolutions to your representatives and senators, publish copies of them in your local papers, use every possible means to give your action publicity. Keep it up. If the appropriation bills are passed with no action taken toward disarmament, keep up the pressure for the calling of a conference. Keep congress aware that you haven't forgotten about it and that you aren't satisfied.

The following are the numbers of the principal bills and resolutions for your information. You can get copies by writing to your congressman.

H. R. 4803—Naval appropriation bill.

H. R. 5010—Army appropriation bill.

S. J. Res. 17—Borah resolution signifying our readiness for disarmament.

S. J. Res. 18—Borah resolution calling a conference of Great Britain, Japan and United States on disarmament.—

BELLE RANKIN,
Executive Secretary, American Union Against Militarism.

The Prophet of Modern India

"Let it be said by future generations that the only blood shed was our own . . . we must meet violence and murder only with folded arms and spiritual courage, broken promises with truth, cunning and craft with honesty and simplicity, greed and selfishness with love and the acts of love. . . . But non-violence does not mean supine submission to the will of evil-doers, that they may work their evil will more widely; it means resistance by means of all the courage of one's soul in every thought and act of one's life; it means absolute non-participation in any advantage or gain from the evil. . . . It is not necessary or desirable to search out all details of the com-

plicated machinery called 'politics' or 'government,' but it is a religious duty to know clearly the *principles* on which these work, for every man and woman in India, educated or uneducated, is directly responsible, in however small a degree, for the *character* of their government . . . non-co-operation with those who break all promises and whose word cannot be trusted is a religious duty . . . the spirit of truth and love is more powerful than all the armies of the earth."

These are the words of a Hindu, Mohandas Ghandi, under whose spiritual leadership the "age-old, ineradicable castes and hatreds of India" have melted almost out of mind. What centuries of force and vituperation could not accomplish, the example of this one courageous soul has achieved in the space of a few years. Today Mohammedans and Hindus, whose traditions have forbidden even the use of the same wells, eat and drink together from the same vessels. Pariahs, "untouchables," are asked to break bread in the homes of Brahmins (the highest caste). The great majority of more than three hundred millions of people—more than a fifth of the whole human race; most of them illiterate, in the sense in which we use the word—are with slow but increasing understanding and sincerity following the spiritual guidance of this one man. "The common people hear him gladly." But the leaders also revere him and defer to his judgment and vision. Great numbers of the most cultured among both Mohammedans and Hindus have followed his example in refusing all titles or preferment from the British Government, and have chosen poverty rather than profit by the suffering of their countrymen. In 1919, after the terrible organized violence in the Punjab, the poet Rabindranath Tagore renounced publicly the knighthood that had been bestowed upon him some years before.

Perhaps an outline of Ghandi's background, so to speak, may make his personality clearer. He is of a long lineage of native nobility. His family is wealthy. Buddhists since the time of Buddha, his father is prime minister of Kathiawar, one of the few native states still nominally under native rule. Had Ghandi chosen his own ease, his whole life might have been one of freedom and luxury. But he has chosen to share the lot of the poorest of his people and all their sufferings. His clothing is of the coarsest homespun, he eats but one simple meal daily, and daily, when this is possible, he weaves by hand the native fibres and as nearly as possible lives on the returns from this work. He was educated in England, graduating with high honors as a barrister. But even before the Boer war (he is now a little over fifty years old) the unspeakable system of indentured Indian labor in South Africa was brought to his notice in London and he made a thorough study of it, finally deciding to give up all thought of a "career," renounced all his hereditary wealth and went to South Africa to "fight the fight of those who were helpless." But he fought with a weapon that appalled as much as it enraged the authorities, for they did not know how to combat it. A single man, alone, without following, set himself against the organized government, the long-intrenched economic system of that whole country, in passive resistance only, armed with nothing but his invincible will to right the wrong. Again and again, some twenty times, he was imprisoned; again and again abused almost to the point of death. But during the Boer war he organized an ambulance corps, composed wholly of Indians who had been thus abused with him—escaped slaves—working for both English and Boers alike, thus *practically* demonstrating his principles. He was seriously wounded on the battlefields, as were many of his men, in this work, some losing their lives. But when the war was over the peonage of Indians went on as before, and as before Ghandi combated it, in season and out of season, by irrefutable legal arguments and arraignment, by mass protest, by sharing himself all the sufferings of the slaves, and winning them, one by one, from thoughts of violence "by the power of his invincible ideal" until at last, only a few years ago, most of the legalized injustice was legally, officially repudiated, and Government methods revised.

In 1916 Ghandi returned to India to find his countrymen, despite fair harvests, dying literally by thousands—whole families in a single hut, by twos and threes in village lanes, by public roadsides; some thirty millions in all—of sheer starvation. Taxes to support the war had been abnormally increased; when peasants could not pay, their food, their household goods, clothes, huts were taken, their ground sold under their feet. Trainloads of wheat and rice for exportation to the battlefront passed through villages of skeletons, pleading, crying, for a handful, a mouthful. The massed protest of even unarmed women and children was dispersed by organized violence—many wounded, many dead.

With the Government's failure to keep promises made during the war, while they were thus draining India, and its arbitrary partitioning of Mohammedan territory, both Mohammedans and Hindus felt, in 1919, that they had been again betrayed and despoiled, and that "the white face" could no longer be trusted. No missionary in all India protested against the wholesale, unnecessary starvation, nor even when machine guns were deliberately trained on women and children. It was then that Ghandi said: "We will conquer through spiritual solidarity. We will trust in the strength of our ideal, with folded arms." "God and one make a majority." The new religion of human sympathy and reliance on "soul-force" only has swept away the ancient barriers of caste and creed and prejudice, and united great congeries of peoples in a religious cause in "the most peaceful revolution the world has ever known."

Last December, throughout the week that we call Christmas week, the Indian National Congress in session resolved (only two persons out of thirty thousand dissenting) to adhere to the policy of "non-violent non-co-operation" with the existing government, because that government "had forfeited the confidence of the country" in "exploitation of India for the benefit of England; an ever-increasing military expenditure; a civil service the most expensive in the world, in utter disregard of India's poverty; deliberate fostering of the raising of and traffic in drugs (opium) and intoxicating liquors for the purpose of maintaining this administration," etc., etc. The Congress adopted the policy of "renunciation of all voluntary association with the Government and refusal to pay taxes" . . . "of parents withdrawing their children from Government schools and placing them in National institutions . . . all lawyers suspending their practice in relation to Government institutions and devoting themselves to the National cause . . . all merchants boycotting foreign trade and dealing in home industries only . . . every man and woman making the utmost sacrifice to serve the National cause . . ." Ghandi's own address before this Congress closed with the words: "If you will go from this meeting forgetting all differences and prejudices, eschewing all violence in thought, word and deed, knowing that all humanity are brothers, and holding the life and well-being of Englishmen equally sacred with those of your own loved ones, the next New Year will see India not only governing herself, but every Indian master of his own soul."

Would not thus to attain self-government give India, indeed, the spiritual leadership of the whole world?

Children at Summer School

If any one wants to learn to do a thing, the best way, next to learning by doing it yourself, is to watch somebody else do it. There is to be practical work at the Summer School as well as theory. Real classes for children are being arranged, with expert leaders, and there will be opportunity for First-day School teachers, and persons es-

pecially interested, to observe the grade in which they are interested.

In order to secure the best results, pupils at the Summer School will be asked to register in advance for the class which they wish to observe. At the same period is being planned a series of conferences on methods of practical work in our home communities.

Persons thinking of coming to the Summer School who have children—especially over 8 years of age—are urged to plan to bring the children with them, since there will be something at the Summer School for the children which will be really theirs.

"The Message of the Quakers"

The following comments upon certain activities of Friends appeared recently in the bulletin of the Commission of the Church and Social Service of the Federal Council of the Churches.

On Sunday, April 10th, representatives of the Society of Friends addressed a mass meeting in New York's New Town Hall on the ideals of the Friends with reference to the world order. This evangelistic undertaking is a new departure, and is a direct response to the present menace of renewed hostilities among the nations. As quoted in the Times for April 11th, the chairman of the meeting, Mr. Rufus Jones said: "Ten thousand missionaries, teachers, editors, sanitary engineers and statesmen sent to Mexico twenty-five years ago, when it became evident that Diaz's policy was robbing the peons and unfitting the Mexicans for self-government—sent to help Mexico, not to exploit her, as the Americans who got the concessions from Diaz often did—would have done vastly more to make the border secure and to protect American interests than 100,000 soldiers on the border in 1916 or warships on the coast today."

The Philadelphia Yearly Meeting of Friends maintains a General Social Order Committee and six vocational groups which are continuously engaged in the effort to apply the Quaker message to modern life. These are the Business Problems Group, the Farmers' Group, the Property Group, the Women's Problems Group, the Educators' Group and the Social Workers' Group. It would be difficult to find any religious body in America which is undertaking in so serious and thoroughgoing fashion to find out what Christianity means in terms of human institutions and associations. In its report for 1920-1921 the Social Order Committee proposed that the following query be circulated among the members of the fellowship:

"Are we, as employers and stockholders, mindful that (as the name of our Society suggests) we are called to be friends and brothers of all men, and are we vitally concerned that the conditions of work of those in our employ should be such as we would desire for our own brothers and sisters? Are we earnestly endeavoring to secure for our employees the wages and the leisure that will be sufficient for the comfort, education and full development of themselves and their families; to free them from the distresses of unemployment, and to give them opportunity for self-development in their work? In order to provide these advantages, are we willing, if necessary, to simplify our own lives, and accept smaller financial returns for ourselves?"

A Creed of Hope and Courage

L. Mitchell Hodges says: A creed is a good thing if it gets beyond the lips into everyday life.

Here is one which might be helpful to some of us during the year:

I believe in the power of right, because in spite of all wrongs that have existed, right is stronger to-day than ever before.

I believe that right is first a matter of my own personal thought-trend, my own decent aims and my own honest efforts.

I believe in the regenerating power of good cheer.

I believe it is possible to attack every task with an inward assurance that if I do my part well the end will be well.

I believe it is just as easy to look on the brighter side of life as to keep an eye on the shadows, and I know light is a better guide than darkness.

I believe it will pay me better to keep true and simple; to put down pride and elevate unselfishness. In this matter of unselfishness, however, I must keep my head—for much that we call unselfishness is really selfishness.

I believe in loving life as the greatest of all opportunities for doing good and having good done to me.

I believe in giving all I can to others, for the experience of the ages is that this is the one sure way to get things that are worth while.

I believe in having a good time after I have done good work. I believe in fun, laughter and play as necessary elements of that human sunlight which causes the sturdy trees of serious work to grow true and strong.

I believe in being on time, in keeping every promise, in politeness, neatness and attentiveness.

Above all, I believe that the only way we can help ourselves is by helping those who need help.

There may be other items you would like to include. There may be other items everyone needs. No creed can be more than a framework upon which to complete the structure of one's personal needs in the matter of guidance.

This much is certain, however. No year ever has needed more hope, courage and determination than 1921 needs.

Give it a full measure of your hope, courage and determination—and the end will be well. —*New Ideas.*

When Good Men and Women Rule the World

The following article by John G. Woolley was called to our attention by Elwood Hollingshead, of Moorestown, N. J.

We come now to the last and greatest act in the Drama of National Deliverance. We must prove up the practicability and *vindicate the majesty of law* by executing the judgment of the people against this tried and convicted criminal. We can do it. We dare not fail to do it. We will do it. But we shall not do it easily and we shall not do it quickly.

We must not exaggerate the sentimental and intellectual victory that we have already scored. What we have gained is *only an opportunity* to wipe out this age-long folly and put an end to this colossal wrong.

The advantage *at last lies with us.* Always heretofore the enemy had the initiative. The law recognized it; the officers were mostly with it as servants, beneficiaries, patrons or friends; the politicians were afraid of it; it was intrenched in unlimited wealth; greed, appetite and age-long habit supported it. Now the odds have changed and, at last, the Christian people have the whip hand, and what they do with it, in the difficult days that are now upon us, will be the acid test of their quality as Christian citizens. Many a fight for Prohibition has been won in the letter of the law, only to be lost in the spirit of the constabulary. That could happen again. We *might lose this fight yet.* And if we should, it would take a hundred years of education and agitation to get back to where we are today, if indeed we could ever do it.

But if in the first weak, experimental year of its existence we make this law function effectively, we shall not

only kill the liquor business in our own country, but we shall also *bring to life a larger, nobler, finer brotherhood* throughout mankind.

What we have to do now is to carry out, in the details of practical political action, the righteous judgment that we have written into our fundamental law.

We have *come to a great moment* in the long fight for a clean and sober America, but it is a moment that is still full of peril, for this reason chiefly, that it is characteristic of our decent, clean-living citizens to flunk the disagreeable duties and drudgeries of democracy.

We mind the high things splendidly—the brass band things, the Fourth of July things, the drum-major things, the Liberty Bond things, the "rally 'round the flag" things, the "give me liberty or give me death" things. But when, as now, it comes to tackling "the gang" of loafers and grafters and bosses and job chasers, in politics, in our town and especially in our own party, we draw back. We dread having trouble with the neighbors, we hate to touch what we call "The muddy pool of politics," or even to contemplate it at close range.

But the Christian citizens who would serve the present crisis loyally must realize what all good housekeepers do always realize—that the performance of the unpleasant things of housekeeping is quite as important as to do the things that are agreeable and delightful.

The thrills are out of our politics, for the present, and we are up against an adventure of sheer hateful and fateful drudgery in political housekeeping, handicapped, too, by the *political sleeping sickness* that attacks large masses of excellent people immediately after they have had a great fight and won a great victory.

That is the history of a thousand Prohibition campaigns in former years. There would be a revival of religion in town, or some man would get drunk and beat up his wife, or some boy would get drunk and kick his mother to death and there would be excitement in the place, and the decent people would rush together at the next election and vote for Prohibition, banish the saloons, and then calmly and promptly go to sleep in politics, *leaving the law to enforce itself*—a thing that no such law ever did in the world—or let out the enforcement of it to some pimply, ill-smelling, alcoholic city marshal, without anybody to watch him. Meantime, the liquor dealer and his patrons, servants and friends would be particularly active. They don't sleep upon their opportunities and what they call their rights. They would work like beavers through the year and carry the town wet at the next election.

So, we had all over the country the pusillanimous "see-saw"—Dry this year! Wet this year—while the good people walked in their sleep and a Prohibition election got to be a kind of sickly joke. The liquor trade as it now exists is a great army of *trained, resourceful* and *determined criminals*, and it expects this drowsy shiftlessness that has let it "come back" so often, in so many places, will still obtain in the national situation, and it will unless the Christian citizens shall condescend "to things of low estate" and *make good* in the *rough work of politics*. Dry towns *must have dry* supervisors and dry justices of the peace; dry wards must have dry aldermen; dry cities must have dry mayors and dry chiefs of police; dry legislative districts must have dry representatives; dry congressional districts must have dry members; dry states must have dry governors, and a dry nation must have *a dry President*, a dry Attorney General and a dry Commissioner of Internal Revenue; it means political "toil and trouble"—but there is no other way, and this *housecleaning* and *housekeeping* cannot be done by simply choosing the best "help" that offers. Those who are most fit do not offer; there must be a systematic and laborious *process of selection* in advance—long in advance. Committees of churches must labor with the *problem of picking* the man or woman for the job, and planning and working together to make him a winner, and then to require and secure honest service. *Easy Christianity* in the democracy is political *infidelity*.

"Blessed are they which do hunger and thirst after righteousness," for they will *fight to win* and *to hold* what they win.

A Glimpse Into the Life of Our Workers in Russia

Anna Haines sends home a diary containing a day's chronicle, which she says is typical of almost any day in the previous three weeks. We are sure that our readers will be interested in the following extracts:

"I ate breakfast as I walked to work, black bread being easily munched en route. Fifty minutes' brisk promenade carries one past three railroad stations, which at eight in the morning are giving forth hundreds of peasants from the country who have come to town with a few pounds of bread or cans of milk to sell to whoever is rich enough to meet their exorbitant demands. The streets are crowded with other pedestrians also on their way to work and with long queues of people waiting outside of the food stations to receive their rations for the day or week. Almost every one is dragging a little hand-made sled, to which are fastened securely little sacks of food or little babies or little boxes of tools. Faces are a bit thinner and grayer than they were a few months ago, as the food shortage, combined with lack of fuel for transportation, has really brought famine conditions to many citizens of Moscow. Our quarters are in the basement of a large concrete building, fitted with electric lights which work and steam heat which does not.

"At 9.15 every one gets busy measuring or weighing or counting out the supplies which are apportioned to 82 institutions sharing in our first consignment. Two workmen have been given to us by the manager of the warehouse, one a lazy middle-aged man and the other an energetic middle-aged woman. While they discuss religion and politics, we cut up the soap with an axe, other tools being hard to obtain, and pack odd quantities of lard in the emptied soap boxes. Manual labor keeps one warm.

"We are interrupted by the arrival of a bustling little housekeeper from a children's institution, bringing one of our order sheets which had been sent to her through the Health Department. On having her pile pointed out to her, she hastens away to secure a horse and sled for fear the goods may vanish. The count reveals the fact that a pair of stockings is missing. The business of the whole unit and all the employes stops while they hunt for these stockings. Unfortunately that particular pile of clothing was near the door, and many people have passed in and out during the last few days. Another pair is at last substituted and the little housekeeper is sent on her way rejoicing, after about ten papers have been signed to bear witness to the fact that she has received the goods, that she has a perfect right to drive through the big gate of the warehouse yard with these goods in her sled, that she has a right to travel on the railroad with them, etc., etc.

"The unit settles down to splitting soap again, with gloomy comments on the depravity of a hungry people. The loss of that pair of stockings rankles. Time passes and another housekeeper comes to claim her goods. The resultant shifting of several boxes of lard reveals the errant pair of stockings which had fallen behind a counter. Your representatives go to dinner with their faith in hungry human nature revived.

"When we are working at the warehouse, we have permission to receive a dinner apiece at the working man's restaurant, run by the department of supplies in our neighborhood. It is a low-ceilinged, steamy room filled with oilcloth-covered tables and long benches. On the presentation of a proper ticket one receives a tin bowl of

soup containing a bit of fish or meat and a plate of boiled buckwheat or millet greased with a bit of sunflower oil. One must bring one's own fork and spoon or eat with one's fingers, a procedure which is deemed perfectly proper. We enjoy going here, as we meet all sorts of people and the food is really very good. We are considered somewhat of a curiosity and somewhat of a nuisance because we invade the kitchen to wash our hands.

"Closing time in the warehouse is 4.00 P. M. The ceremony of sealing the door of the warehouse is performed each night. It takes several people to hold the candle, melt the wax, dampen the seal, etc., but finally the Reconstruction Star shines out in uncracked purity of line, which is supposed to guarantee the intactnes of our supplies throughout the night. We shake hands with the manager and six or eight workmen and depart for Arthur Watts' room at the Savoy Hotel.

"At 5.30 we start collecting supper. Some of this comes from the hotel dining room, some from the cauldron of boiling water which belongs to the Savoy, and some from the fast-dwindling stores brought in for private consumption by Gregory Welch and Hinman Baker. Arthur Watts affects to scorn these toothsome extras, but the rest of us make no pretense. Our only anxiety is that the next installment may not arrive by the time these goods are gone.

"At 7.00 in the evening we start on our accounts and the warehouse stock-book. Presently a Tolstoyan, bright of eye, appears, eager to talk on every spiritual and mental subject. Others come and go, Red soldier comrades, translator-stenographers, transient American business men, but the Tolstoyan stays on until at 10.30 we call the working day finished. Then I tramp off to my quarters a mile or more away through dark, snowy streets. Never are the old towers and walls of Moscow so picturesque as on a starry winter night and one ceases to be disgruntled at the inconvenient situation of a dwelling which necessitates an acquaintance with such beautiful views."

Brief Items

Our total education expenditures from federal, state and local budgets here in America does not exceed $800,000,000. We are spending more than six times that amount on military enterprises, including the debts left by previous war. Do we really believe that "the public schools are the hope of the country"?

We are a bit concerned about big appropriations for the navy. In so far as our interest in this is economic, we ought to be at least equally interested in the nation's tobacco bills. During the last 35 years we have spent about as much on our navy as we spent on tobacco in three years.—*Social Progress.*

Nineteen clergymen and publicists of New York City, headed by Lyman Abbott, have joined in the general protest against the Lusk educational bills, which are now before the governor. In a letter to the governor they point out that the bill aimed at control of education "would put into the hands of the board of regents for arbitrary determination such fundamental matters as freedom of assembly and freedom of speech," and that under the proposed law aimed at the exclusion of certain teachers from the public schools "it would be altogether possible to expel a teacher for advocating changes in governmental structure which have been proposed by able publicists and statesmen."—*Springfield Republican.*

Twenty-three Belgian fellows have been enrolled in eleven American universities and twenty-two American fellows in four Belgian universities during the current academic year. These exchange fellowships were established in the spring of 1920 under the joint auspices of the commission for relief in Belgian Educational Foundation, Inc., in America and the *Fondation Universitaire* in Belgium. Their object is the exchange of intellectual ideas and the promotion of closer relations between Belgium and America.—*Swarthmore Phoenix.*

A letter from Mlle. Merle, who is in charge of the Memorial Hospital at Chalons, commenting on the arrival of Miss Tatum and Miss Perry, two new American nurses, contains the following item:

"The staff continues to be as international as possible. There are five different nationalities among the twelve nurses. There are American, English, French, one Swiss and one Dutch, and I have an offer from a Russian girl who would like to come for six months."

Mrs. Amy Davis Winship, believed to be the oldest college student in the United States, celebrated her 90th birthday. In the last 11 years Mrs. Winship has attended the universities of Wisconsin, Ohio, Florida, Kansas and southern California. At present she has made application to enter the summer school at the University of Wisconsin.

The first tourist hotel for women in the country has been opened. It is near the main entrance of Yellowstone Park at Livingstone, Montana, and is the enterprise of the Young Women's Christian Association. Women alone and women with small children are to be the only guests accepted. The rates will be kept as reasonable as possible.

The American Civil Liberties Union has been asked to help secure the release of Ralph and Wesley Hunt and their mother, all Seventh-Day Adventists, committed during the war to the Colorado State Insane Aslyum at Pueblo. All objectors who were held as federal prisoners were released last November. The Hunt family incurred the enmity of cattlemen in Ouray County, where they had become homesteaders. The cattlemen, it is said, were responsible for bringing the charges of insanity.

PUBLICATIONS OF INTEREST TO FRIENDS

THE QUAKERS: THEIR STORY AND MESSAGE

By A. Neave Brayshaw, B. A., LL. B.

To be obtained from the Friends' Bookshop, 140 Bishopgate, London, E. C. 2. Paper, 2/6 net; cloth, 4/ net. 148 pp. The following extract from the preface states the author's purpose in writing the book and gives briefly the ground covered in it:

> "In setting forth this historical sketch of the Society of Friends in England, I have wished to portray the Society and its message at the present time rather than to compile a chronicle of past events. Inasmuch, however, as the present is not to be understood apart from the past, I have indicated the lines of thought, which have gone to the shaping of present-day Quakerism both in its strength and its weakness. For this a knowledge of history is necessary, first of early days when

Friends found themselves in a position of isolation; then of their century and a half of voluntary and, in fact, studied seclusion; and then of the years of bewilderment at finding themselves open to the world, no longer protected from it by visible barriers. I have also spoken of the strands that have run continuously through the history, the emphasis laid on Divine guidance, variously as this has been understood, and the philanthropic concern for the outward well-being of mankind. My aim throughout has been to tell enquirers what they expect to find among us, and it may be that the historical information will be useful to our own members also."

This book is an important contribution to Quaker literature and should be of value to all who are interested in the subject.

LEAFLETS ISSUED BY THE AMERICAN INSTITUTE OF SACRED LITERATURE, CHICAGO, ILL.

THE BIBLE AS A RURAL BOOK; by Arthur E. Holt. A study course for rural people. This 24-page pamphlet outlines a course of reading and discussion of Biblical events and characters from the point of view of their rural background. By its analysis of the problems which the pastoral and agricultural people of the Old Testament had to face, it not only throws light on the important teachings of their leaders, but relates these teachings closely to the modern community. This course should be of special interest to individuals or classes living in country districts.

"WHY I BELIEVE" Leaflets. Copies may be secured for distribution at two cents each. The series includes the following: "Why I Believe in the Bible," by John M. Powis Smith, The University of Chicago; "Why I Believe in God," by William Adams Brown, Union Theological Seminary; "Why I Believe in Jesus Christ," by Shailer Matthews, The University of Chicago; "Why I Believe in Giving Justice," by Harry F. Ward, Union Theological Seminary; "Why I Believe in Immortality," by Douglas C. MacIntosh, Yale School of Religion, and "Why I Believe in the Church," by Charles R. Brown, Yale School of Religion. These leaflets represent the thought of distinguished teachers of religion at the present time and are well worth reading.

CURRENT NEWS

NEW YORK YEARLY MEETING
226TH ANNUAL SESSION

The program for New York Yearly Meeting is now practically completed. It follows the ordinary lines of past years. In between the scheduled events, however, several events a little out of the ordinary will take place, and it is hoped that an unusual number of the younger generation will be present.

Seventh-day, Fifth Month 21st

10.00 A. M. Board of Managers of Friends' Home Association.
11.00 A. M. Annual Meeting of Friends' Home Association.
1.30 P. M. Meeting for Ministry and Counsel.
4.00 P. M. Meeting of Nominating Committee.
5.00 P. M. Meeting of First-day School Committee.
5.30 P. M. Supper and Conference of Young Friends' Movement.
7.30 P. M. Meeting under care of Committee on First-day Schools.

First-day Fifth Month 22nd

11.00 A. M. Meeting for Worship in New York. (No Meeting in Brooklyn.)
3.00 P. M. First-day School Union Exercises. General Topic, "Thankfulness." Mrs. Anna Pritchard George, General Secretary of the Loyal Temperance Legion of New York State, will speak on "The Boy with a Heart of a King."
4.00 P. M. Meeting for Worship.
8.00 P. M. Address by under care of Young Friends' Movement.

Second-day, Fifth Month 23rd

9.15 A. M. Devotional Meeting.
10.00 A. M. Business Meeting.
1.30 P. M. Meeting of Philanthropic Labor Committee.
2.00 P. M. Board of Managers of Friends' Home Association.
3.00 P. M. Business Meeting.
4.30 P. M. Meeting of the Representative Committee.
7.45 P. M. Address by Rachel Davis DuBois, on "Negro Education."

Third-day, Fifth Month 24th

9.15 A. M. Devotional Meeting.
10.00 A. M. Business Meeting.
12.00 M. Meeting of Committee on Isolated Friends.
2.00 P. M. Committee on Education.
3.00 P. M. Business Meeting.
4.30 P. M. Meeting of Social Reconstruction Committee.
8.00 P. M. Illustrated talk on conditions and work in Serbia, by Andrew Pearson. Talk on conditions and work in Poland, by Clement Biddle.

Fourth-day, Fifth Month 25th

10.30 A. M. Meeting for Worship.
3.00 P. M. Round Table on "Do Friends Attend Places of Amusement of a Hurtful Tendency?"
7.45 P. M. Business Meeting.

Fifth-day, Fifth Month 26th

9.15 A. M. Devotional Meeting.
10.00 A. M. Business Meeting.
2.30 P. M. Business Meeting.

Additional Notes

On First-day evening there will be a Song Service arranged by the younger Friends from 7 to 8 o'clock; on Second-day evening, from 7 to 7.45, a "Community Sing," with everybody urged to join in; and on Fourth-day night, from 7.15 to 8, a Musicale is planned, such as has been enjoyed in previous years.

Trips to points of interest about the city are being planned, as usual, between the sessions, for the children. In addition to this, on First-day afternoon, it is being planned to charter Fifth Avenue buses for the children and young people who may care to take the ride up Riverside Drive in good company.

The meeting on Third-day evening will be addressed by two of our workers most recently returned from Serbia and Poland. This will be Reconstruction Night. All the returned Mission workers in the neighborhood of New York will be invited to be present, in their uniforms, to give additional force to the words of the speakers.

THE INTER-RACIAL COMMITTEE

The May meeting of the Inter-Racial Committee of Philadelphia was held on Saturday afternoon, Fifth month 7th, at the home of Mrs. William I. Hull at Swarthmore.

Twenty-five people of both races gathered in the spacious parlor and considered the topic of the day—the action the committee should take in case of any emergency excitement. The Chair was empowered at its discretion to call a special meeting on report of any one member of emergency need, and a sub-committee of three was named to substitute for the Chair in case of her absence from the city.

Miss Esther Morton Smith, a member of the Yearly

Meeting of Arch Street Friends, recounted with humorous detail her experiences on a trip through the South with a minute from her Yearly Meeting to Southern governors on the subject of lynching. She and her cousin, Mrs. Norman Hallowell, of New England, were received with courtesy and consideration by the executives of Georgia, Alabama, Mississippi, Tennessee, Kentucky and South Carolina. Their several and various experiences made a most interesting and at times amusing recital.

The recent anniversary party to Hampton Institute, Va., was reported by the Chairman. The thorough education of hand and head and heart so that, going out into the world, the student might be able to fit himself to any possible environment and render loving service to mankind therein—this is the Idea of Hampton—this is the light which Hampton gives her students that they may in turn hand on to their race. Special emphasis was laid on the beauty of Hampton, the simple dignity and effective directness of her men and women, and the Christ-like spirit of service.

A sub-committee was directed to draw up a strong letter of sympathetic appreciation of the stand which Governor Dorsey, of Georgia, is making to secure State legislation and enforcement to cleanse the good name of that State from the stains of peonage, murder and lynching which now bring shame to the better class of the community.

ABINGTON QUARTERLY MEETING

Abington Quarterly Meeting was held at Horsham on Fifth month 5th. Although it was a very stormy day there was a very good attendance. The meeting gathered about ten o'clock in the quiet and orderly manner that characterizes Friendly gatherings. Although we missed the company of many we have been accustomed to see, and whose messages were always acceptable, we felt the overshadowing of the Divine Spirit.

Under a covering of quietness and peace the business part of the meeting was entered into. Upon calling the representatives of the various Monthly meetings all responded with one exception. This was most encouraging, showing that Friends were not only interested in the welfare of the meeting but were mindful of the duty resting upon them. The first and second queries were read and thoughtfully considered, the queries from the eighth to fourteenth, inclusive, were read, together with answers thereto from the constituent branches, and summary answers approved and the clerk directed to forward them to the ensuing Yearly Meeting to be held in Philadelphia in Fifth month. Representatives were also appointed to attend that meeting.

The advices were read by the clerk, followed by a period of silent meditation. The minutes of our last Quarterly Meeting were read and various other matters claiming attention earnestly considered, after which the meeting closed. An invitation was extended to partake of lunch provided by Horsham Friends, which, with a social mingling, was greatly enjoyed. ISAAC MICHENER.

ACTIVITIES AT CLEAR CREEK, ILLINOIS

Friends at Clear Creek are enjoying community meetings at their meeting house once a month. These are regular get-together meetings. Welcome is extended to all, especially the families who are represented in the First-day school, many of which are not Friends.

Monthly Meeting is held on that day. After the morning meetings are over the dinner is spread and all enjoy a good social time.

On last First-day the Conference Class secured the services of a neighboring minister, famed for his community spirit, to deliver an address in the afternoon.

The 125 or 150 people left in the evening for their various home duties feeling that the day had been pleasantly and profitably spent.

Charles Francis Jenkins, a leading Philadelphia member of the Society of Friends and writer of local history, has been elected president of the Friends' Historical Society of Great Britain.

Other Pennsylvania historians who have preceded Mr. Jenkins in that office are the late Isaac Sharpless, president of Haverford College; Albert Cook Myers, editor of the works of William Penn; Mrs. Amelia Mott Gummere and the late George Vaux, Sr.

Mr. Jenkins is proprietor and editor of the Farm Journal. As treasurer of the American Friends' Service Committee he handled millions of dollars expended by the Quakers in Europe during and since the war. He is president of the Site and Relic Society of Germantown, vice president of the Friends' Historical Society of Philadelphia and a manager of Swarthmore College. He has written "Guidebook to Historic Germantown," "Washington in Germantown," "Jefferson's Germantown Letters" and "Lafayette's Visit to Germantown."—*Public Ledger* (Philadelphia.)

One of the features of the season of London May Meetings is the Swarthmore Lecture which is given annually on the evening preceding the official opening of the Yearly Meeting of the Society of Friends. The lecturer this year will be Mr. T. Edmund Harvey, and his subject, "The Long Pilgrimage: Human Progress in the Light of the Christian Hope."

Mary H. Whitson, who for many years has been in charge of the warehouse of the Service Committee at 15th and Cherry Sts., Philadelphia, will leave for the west this summer. The Service Committee passed a resolution of hearty appreciation of her untiring work.

Two new Mission books are appearing: "A Scavenger in France," by William Bell, A. R. I. B. A., and "With Quakers in France," by D. Owen Stephens. Bell's book is already printed. Owen Stephens' book is still in the hands of the printers. It will be illustrated by sixteen of his own drawings.

Garfield V. Cox studied at the University of Chicago last summer. They gave him an instructorship in the University Department of Economics. He is able to take two courses of graduate study himself along with his teaching.

"Silent Worship: The Way of Wonder," by L. Violet Hodgkin, has just been issued under the title, "Schweigender Dienst," the latest example of the demand for Quaker literature in German.

While the pressing questions of the day—Ireland, disarmament, the social order—will all come in for discussion at the regular sessions of the Yearly Meeting, a day being allotted to them, it is the distinctive message of Quakerism at home and abroad which will specially occupy attention.

Rufus M. Jones and Wilbur K. Thomas expect to attend the sessions of London Yearly Meeting and later attend a field conference of workers in Berlin on June 4th.

Thomas Mott Osborne will deliver the Commencement Address at Swarthmore College this year. Mr. Osborne is the nephew of Lucretia Mott, and is at present in charge of the Naval Prison at Portsmouth, N. H. The subject of his address will be "American Ideals."

Dr. William I. Hull attended a conference at Washington last week in the interest of international law, of which ex-President Taft is chairman.

BIRTHS.

COOK.—On Fourth month 17th, to Mr. and Mrs. George R. Cook, at their residence, Trenton, N. J., a son, named John Hutchinson Cook.

WALTON.—To E. Earl and Fannie L. King Walton, of Peach Bottom, Pa., a son, named Wm. King Walton, born Fourth month 30th, 1921.

DEATHS.

BARIGHT.—Fifth month 8th, at Friends' Boarding Home, 6300 Greene Street, Germantown, Francis E. Baright, aged 90.

BROWN.—On Fourth month 29th, J. Morton Brown, in the 67th year of his age.

Unselfish service, faithfulness to duty wherever placed, the outpouring of love for others and for humanity at large have prepared this dear friend for a new service in new fields of expression, ever full of life and love, part of the same life as here, immortal, eternal in its progress and realization. May our souls sometimes come in conscious touch with his—invisible—as we longer journey on the earthly plane, thus helping us to co-operate with the invisible process of soul uplift and spiritual growth.

STILL, STILL WITH THEE

Still, still with thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousnees, I am with thee!

Alone with thee amid the mystic shadows,
The solemn hush of nature newly born;
Alone with thee in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to thee in prayer;
Sweet the repose beneath the wings o'ershading,
But sweeter still to wake and find thee there.

So shall it be at last in that bright morning
When the soul waketh and life's shadows flee;
O in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with thee!

[The above poem, by Harriet Beecher Stowe, which he loved to read and re-read, was read at the gathering of his family and friends and neighbors at his home in Swarthmore in loving memory of him. The beautiful note of the wood thrush outside the window broke the silence which followed, a fitting close to a service for one so in tune with nature].

GOODHUE.—At Denver, Col., Fifth month 6th, Wistar E., son of Francis and Elizabeth E. Goodhue, 705 Church Lane, Philadelphia, in his 25th year.

HEWLINGS.—Of Marlton, N. J., Fourth month 30th, Mary Elizabeth, wife of Samuel B. Hewlings, in her 80th year.

HICKS.—At London Grove, Pa., Fifth month 4th, Anna Sarah, daughter of H. K. and Mary S. M. Hicks.

HOPKINS.—At West Chester, Pa., on Fifth month 4th, Rachel M., widow of Ephraim Hopkins, M. D., in the 84th year of her age.

KAIGHN.—Suddenly, at Moorestown, N. J., Fifth month 2d, Joseph Kaighn, son of Lucy E. and late Amos E. Kaighn, aged 48.

PHILIPS.—On Fifth month 5th, in Wilmington, Del., Bertha C., daughter of Edward M. and Bertha C. Philips, in her 18th year.

ROBERTS.—At her home near Nottingham, Pa., on Third month 16th, Mary E. Roberts, in her 58th year. She was a member by convincement of Little Britain Monthly Meeting.

TODD.—At his home near Peach Bottom, Pa., on Fourth month 19th, A. Evans Todd, in his 76th year. He was a member by convincement of Little Britain Monthly Meeting.

GEORGE L. MARIS

George L. Maris, the notice of whose death appeared in last week's Intelligencer, came of an old family which came to Chester County, Pennsylvania, in 1683. He was the son of Norris and Ann Maris. His early education was obtained in the public school, and he later attended West Chester Academy and the University of Michigan, from which latter institution he received his diploma in 1867. In 1869 he was elected Superintendent of Schools in this county, serving three years. He systematized local institutes throughout the county, organized conventions of school directors for consultation—an entirely new feature in the school work—and secured the establishment of an office for the County Superintendent of Public Schools. This office has since grown until it now consists of a suite.

During this time he began the study of law, and at the expiration of his term he declined re-election in order that he might continue his studies. He was admitted to the Chester County Bar on March 12th, 1873.

It was his wont to remark humorously that he was a lawyer for only one day, because he was elected to the Principalship of the Normal School. Many improvements to the school were made during his administration.

In the summer of 1881 Prof. Maris left the Normal School to accept a professorship in Swarthmore College. This he resigned soon after, and he was made Principal of the boys' department of the Friends' Central School, Fifteenth and Race Streets, Philadelphia.

This position was filled with eminent success until the George School was established near Newtown, Bucks County. Prof. Maris was chairman of a committee which located and established the school, and he was chosen as its first Principal, remaining in charge a number of years.

On his resignation he went to Florida, where he made his home for a time, later returning to Philadelphia.

He married Miss Annie M. Pinkerton, of this county, who died a year or more ago. Two children survive, Herbert and Helen, both of Philadelphia. Herbert was for some years a member of City Council.

Prof. Maris is remembered as a man of most cheery disposition, being kind and genial and one who made friends readily.

His funeral, which took place in the High Street Friends' Meeting House, West Chester, Pa., was largely attended by educators, relatives and long-time friends.—*Daily Local News, West Chester.*

COMING EVENTS

FIFTH MONTH

14th—Salem Quarterly Meeting, at West, near Alliance, Ohio.
14th—Shrewsbury and Plainfield H. Y. Meeting, at Manasquan, N. J.
14th to 16th—Fairfax Quarterly Meeting at Hopewell, Va. Joel Borton, O. Edward and Anne W. Janney expect to attend. The Meeting for Ministry and Counsel will be held on the 14th, at 3 P. M. On First day, meeting for worship will be held at 11 A. M., and the First day School Union at 2 P. M. On Second day, the 16th, meeting for worship at 11 A. M. will be followed by the business session of the Quarterly Meeting. Friends coming by B. and O. train will get tickets either to Wadesville or to Stephenson, Va. By C. V. train, get tickets to Clearbrook, Va.
15th—Elbert Russell expects to attend meeting at Friends' Union, State College, Pa.
15th—Conference in New York at the Meeting-house, 221 East Fifteenth Street, at 12.10 P. M. Speaker—Paul Furnas. Subject—"Co-operation or Chaos."
16th—Regular meeting of the P. Y. F. A. in the auditorium, at 8 p.m. Musical.
17th—Burlington Quarterly Meeting, at Crosswicks, N. J., at 10.30 A. M. All friends will be met at the Pennsylvania Railroad station, at Bordentown, at 10 o'clock.
18th—Elbert Russell will speak on "Quaker Principles" at the meeting-house, 144 East 20th Street, at 8 o'clock. This is an after-meeting of the Town Hall Meeting.
21st—Short Creek Quarterly Meeting, at Concord, Ohio.
22nd—Warrington Quarterly Meeting, at Union Bridge, Md. Daniel Batchellor expects to attend.
22nd—Yearly Meeting First day in New York.
22nd—Philadelphia Quarterly Meeting's Visiting Committee expects to attend Radnor meeting at 3 p.m.
22nd—Chester Monthly Meeting, at Middletown, Pa., at 2.30 p.m.
23rd-26th—New York Yearly Meeting.
26th—Bucks Quarterly Meeting, at Buckingham, Pa.
28th—Stillwater Half Yearly Meeting, at Richland, Ohio.
28th—Blue River Quarterly Meeting, Highlands Creek Meeting-house, near Salem, Ind.
28th—Nottingham Quarterly Meeting, at Darlington, Md. Dr. O. Edward Janney expects to attend.
30th—Canada Half Yearly Meeting, at Bloomfield, Ont.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS

WEEK ENDING MAY 2

Five Years Meeting (For General Funds)	$256.42
Other Meetings—	
Manasquan Meeting, N. J.	10.00
Unionville Prep. Mtg. (Balto. Hicksite)	10.00
First Friends' Church, Portsmouth, Va.	9.75
Rush Creek Preparative Meeting, (Ind.)	50.00

OTHER CONTRIBUTIONS

For General	$928.78
For Germany	12,813.46
For Austria	792.33
For Russia	208.75
For Poland	3.34
For Syria	26.00
For Clothing Department	73.05
Miscl. payments and refunds	265.80
	$15,447.66

SHIPMENTS RECEIVED

DURING WEEK ENDING APRIL 30

Delaware, Wilmington; Illinois, Mt. Oliver; Missouri, St. Louis; New York, Nassau, White Plains, 42 Broadway, Elmhurst, 178 E. 70th Street, 218 E. 17th Street; New Jersey, Princeton, Atlantic City, Haddon Heights; Ohio, Sabina; Pennsylvania, Swarthmore, Philadelphia (3), Germantown, Bechtelsville, Chestnut Hill, Ambler, Torresdale, West Chester, Wyncote; Washington, D. C.; *German Relief*—Philadelphia, Pa.

CHANGES IN PERSONNEL

Returned—Albert J. Brown and Althea E. Brown, Indianapolis, Ind., from Germany, on April 30.

Sailed—Dr. Mary B. M. Tatum and Katharine B. McCollin, Llanerch, Pa., for Poland, on May 3, on the S. S. Aquitania.

FUN.

FOOD OR MEDICINE?

"What's them?" he inquired, as his wife was preparing for the party. "Those are olives." "What are they good for?" "Good to eat." "What else? You can't tell me anything with a taste like that oughtn't to cure something."—*Washington Star.*

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THE COIN RATTLED

Two brothers received a legacy of $5000 each, and the first thing they did was to buy a car. Joe bought a Pierce-Arrow for his $5000, and Jack bought a Ford for $500. On the way home Joe looked disdainfully at the Ford and scornfully shouted to Jack, "That Ford makes an awful rattling noise!" Jack replied: "It's not the Ford rattling; it's the $4500 in my pocket."

HOTELS.

Buck Hill Falls

The following Cottages are offered for rent during the forepart of the the season, Thorncroft, June 15 to July 15, $100.00; Rockland, June 1 to July 15, $300.00; Waldeck, June 1 to July 1, $100.00.

As the time approaches others will be offered so that you, who may have been disappointed in your mid-season requests, will find, during the months of June, a vast variety of accommodations from which to choose.

June the month of Laurel and Rhododendrons, delightful weather and ideal Golf, with tennis and riding available should the mood demand. Can anyone suggest a more delightful time for a vacation?

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Locust Valley, N. Y.

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CALLS OUT OF CITY ANSWERED PROMPTLY

New York Yearly Meeting

Friends desiring lodging accommodations during the approaching Yearly Meeting in New York, Fifth month 21st to 26th, will please apply to Anna M. Finch, Neck Road and East 13th Street, Sheepshead Bay, Brooklyn, N. Y.

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REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 11 a.m., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

Sterling Silver and 1874 Patterns at Cost
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FUN.

SHAKESPEARE WOULD BE A CURIOSITY

Fritz Leiber, the Shakespearean actor, was submitted to a long and trying interview not so long ago by a woman reporter, who finally wound up with this question: "Don't you think, Mr. Leiber, that if the immortal William were alive today he would be looked upon almost in the nature of a curiosity?" "Indeed, he would," answered the actor. "Just think of it! He'd be more than three hundred years old."—*New York Evening Post.*

He: "Have you read Nicholas Nickelby?"

She: "No, I don't care for those Russian novels."—*Sun Dial.*

She concluded her discourse, as she presented the orange to her attentive though bewildered pupil by saying, "So, you see, my dear, it is now night in New Zealand." "Yes, yes," said the little pupil, impatiently, "but what night, last night or tomorrow night?" —*London Post.*

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WHEN A CHILD PRAYS

There had been a difference of opinion in the preacher's family, and youthful Elizabeth thought that she had received the worst of it. So at prayer time she was resentful and unhappy, but she went through her usual petitions. "O Lord," she finally prayed, "make all the bad people good. And, God, if you can, please make all the good people nice."—*World Outlook.*

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AS IS THE DAY

Fond mother—Oh, Reginald! Reginald! I thought I told you not to play with your soldiers on Sunday.

Reginald—But I call them the Salvation Army on Sunday.—*Bohemian.*

———o—o—o———

Mother lay on the lounge with her face toward the ceiling, when Jamie, who lay beside her, asked her to "look." Mother turned her eyes and looked at him without moving her head. "No, no, mother," burst out the little fellow, "I want you to look at me with your nose!"—*Christian Register.*

WANTED.

WANTED—REFINED WHITE woman as mother's helper, to assist with two children, one three years, the other six months. Live as member of family. Attractive accommodations. References required. Mrs. J. H. Whiteman, 1301 Franklin St., Wilmington, Del. Tel. 3500 Wilmington.

WANTED—ATTENDANT FOR YOUNG lady. One who can read aloud. Permanent position. H. C. Bunting, Wynnewood, Pa. Phone, Ardmore 570.

YOUNG LADY OF REFINEMENT, well educated, desires position for summer. Prefers shore or mountains. Best of reference. Address H. 610, FRIENDS' INTELLIGENCER.

POSITION WANTED—WOMAN OF REfinement and education wants position in a private home. Can shop, do marketing, banking business, read aloud, write letters. Reference. Address P. 611, FRIENDS' INTELLIGENCER.

WORKING COMPANION TO A LADY alone. New house; all conveniences; good pay; washing and extra help from outside. Telephone, West Chester 49. Address, 620 High Street.

POSITION WANTED — PRACTICAL nurse as companion to semi-invalid or elderly woman; assist with house duties; plain sewer. Suburbs. Address B. 612, FRIENDS' INTELLIGENCER.

Two or three adults can have rooms and board with private family in the country for summer. All conveniences. J. B. Hutchinson, Haddonfield, New Jersey.

Wanted—At Haddonfield Friends' School for the year 1921 and 1922 a teacher for 3rd and 4th Grades. Address Hanna T. Mitchell, Principal.

Two girls of High School age (Friends') wish positions for summer months. Both fond of children and sucessful in dealing with them, but have ability along other lines. Will take positions either separately or together. Address E. M. B Woodstown, New Jersey.

WANTED— A Position as Mother's Helper for the summer by George School student. Address R. 613, Friends' Intelligencer.

WANTED— For child 5 years old, reliable mother's helper who will assist in light household duties. References required. Phone or write, Mrs. C. Day, 452 W. Clapier St., Germantown. Phila., Pa.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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Friends' Intelligencer

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PRISONS---A POSSIBLE ASSET

BY THOMAS MOTT OSBORNE.

Extracts from an address delivered at a meeting under the care of the Philanthropic Committee of Philadelphia Yearly Meeting, Fifth month 10th 1921.

I have always liked a story of my great-aunt, Lucretia Mott, when they at one time held an Anti-Slavery meeting in which Mr. Garrison was to speak. As was not unusual in the days before the Civil War, a gang of ruffians tried to break up the meeting. The leader of the gang was a big, burly ruffian with the idea of doing personal violence to Mr. Garrison. The hall was in an uproar and it was evident that the meeting could not be continued, so the gentlemen gave their arms to the ladies to escort them out of the hall. As the gang came down headed for Mr. Garrison, a gentleman who was already escorting one lady noticed that Mrs. Mott was without an escort and said, "Won't you take my other arm?" My aunt looked around and saw that she was close to the leader of the gang who nearly had his hands on Mr. Garrison. She replied, "No, thank you, this gentleman will escort me," and she put her hand through his arm, and instead of insulting Mr. Garrison, the leader conducted Lucretia Mott out of the hall with all the grace of a Chesterfield.

The ready wit and shrewdness with which Mrs. Mott changed a ruffian into a gentleman is an indication of how we can make our prisons an essential asset. It only needs the right spirit. I have often said, in regard to our prison system that it is the only place where we try to balance one debit by another debit. We know in bookkeeping that the only possible way to balance a debit is by a credit. The only possible way you can make amends for a crime is in some strong way to balance the crime.

The only question is for us to find out how to turn prisons into an asset, instead of a liability. Very evidently this is a good thing to do, if we can do it. How is it to be done? Well, I can onlysay that it *has* been done. I do not think that we need waste our time on theories in this matter because, for seven years, in a prison in the State of New York, we have been running a prison according to a new system which makes it possible for men to reform themselves. The great trouble is that we have made too many efforts to reform the prisoners, instead of creating conditions under which the prisoners could reform themselves. No one can reform another man. You can no more do that, than you can make a tree grow. All you can do is to create favorable conditions under which the tree can exercise the power of life and growth that it contains. We cannot definitely create something that is not present in another man's heart, but we can create conditions favorable to that which is already in the man's heart. That wonderful principle of life that God placed there can expand and develop, and when this takes place, what we call reform will follow. It seems to me that it is our place to create the conditions which will make this possible.

Talking with a prisoner in Sing Sing, I asked him whether he had ever served a previous term in prison, and he said, "Eleven." More than two-thirds of the men in Auburn prison, when I knew it well, had begun their criminal careers in the children's institutions. They had graduated from a children's institution to the reformatory, and from reformatory into prison. New York calls Sing Sing, "The College Up the River." Now you see that when so many men begin their criminal careers in the children's institutions, something must be wrong all the way up. What is the trouble? In all these institutions, it is the *denial of responsibility.* They try to make men straight by driving them and no man was ever influenced in that way. The men who go through institutions denied any responsibility will come out without any sense of responsibility, without the slightest knowledge of what citizenship means.

Seven years ago I spent a week in Auburn prison, being assigned to a cell and living as a prisoner. I worked in the Basket Shop. That shop was supposed to have the toughest gang in the prison. The captain in charge of that work, in giving me my instructions, said, "My men are supposed to be the most difficult to handle in this prison, and I find I get along with them better if I give them a little leeway." You see, he had a few grains of sense. He continued, "You will be allowed to talk, but you must not talk loud enough for me to hear you, you must not leave your place of work, and if any visitor comes in, you must shut up at once."

I was situated just at the left of a post that had some lockers nailed around it. This formed a very convenient place for men that wanted to make my acquaintance. The prisoner who wanted to make my acquaintance would pass the word to some other prisoner to do something to attract the attention of the guard. The word would be passed in some way and the guard's attention would be directed to another part of the room, then one of the fellows would slide swiftly into this place where he was concealed behind the post. I must not turn my head or show in any way I was conscious of the change being made. There

is nothing like prison for teaching you all forms of hypocrisy and lying. It was to remedy such conditions that we started the Welfare League.

About sixteen miles from the prison was a road camp, chosen as a place for prisoners worthy of confidence. We went out to the camp and I worked with the men there for some time. I wanted to get acquainted with the prisoner in the open. One great trouble with the information acquired by certain types of psychologist and criminologist is that they forget that they are dealing with caged animals. If you went to the menagerie to study the habits of the polar bear, do you think your conclusions would be of great scientific value? Well, the prison animal, the human animal, is the same.

I wanted to meet this group of fellows where they felt perfectly free to talk and that's the reason I wanted to stay with them in the open, working together and playing together. I came to think of these men in exactly the same terms that I thought of any other group of friends. All the feeling of strangeness which came from their clothes and the way in which they are usually treated in prison evaporated entirely.

At first the families, in the neighborhood where we worked, retired to their third stories and locked all their windows and doors. But after a few weeks we began to become so popular that we had difficulty in determining what our social relationships with the community were to be. We held a meeting to discuss the matter. One young fellow got up to give his opinion. "I'm just a plain thief," he said, "but I think this—," and then he laid down an excellent proposition. His reference to the fact that he had been a thief startled me. I realized that I was in the midst of a company composed of murderers, thieves, all sorts of criminals. I had forgotten there was any difference between us. That young thief made the acquaintance of the superintendent of the work, and one of the pleasant times we had while in camp was an evening we spent at the house of the superintendent. We made the acquaintance of his wife and daughters, and later, after my friend got out of prison, he returned and married one of the daughters.

Recently I received a letter from him which contained the following passage:

> "I remember the road Camp at Meridian, N. Y., and the trust you put in us fellows. It was impossible for a man to do wrong on you because you always had faith in a man's word, and that is what counts with men. When I was in that camp I met a girl who is now my wife and mother of my two sweet children. When the time came for us to return to Auburn prison it was hard on me because I realized I had three years yet to serve, but I pledged my honor above all else, and when the call came to fall in line I was in line with the boys, to be returned to Auburn prison for the remainder of my sentence. And to-day I am out in the world, and I often think of the help you were in starting me to see what there is in the world to live for beside the wrong things which are all so many fellows know."

Now, what is the Welfare League to which I referred above, and which resulted in changing this man's life? The Welfare League is not the honor system, so called. The Welfare League was started by the prisoners in Auburn, it was started by the men I worked with. It was not my invention, nor the warden's invention, but the prisoners'. For the first time we went to the prisoners and said, "What do you think will benefit the men in prison?" and they said they wanted to conduct a league. They were allowed to do so. They elected their own officers, which is the very foundation of the League and is in line, you see, with the way we conduct our big organizations outside. That is the only way to conduct a prison system. No human being can be placed in prison under the old system and not have every activity of his life undermined by tyrannical authority. I had not been in prison six hours before I had made up my mind to change everything in the prison. You must remember that these men are sent to prison because they will not obey the rules; and yet we send them to a place where the rules are contrary to all human nature. Of course they refuse to abide by them. Handling of men placed in prison is one of the most delicate jobs going. If you have a watch to repair you don't take it to a blacksmith, and yet you do not hesitate to take the most delicately constructed piece of mechanism in God's world, a human being, and place him under the charge of men to whom it would not occur to you for one minute to place your child. When we want a warden for a prison, do we use the same care in selecting him that we do to select the President of a University? It is the same kind of a job. It is a job of education, and we should choose with the same care.

We knew at Auburn prison that nobody approved of the old system. It did not satisfy the warden; it satisfied no one. So the prisoners asked if they could have a meeting to form what they call a "Good Conduct League," afterward called the Welfare League. The superintendent said they might do so. The shops were to elect a number of committeemen and by taking a certain number as a unit representation we had a committee of forty-nine. The half-hour talking about candidates was the first freedom any man in Auburn prison ever had. The committee met in the chapel. They elected me chairman and I was alone with forty-nine desperate convicts. This was my first experience in being alone with a lot of "grey-backs," as the boys called themselves. I felt a little bit queer even after my week's experience, but a more business-like and intelligent bunch of men I never sat with, and their decision in every case was wise. The first decision was how to select the membership of the League. I had suggested that no prisoner become a member unless he had shown good conduct for a certain length of time. I put up the plan, and one man asked who was to set the standard of good conduct. I said that I supposed the authorities would do so. He said, "We don't recognize their standards." I saw immediately what the man meant and that he was right. In the League we must elect our own officers and everybody must come into the League. We must take the responsibility of dealing with the trouble maker. Now there was the crucial point in the history of the League, because you see that responsibility for the trouble-maker is the whole essence of the League. That's what gives their men the sense of responsibility to the community.

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That's what makes them obedient to the law because they insist that other people shall not break the law. After the League started, a breaking of the law became a serious matter to the whole community, because if the rules were broken it meant that the League could hardly expect to survive.

The giving of privilege to a prisoner is of no account except as a means to an end, and the end is the education of the prisoner in a sense of responsibility. Train him to be a citizen. You cannot treat men wholesale, without tragic results.

The Welfare League says that the only way by which every man can get the practical form of treatment is to treat each man individually. We have turned men out of prison by the dozens, by the hundreds, who had never expected to go straight, who had never the proper education to teach them to go straight. It is hard for them ,some have fallen back; but still many hundreds have made good and who never would have made good under the old system.

The Duty of the Church

One of the encouraging features of the religious press is the gradual adoption, by writers of many denominations, of a more uncompromising attitude toward war. The following expression of this attitude was written by James Barr, B.D., Home Missions Secretary of the United Free Church of Scotland, published in FOREIGN AFFAIRS *and reprinted in* UNITY *from which we copy it. Owing to limited space only a portion of the article is given.*

The Church proclaims a universal gospel, a divine empire embracing all mankind, a kingdom in which there is neither Jew nor Greek, neither bond nor free, neither male nor female. In the faith that God hath made of one blood all nations of men that are on the face of the earth, and that the Christian redemption is for the whole human race, it goes forth to the conquests of all lands, eschewing all carnal weapons, and relying solely on the divine force of truth and love. It is part of the militarists' creed that there are races that know no argument save blood and iron. But the race that fails to respond to acts of kindness has not yet been discovered.

To the methods of the missionary those of the militarist stand in irreconcilable antagonism. By our military adventures in heathen lands we built up for ourselves and for the gospel almost insurmountable barriers. The military madness of Amritsar now threatens the work of all the Missionary Colleges of India. The European war has given a backset to Christian enterprise in many a land. Thus Viscount Grey at the Students' Christian Movement Conference:

> Is it not the case that the fact of the European War has immensely diminished the prestige of Christian civilization in those countries which have a civilization of their own, and which are in the main non-Christian?

If then war is hostile to all Christian enterprise, alike at home and abroad, the modern Church must take up a far more uncompromising attitude than she has ever done in the past. Let her discard all forms of military equipment in the training of the young; let her frown continually on militarism and all its works, and let her establish a world-league of Christian Churches in co-operation with a league of the workers of all lands, every league and every member bound by a solemn pledge that in no cause, even the noblest, will they ever lift the sword again.

The Church has a great didactic function. The pulpit of to-day has the old prophetic mission of explaining history and interpreting events. Would that it had the spirit and daring of these prophets of old. Would that it had some of "rapt Isaiah's wild seraphic fire" that swept him on against the world-policies of his time, and made him censure his own land till, as one authority says, he was "condemned as a heretic by the orthodox and adjudged unpatriotic by his countrymen." And how apposite are some of these prophetic utterances to our own time. Thus Haggai: "Ye looked for much, and, lo, it came to little"; and Jeremiah: "Ye looked for peace, but no good came, and for a time of healing, and behold trouble."

Perhaps the Church could best serve the world to-day by telling how her own liberties were won, and how disastrous in most cases were her attempts to secure them by arms. The day was when men flew to arms to settle matters of faith; when, in language now all too familiar to us, it was maintained that men were secure in their faith only as they fought for it, and showed that they prized their spiritual possessions; and that those who stayed at home and would not go to fight were meanly enjoying the faith for which others were dying. Until at length, men saw that physical force could never settle such questions; that men would not be taught to think at the point of the bayonet; that the power of opinion was stronger than the might of mailed men; and that in all such cases, as Luther put it, "With force of arms we nothing can." And so wars of religion have passed. But if we can do without war so far as the most precious things of all are concerned, may we not come to dispense with it for the lesser things? If religion can be secure without it, and religious disputes settled by other modes, may not the other possessions of a nation be secured in some similar way?

After "Carmel"

(I Kings xix:4.)

The hero of Mount Carmel's fiery test
  Alone against a multitude had stood,
  'Till burned were altar, offering, and wood,
And God's great power was on His foes impressed.
A hero yesterday! To-day distressed,
  Weary of life, despairing of all good,
  He prays for death; so hope-bereft his mood!
By healing sleep God answers his request.

Who has not known some dread and awful hour,
  When darkness, python-like, with fold on fold,
By slow degrees deprived the soul of power,
  And checked the upward breath with clogging cold?
Elijah sought his God in that dark hour,
  And, lo, the hideous blackness backward rolled!

ANNIE MARGARET PIKE.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIFTH MONTH 21, 1921

Our Marriage Testimony

One of the things about which the Friends in the early days of Quakerism had deep concern was the subject of marriage. No doubt the need was great for care in this respect in those days when England was swept and re-swept by waves of civil war—war with its ever-present accompaniment of loose morality.

Wisely and with deep-seated convictions of the sanctity and worth of true marital relations, a careful guard was placed around the young people. Purity, equality, absence of show and extravagance—all these were woven into the rules of our organization which have come down to us. As time has passed it has happened that the letter instead of the spirit of these rules came to be too much considered.

We are thankful that we have put behind us the rigidity of disownment for marrying out of meeting but let us still hold dear the principle that we seek to guide our young people in the way of suitable connections of marriage.

The feeling against too great display ruled out music at the wedding—but entire simplicity and fitness might at times include music without transgressing the spirit of the Discipline's provisions. Here also the letter of the law has been often allowed to operate in one direction, while the spirit of it has been far transgressed in others. I have seen "plain" weddings in our meeting-houses which were far from simple, both as to show and cost. Have we not come to feel that simplicity better explains the meaning of our real Friendly testimony?

We have been passing through a world-war period which has born its fruits in lowered morality just as much if not even more than in the period when Friends had their birth. It is not necessary for me to give statistics: hasty unions and sad separations—these we have seen on every hand, and the chief purpose of this writing is to call us again to a realization of the sound foundations of our Friendly regulations on the subject of marriage. I am sure that rightly put to our young people—even at personal inconvenience to themselves—they would feel that marriage should not be "rushed into." It is worth patience and careful inquiry to save one in one hundred couples from a mistake, and the faithful performance of the duties of the committees for this purpose, while often not needed, in that one case would save agony to children's children.

Therefore, we should be very careful to explain clearly to our young people the real basic meaning of the Discipline's rules on marriage, that the spirit of them may be carried out, that worldly considerations be not put before the higher ideals, that such unions only be consummated as fit temperament to temperament and mind to mind, heart to heart in that unity that makes for peace.

A. H. P.

Why I Believe in the Bible

A leaflet by John M. Powis Smith, Professor of Old Testament Literature and Exegesis at the University of Chicago. Issued by the American Institute of Sacred Literature.

The Bible is a collection of books, which record the religious experience, convictions, and hopes of the Hebrew people in the Old Testament and those of the early Christians in the New Testament. These records represent a religious history of over a thousand years. History is mankind's greatest teacher. Religious history is no exception to this general principle. The religious experience represented in the Bible is more profoundly ethical and more truly spiritual than that anywhere else recorded. The Bible is thus the richest treasure of religious instruction and inspiration as yet within the reach of man.

This biblical record shows successive generations of men working out their ideals and struggling ever forward toward higher visions. It clearly demonstrates that these generations, under the guidance and inspiration of God, made their religion as they went along. It was no static quantity inherited by them from a distant past, but a living and growing power ever seeking to find expression through the lives of men. The form that this growing religion took at any particular time was largely determined by the needs of that time. Each generation in turn sought to interpret the world in which it lived in terms of God; or to use a familiar phrase, to "justify the ways of God to men." Their world, like our own, was continually changing; they themselves were likewise continually undergoing education through the experiences of life; consequently, the successive interpretations of world-movements and of individual responsibilities in the world-order were necessarily each more or less different from its predecessor. They never allowed any one stage of that experience to become final in its authority over succeeding stages. Each generation was looking forward to something yet to come which should transcend in value all former achievements and fulfil their highest hopes. When something of this dynamic and forward-looking attitude was lost in the later Jewish generations and attention began to be focused upon the past, the freshness and insight of the religious leaders of the classical period was lacking and the religious experience of the age was consequently dull and drab. It remained to bring back the old insight and enthu-

siasm and to carry forward the old experience to a higher and more commanding eminence.

I treasure the record of this changing experience for three main reasons. First, because it satisfies me that God moves in the affairs of nations, that this is God's world. The story of the experience of the Hebrew people coming to a climax in the religious experience of Jesus and of the early church is the greatest wonder in history. Nothing less than the goodness and greatness of God will account for it. As I see more and more that the forces of the biblical world were the same in their nature and processes as the forces of the present world, my faith in the God of to-day is immeasurably strengthened. I see that the will of God worked itself out in Hebrew history by slow degrees. More than a thousand years of preparation were required to pave the way for the coming of Christianity. God is never in a hurry. Infinitely patient, he waits for man to catch up with his purpose and to co-operate in the working out of his plans. The record of this long suffering encourages me when I am tempted to be downcast by the slowness of our own generation to respond to high and holy ideals. There is an irresistible urge implanted by God in the soul of man that slowly pushes him on to better and higher levels of thought and deed. The progress has been at times almost imperceptible; and it is only when we take long views of the history of man such as the biblical records make possible that we can discern the steady advance of the frontiers of religion and morals. "Our God is marching on."

My second main reason for giving the Bible first place in my mind and heart is the fact that the results of the hearty and intelligent acceptance of Bible standards and ideals justify the Bible. The tree is known by its fruits. Whether in personal, social, or national life the introduction of the principles of the Bible as controlling influences has always and everywhere meant improvement. It is a significant fact that the nations of to-day who set the pace in this modern world and are responsible for whatever of light and progress has been incorporated into modern civilization are nations that have worked out their own civilization under the guidance and inspiration of the biblical message. The Bible to-day is a striking illustration of the principle known as "the survival of the fittest." It has been brought into contrast and competition with the other great religious literatures of the world on their own soil and it has had nothing to fear from the contact. It has commended itself to peoples of the most divergent characters and cultures and has always had a great contribution to make to their betterment both socially and spiritually. Wherever it has found lodgment it has taken root in the life of the people and has produced essentially the same fruits. It has put a new spirit into backward civilizations and brought them into line with world-progress.

No less convincing is the evidence forthcoming with reference to the effect of biblical teachings upon personal life-purposes, such as that of Paul on the way to Damascus have led many a soul out of darkness into light. Careful nurture and constant instillation of biblical ideas and ideals in the minds and hearts of developing childhood and youth have saved many more from the necessity of such a cataclysmic experience. But by whatever mode of entry the Bible has obtained control of the human heart and life it has produced characters that are the admiration of the world. It has succeeded not only in commanding the respect of men's intellects but also in firing their imaginations and capturing their wills so that they have given themselves unreservedly to the doing of the will of God as they have seen it inscribed upon the biblical pages. And that will of God has been consistently seen to involve primarily not a mere lip service in the temple but a pure and unselfish devotion to the service of human welfare.

My final reason for having confidence in the Bible lies in the fact that I find in the teachings of the Scriptures inspiration and instruction for my own personal, daily life. The visions of the prophets and the longings of the Psalmists kindle my own soul to quicker life; and the wonderful story of Jesus gives me a clearer understanding of God and a new revelation of the possibilities of man. I look upon the Bible as a ringing challenge to creative living. I am spurred by its stories of noble, sacrificing service to a realization that I should serve my own day and generation with the same whole-souled devotion and the same, forward-facing faith.

Past and Future Relations With Japan

BY EARL S. PARKER.

Secretary of the American League of Justice of Los Angeles.

Without doubt, the most important question before the American people to-day, is in regard to our relations with the other nations of the world and particularly our relations with Japan.

California has a population of 3,426,861, including 70,196 Japanese. It is claimed by certain interests in California that these people constitute a menace and laws are being passed to prevent them from owning or leasing land, to segregate the children in the public schools, etc.

The National Government is urged to come to the aid of California in ridding her of the so-called Japanese menace, and men holding public office in the State make the threat that unless this is done California will settle the question in her own way. This is understood to mean, in the same way she settled the Chinese question some years ago.

Under a treaty between the two countries, a great many Chinese came to America during the Civil War and found ready employment on the Trans-continental railways which were then being built. It is doubtful if the roads would have been completed within several years of the time they were completed without the help of Chinese labor. Their task finished and the war over, the demand for labor fell off and the Chinese found work in the cities and on the farms; many of them who had saved a little money started in business or to farm for themselves.

At the same time, the working out of the rich placer deposits released many men from the mines who had been used to the easy money and free spending so characteristic of the period and they found it hard to adjust themselves to the new condition. The agitators, quick to take advantage of the restlessness and dissatisfaction of this class, immediately called attention to the prosperity of the Chinese, who were considered as inferiors.

The charge was made that the presence of the Chinese was responsible for the lack of prosperity of the other class, and the politicians were quick to trade influence for votes, and laws were passed restricting the Chinese in the things they might do. Not content to wait for the slower processes of the law, mobs were formed and hundreds of innocent and unarmed men were murdered and thousands were driven from their property and mistreated in a shameful and brutal manner.

Congress passed the Chinese Exclusion bill and the darkest page in the history of our dealings with another nation was written at the behest of California. We have always insisted on the Open Door policy for China, but this one act has served as an excuse many times for other nations to ignore our protest and to commit acts of aggression in China.

To fill the labor vacuum after the departure of the Chinese, the Japanese were invited to come in, a treaty having been made about this time with Japan. In 1906, the Japanese in California represented about one per cent. of the population, and there were Japanese children attending the public schools in San Francisco to the number of ninety-two out of a total enrollment of about fifty thousand.

Shortly after the San Francisco fire and earthquake, to the relief of which Japan contributed $250,000, Mr. Phelan raised a cry about the Japanese children in the schools, and he charged that they did "nothing else but study, and were far ahead of the American children." By this it is presumed he meant the Japanese children were not active in the support of athletics, debating and the social side of school life. Theodore Roosevelt laid a heavy hand on the activities of Mr. Phelan and others and the movement died aborning.

By 1913, the Japanese in California, represented about 1.7 per cent. of the population and a new attack was made upon them by the politicians and not because of any particular dissatisfaction among the people. A law was passed over the protest of the State Department, which prohibited Japanese from owning land in the State or leasing it for a period of more than three years. Naturally these unjust and discriminatory acts caused much dissatisfaction and misunderstanding in Japan and among the Japanese people and the alarmists and demagogues on both sides of the ocean made the most of the opportunity to stir up trouble.

The war broke out about this time and Japan promptly lined up with the Allies, and outside of California, there was little heard of the question till after the armistice was signed. In California the politicians, including Phelan, McClatchey, Inman and Johnson, were ready at all times to belittle the efforts of Japan and to accuse her of being ready to sell out to Germany. Not even her exposure of the efforts of Germany to ally her with Mexico against the United States, served to convince these loud-mouthed demagogues.

Prior to the passage of the land law in 1913, Japan concluded a "Gentlemen's Agreement" with our State Department, whereby she undertook to prevent Japanese of the laboring class from coming to America, and the record shows that that Agreement has been faithfully kept.

During the war and since our trade with Japan has increased by leaps and bounds. Purchases from Japan increased in six years from $104,000,000 to $302,000,000 and during the same period, our sales to Japan increased from $51,000,000 to $464,000,000. This increase in trade called for the establishment of many branch houses in America by Japanese firms, and there was a slight increase in Japanese population, but no increase in the number of laborers.

In the closing days of 1919, State Senator Inman wrote to Governor Stephens, asking for an interview for the purpose of arranging a special session of the legislature to act on the Japanese question. The Governor replied under date of January 2, 1920, and refused to grant the interview, and among other things said:

> "In my opinion the present agitation in California was inspired by candidacy for office. It is true that many worthy citizens have now allied themselves with it for a laudable purpose. The fact remains, however, that the dominant factors in the movement are actuated by their desire for political preferment."

Speaking of Senator Phelan, the Governor said:

> "Manifestly the grave concern he now expresses, awakened only when he found it necessary to create an agitation on which he might ride back into office."

There can be no menace in 2.2 per cent. of the population, controlling 1.6 per cent. of the farm lands. All are agreed as to the advisability of preventing further immigration of the laboring classes and that has been effectively stopped. The children born here are citizens, and the older ones will gradually die off. There can be no question as to the right of the ones who are here to fair treatment, and it is childish and unpatriotic for California to continue the present agitation.

Only one thing could be more foolish, and that would be for the rest of the country to allow California to influence them to follow in her footsteps or to fail to check her in her present course. War sooner or later will be the inevitable result of such a policy. A war that will only make matters worse instead of better.

We do not necessarily approve of some of Japan's policies in the Far East, but our actions in Haiti, our title to the lands taken from Mexico and our part in the Panama deal are not above question. If we will do our part in keeping our treaty in letter and in spirit and deal with Japan as becomes one great nation dealing with another, and keep our hands out of Asiatic affairs, so long as we insist on all other nations keeping their hands off the affairs of the western continents, we will be in a position to exercise a great moral leadership which will be far more effective than any resort to arms.

A Note Received by the Service Committee

Gentlemen:—

I am inclosing herewith $500 which kindly use to help with your good work in Russia. That is all that I can send now.

Please allow me to tell you how grateful I am to you for showing me that there are still some organizations left who, for the sake of simple humanity, will care for the sick and hungry without previously hedging about their economic and political views. Indeed, you have placed before me the ideal of the true Friend, in the highest sense of that fine character.

Sincerely yours,

I. F.

A Million Dollars' Worth of Clothes

The scarcity of clothing throughout Europe, and the misery due to the lack of it in cold weather, will be greater next winter than in any period since 1915. Stores of linen gathered in the prosperous years preceding the war are now exhausted. Saleable articles that could be exchanged for clothing have largely disappeared in the pawn shops and been exported to foreign lands. The relation of wages to the cost of living has made the purchase of clothing and shoes impossible for three years. Through the summer people will get on with discomfort to be sure, but they will get on. But by September it will be necessary for your representatives abroad to have accumulated in the warehouses in Vienna, Germany, Poland and Russia at least a million dollars' worth of clothing against next winter. It will be distributed according to the relative needs of the countries mentioned or the wishes of the donors.

What is needed? Knitted garments, such as filled the leisure hours of women Friends during the war; second-hand clothing that is strong and serviceable, and worth paying freight on to Europe; shoes in good condition, for all ages, and particularly shoes with low heels and wide toes; baby clothing in unlimited quantities; yarn, in order that the women of Europe may also knit for themselves; leather that the cobblers of Europe may make into shoes; uncut cloth in enormous quantities, dress materials, suiting, flannelette, etc.

The wave of generosity that possessed America during the war has given way to a reaction. Christians are taking a vacation, yet the emergency grows daily more acute. The call for service in the army of God grows daily more urgent. Will women rest on their porches this summer in self-satisfied contemplation of past labors, or will they work to meet this need? Yarn for sweaters, socks and caps, and garments cut ready for sewing are awaiting your order at the office of the American Friends' Service Committee, 20 South Twelfth Street, Philadelphia, Pa., on payment of the cost of material. Will men feel free to stop giving or will they increase their contributions in order that adequate supplies of raw materials and made garments may be purchased? Love must go into this service or it will not be Christian service. Every stitch should be taken with imagination that perceives why it is taken; every garment should be dispatched with a prayer. The boxes and bales, as fast as they are filled, should be sent to the American Friends' Service Committee store-room at Fifteenth and Cherry Streets, Philadelphia. They will be shipped from here as fast as they accumulate to the country for which you designate them.

The Christian Test of Christianity

The Christian test of Christianity was clearly stated by Jesus. He declared that he who would be greatest in the Kingdom of Heaven must possess that attitude of life which characterized Jesus himself. "Whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister."

The supremacy of Jesus is to be found in the ministry which he has rendered to mankind. Other men both in his day and since have laid claim to the title Messiah. Jesus was confessed to be Messiah because his life was a worthy expression of the love of God.

The great interpreters of Christianity throughout history have won their place because of this Christian test. The apostle Paul, although not belonging to the original twelve, nevertheless became the great spiritual leader of early Christianity. This was because of the great missionary motive of his life which led him to his wonderful ministry to the Gentiles. While the Jewish Christians in Palestine were content simply to enjoy the inheritance which they received, the apostle Paul recognized Christianity as the spirit of ministry.

What was true of Paul is equally true of other great Christians. At a time when the Catholic church was seeking to maintain the most imposing claims of authority, St. Francis of Assisi introduced a wonderful revival of genuine Christianity through his vision of an imitation of Christ in the realm of service. Within the past century new life has been given to our own Christianity by the missionary movement which has turned attention away from denominational contentions to the truly Christian idea of devoted service to the world.—*The Institute.*

SUMMER SCHOOL NOTES.

Practical work is to be emphasized at Summer School this year. In addition to the Demonstration Classes for children, which proved such a success at the Summer School at West Chester, there will be a series of Round Table conferences on concrete methods of First-day School and Community Work. The topics will include work for boys, methods for beginners' classes, problems of First-day School Superintendents, work for Philanthropic Committees, work for Best Interests Committees, and Industrial Problems. With leaders like Bliss Forbush, Dr. O. Edward Janney, and Whiting Williams, and experts in the First-day School field, this series of conferences is sure to be helpful, and lead to definite results.

President William W. Comfort, of Haverford College, has consented to give an address on Home Service during the Summer School. The Committee is also glad to announce Henry E. Jackson, of the National Community Board, Washington, D. C., for an address Seventh-day morning, the 25th, outlining a social program for our communities.

Reservations for rooms are now being made, and registrations should be sent to the ADVANCEMENT COMMITTEE, 140 N. 15th Street, Philadelphia.

Symbolisms

A Stanza from the Poem by Richard Realf.

O Earth- thou hast not any wind that blows
  Which is not music: every weed of thine
  Pressed rightly flows in aromatic wine;
And every humble hedgerow flower that grows,
  And every little brown bird that doth sing,
Hears something greater than itself, and bears
  A living word to every living thing,
Albeit it hold the Message unawares.
  All shapes and sounds have something which is not
Of them: a Spirit broods amid the grass;
  Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
  The touch of an eternal presence thrills
  The fringes of the sunsets and the hills.

Brief Items

Rarely has a more arresting challenge been flung to Christianity than the letter of General Tasker H. Bliss to the Church Peace Union, from which the following is taken:

"If the clergymen of the United States want to secure a limitation of armaments they can do it now without further waste of time. If, on an agreed upon date, they simultaneously preach one sermon on this subject, in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that it will not be done nor will it be done until the Good God puts into them the proper spirit of their religion. The responsibility is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended."—*Research Department, Federal Council of Churches.*

Mr. Filmore Condit, a prominent official of the Standard Oil Company, has for many years been deeply interested in various phases of insanity and in methods devised to care for those who are mentally diseased. In a letter to the *Los Angeles Times* he gives some interesting data for California, in which State he now resides. Mr. Condit takes the report of the Lunacy Commission, and finding the cost of maintenance, shows that the State will save this year approximately $2,000,000, due to the check put upon the increase in insanity. He tells the taxpayers that this is one of the savings due to prohibition.

In the same letter he shows that the average annual increase in insanity in the State of Illinois between 1904 and 1919 was .035 per cent., whereas the annual increase under prohibition is only .013 per cent.

An organization, known as the Lucy Stone League, has come into existence with the object of educating women to retain their own names after marriage. The organization is in memory of Lucy Stone, the great suffragist, who adopted the slogan, "My name is the symbol of my identity and must not be lost."

A ten-acre estate at the head of Connecticut Avenue, Washington, D. C., has been acquired by the Women's National Civic Foundation, where it is proposed to construct a group of artistic buildings and clubhouses, one residence for each organization. The grounds are to be beautified, and among other features a large theatre is to be erected.

By the close vote of 134 to 131, the convention of the Diocese of Pennsylvania of the Protestant Episcopal Church has declared for the eligibility of women as lay delegates. If the convention in 1922 concurs, they will be admitted in the following year.

If the national police bureau, which has been formed by the police officials of a large number of cities to systematize methods and to help keep track of known criminals, would also lend a helping hand to ex-convicts who are trying to go straight, it would be doing a real constructive piece of work.

The annual report of the Board of Managers of the American Bible Society shows that the total issues of Scriptures by the Society since its organization has been 140 *million*—enough to furnish one to every man in a procession that would take sixteen years to pass a given point at the rate of one a second, marching eight hours a day and six days a week.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

To THE EDITOR:—I have read with much interest and profit a paper by J. Russell Smith on "Our Faith and the Causes of War," which he delivered in July, 1920, at the Conference at Cape May. This address is worthy of wide distribution and universal reading and study because it deals with fundamentals which lie at the base of influences which impel nations to resort to force instead of to other methods of settling differences. It is with the hope that some special effort may be made to distribute this address that I feel dipsosed to call attention to its importance.

There is nothing in all the world so important as the prevention of war and its devastating influence upon society, and we must educate all classes of our citizens by constant and persistent effort. Also it would seem a very important and practical method to have addresses of this kind delivered in communities outside of immediate "Friendly" influence. Perhaps the gifted author of the paper mentioned could be induced to enter the lecture field in behalf of such a worthy cause, since he has shown his ability to produce such original and convincing arguments.

Washington, D. C. ISAAC S. STONE.

To THE EDITOR:—For some time my spirit had been disturbed by the realization that I personally had not done my share to promote the coming of the world kingdom of fellowship. The letter of Mr. Charles F. Dole to President Harding which you published in the FRIENDS' INTELLIGENCER gave me my cue. I wish to thank you for it and for the idea of the Department of Peace which the INTELLIGENCER has proposed. It seems to me such a practicable idea to organize governmental machinery for purposes of international welfare. Possibly it would only start with a Bureau in the proposed Department of Public Welfare, but with the development of social intelligence it would assume a more and more important place.

In my letter to Mr. Dole, which your articles inspired, I wrote in part as follows:

"I realize that the technique of peace needs careful thought and a judgment of particular instances which is beyond the capacity of the lay mind. My responsibility as a citizen cannot assume to grapple with these questions. But the principle of impartial adjudication, of the substitution of reason for force, is a principle which I feel under obligation to forward, lest the suffering of preventable wars, which I had failed to help prevent, tear my soul in some future time. I trust that by the strength of union of those whose faces are set toward a better way the control of societal crime and international brigandage we may hasten the day when the technique of peace, of international justice may be as well worked out as are now the terribly efficient organizations or war." ESTHER WATSON.

Mt. Pleasant, Amherst, Mass.

CURRENT NEWS

PHILADELPHIA YEARLY MEETING.

MINISTRY AND COUNSEL.

The activities of the Yearly Meeting opened with the Meetings of Ministry and Counsel on Fifth month 7th. E. Maria Bishop, of England, was present. Her minute expressing a concern to visit our smaller meetings, at which she has now been engaged for several months, drew forth many expressions of interest. The feeling developed that our smaller meetings have been neglected by those who could minister, and that it would be well if we could have

revival of old-fashioned family visiting, not only by ministers, but by Friends in one meeting having concern to visit those of other meetings.

In connection with the Second Query, appeals were made that our members should feel an increased concern for the ministry. We were founded as a Society of ministers, everyone having the right and, therefore, the responsibility to participate in our devotional services. Silent worship, though essential, is insufficient to satisfy all the demands upon our meetings. Our Society cannot perform its task without a vital ministry, including the spoken word, and we ought to take upon ourselves the responsibility of seeing that this is provided. It was urged that our younger members be encouraged to participate in the vocal ministry.

Meetings for Worship.

The First-day morning Meetings for Worship were largely attended and marked by many earnest messages.

In the Cherry Street division, Wilson M. Tylor was the first speaker, his theme being that the channels of divine revelation are as open in the present as they have been in the past. Caroline J. Worth said that the kingdom of God is always "at hand" for those who seek it. Wilbur K. Thomas showed how Christians could be in the world, but not of it. By analogies of chemical reaction he illustrated the power of the Christ spirit to transform society. Jesse H. Holmes gave a stirring message on playing the game of life. The true Christian life is not smooth and easy, but it is the difficulty and danger of the game that appeals to the player. Frederick J. Libby said that it is necessary to have the teachable spirit of a little child in order to be led on by the divine teacher.

Others spoke of the need to apply Christian principles to solve the world's great problems, and Joel Borton said that the religion of Jesus Christ is now at work to bring in a better order of society.

In the Race Street division, Dr. O. Edward Janney was the first speaker. Quoting the words of Paul, "Forgetting the things that are behind . . . I press forward," he said that great things have happened in the last year. For one thing, there has been the World Conference of 1,000 Friends in London, from which a spirit of fellowship and good will has spread over all Quakerdom. We have also seen an awakening of new interest, especially among our young people. But the main thing is to look forward to the larger work which is opening up before us. Emma L. Higgins spoke of getting our message before the world by teaching our principles and by living them out. Elbert Russell said that our confession of faith must be accompanied by a call to service. The first thing is to be at one with God; not until then are we properly equipped for service among men. Others who spoke were Anna T. Speakman, Sarah T. Linvill and Elizabeth Newlin, and the meeting closed with prayer by Benjamin Whitson.

In one of the classrooms an interesting meeting for children's worship was held. There were eighty children present, with ages from nine to fifteen years. The meeting was led by Samuel Bunting, Jr., and stories were told by Anna Gifford and J. Barnard Walton. During the hour there were intervals of silence, and all closed with the Lord's prayer.

A young people's Meeting for Worship was held on First-day afternoon, while other Meetings for Worship were held each morning before the business sessions.

Business Sessions.

One of the first important matters considered was a petition from Philadelphia Quarterly Meeting in reference to the assessments laid on the subordinate meetings to carry on the work of the society and also the request for a budget system which should co-ordinate the functions of the various committees. Daniel Willets approved a revision of the taxation of the meetings, but hoped that there would be no financial restrictions to hamper the work. It was generally agreed that a large proportion of the Friends gave very little for the support of their meetings, as compared with members of other churches. The $20,000 called for last year was a small sum if equally contributed by the 10,000 members of the meeting. At the same time it was shown they gave freely in other directions. It was declared a more complete budget system was needed to make proper provision in every branch of work.

A petition from the Western Quarterly Meeting asked that the sessions of the Yearly Meeting be conducted jointly by the men and women, thus bringing them into line with all of their other meetings. It was agreed to give it a trial and on Third-day the men and women met in the Race Street side of the building.

The clerks on both sides were reappointed to serve for another year.

In the men's meeting attention was called to the prominence which the *Public Ledger* had given to the coming meeting of the Church Peace Union in Chicago. That led Dr. William I. Hull, the Friends' representative at the Church Peace Union, to tell of what led to the writing of General Bliss' challenging letter to the clergy and of the answer which they were preparing to make to it by a world-wide federation for disarmament. The Yearly Meeting later appointed as delegates to the Chicago Conference of Religious Organizations on Disarmament Arthur C. Jackson, Walter H. Abell, Hannah Clothier Hull, Anne Biddle Stirling and Rachel Davis DuBois. Abby M. H. Roberts, Henrietta S. Smith and Mary W. Lippincott were appointed alternates.

On Third-day the men's and women's meetings met in joint session. The experiment was an entire success. The business moved forward harmoniously and the spirit of the meeting was very inspiring.

The presiding clerks, Sarah Griscom and Morgan Bunting, sat side by side. Sarah Griscom, with a few remarks of welcome at the opening of the meeting, said that they would now proceed to carry on the old lines of work in a new way.

Most of the morning was spent in the reading of epistles from other bodies of Friends in various countries. A number of the epistles from foreign countries referred to the fact that the success of prohibition in America had aided the cause of temperance abroad.

In the discussion of the letter from Dublin Yearly Meeting, Effie L. D. McAfee told of her visit to the Dublin Conference following the London Conference. The Irish people are asking for our prayers, for they are still living in the midst of strife. Regarding Friends in Australia, E. Maria Bishop told how scattered are the Friendly settlements there. The nearest meetings are three hundred miles apart. She had visited Friends' families living so far away that they had not seen another Friend since going out from England. The letter from the China Yearly Meeting told of the visit of Henry T. Hodgkin. Joseph E. Platt, a member of Philadelphia Yearly Meeting, who has been for seven years a Y. M. C. A. worker in Manchuria, told of the needs of China, especially of the great famine. The Yearly Meeting seemed drawn into a spirit of nearness with China through the work of Margaret Hallowell Riggs, now on her way back to the Canton Christian College.

The report of the American Friends' Service Committee was met both with thankfulness for the work done and a sense of obligation for the opening before us. Anna Travilla Speakman expressed the thought of the meeting in appreciation of the untiring service of Mary H. Whitson for four years in charge of the store-room. Commenting on the letter from the American workers in Germany, Lucy Biddle Lewis told of attending the Friends' Meeting in Berlin. There were people in attendance from England, America and Germany, speaking through an interpreter. She felt that it was one of the most impressive Friends' meetings she had ever attended. It impressed on her the responsibility of the Society of Friends to meet the call for the

spiritual message for which not only Germany but the world is hungering.

The annual report of George School was read and discussed at length. Attention was called to the serious deficit, to meet which they have undertaken to raise an additional endowment of $500,000. There was a general consensus that George School was furnishing the finest training for the children and that it must be adequately supported. Attention was called to the fact that unless the endowment was increased, the increased cost of maintenance would necessitate raising the tuition to point beyond the means of many Friends, whose children it was desired particularly to serve. The instruction at George School is thorough, the discipline is a potent influence in character building, and many of the students find a deep and abiding interest in the Society of Friends.

On Fourth-day separate sessions were resumed, no comment being made in regard to the likelihood of permanent joint sessions in the future. The trial this year, however, established the fact that the Race Street Meeting-house could accommodate both the Men's and Women's Sessions without crowding, and that the business of the Meetings could be harmoniously conducted in joint session.

The section of the Advices cautioning members against squandering time in questionable diversions was recast to exclude specific reference to music, card-playing and dancing. The propriety of retaining the old form of expression in the Book of Discipline had been under consideration some time, in view of the fact that these diversions are now found in many Friends' homes and are recognized as wholesome when carried on in moderation and under proper conditions. What is "doubtful diversion" is left to the individual conscience.

It was urged that Friends should be active in promoting a proper censorship of motion pictures, and the enforcement of prohibition. It was also felt by several that the Discipline should be amended to exclude any acceptance of alcohol for medicinal purposes.

In connection with the report of the Anti-Lynching Committee, Anne B. Stirling and Susan D. Wharton in both meetings advocated the cause of the Negro. The former told of the wonderful advance of the Negro in fifty-five years, both in material prosperity and in intellectual culture. Last year, she said, 152 Negroes were graduated from the higher colleges. She quoted a Negro poet, who asked whether they were to become "feathers in our national wings or chains about our feet."

The First-day schools were reported to be in a satisfactory condition, with a steadly improving course of teaching. Those were greatly helped by the summer school courses, and especially by the Woolman School training. Elbert Russell spoke of the great need of qualified teachers, who not only should be intelligently qualified, but also should be examples in themselves to live out the ideals which they taught.

The report of young Friends' movement was followed with close attention and interest, for it was felt that there lay the hope of the Society's future.

In connection with the query on gambling, one Friend reported that the members of his meeting had eliminated gambling from the local Firemen's carnivals by offering to make good any loss sustained due to the elimination. After the gambling ceased, the returns from the carnivals increased, instead of diminishing.

Jane Addams, who was in attendance at one of the sessions, expressed her appreciation of the effort of the Society of Friends to keep alive the work against militarism and for reconstruction.

Evening Meetings.

A series of four evening meetings was held under the auspices of the various Yearly Meeting Committees. On Second-day evening, Norman Thomas being absent due to illness, the meeting under the direction of Peace and Service Committee was addressed by Andrew Pearson and Clement M. Biddle, both of whom have recently returned from Friends' work in Europe. Andrew Pearson spoke of interesting associations in Serbia with the Balkan peoples. His first impression was that they were much alike, all having the same aims and coming from the same source. He found in his conversations with the various groups that while they disagreed on many points, there were three on which they all agreed,—they were all tired of war, they wanted no more war, and they were afraid they would have more war. They have great faith in the ability of America to prevent war, and consider her the last hope. The last five hundred years have been a period of stagnation with them, and while they are looking with hope to the future, they are untrained and will make many mistakes.

In speaking of the three kinds of relief, physical, economic and spiritual, Clement M. Biddle felt that the American child-feeding work was the best guarantee of peace, that economically Europe would welcome heartily any suggestions, for their leaders are worn out, and that our spiritual message would help kill the awful hate with which she is struggling. Europe needs a new spiritual foundation, the art of being kind. The relief work needs more Friends, for some missions have only ten per cent. of their workers who are Friends. Europe needs fellowship, faith and love.

On Third-day evening, the meeting was under the care of the Committee on Philanthropic Labor. The speaker was Thomas Mott Osborne. Portions of his address are given on the first page of this issue. In concluding his talk, he advised the people of Pennsylvania to demand the right to know of conditions in the Eastern Penitentiary, which is still run on the old plan and is apparently little more than a "School of Crime" at present.

The remaining two evening meetings were under the care of Committees on George School and Education, on First-day Schools, and the Anti-Lynching Committee. The addresses given at these meetings will be reprinted in later issues of the Intelligencer.

It is significant of the trend of our thought about education that one evening was given over jointly to the interests of the First-day School, Education and George School Committees. All education should be religious education. George A. Walton impressed upon us that the purpose of education is the development of character. There are two elements in character,—harmony with God, and love and service to our fellow men.

Young Friends' Activities.

While participating as largely as possible in the regular sessions of the Yearly Meeting, Young Friends also carried out a program of their own activities during the week. This began on Seventh-day afternoon with a business meeting, followed by an address by Joseph E. Platt. Seventh-day evening was given over to a musical, during the course of which William W. Price described recent experiences in Ireland.

On First-day afternoon, the Seventh William Penn Lecture was given by Paul Jones, Secretary of the Fellowship of Reconciliation, on the subject, "Hidden From the Prudent." This lecture is being printed and copies will be obtainable at the headquarters of the Young Friends' Movement, 154 North Fifteenth Street, Philadelphia.

Young Friends' Supper Conferences were held on the four following days. The leaders at the different sessions were: David D. Griscom and Esther S. Johnson, Bliss Forbush, of Baltimore; Margaret James, of the Philadelphia Orthodox Meeting, and Lewis A. Taylor, of the Five Years Meeting, and Walter H. Abell. These conferences were characterized by a sincere desire to promote the welfare of the Society and to extend its principles into the affairs of the world at large.

Among the many visitors, whose attendance at the various activities of the Yearly Meeting added to their helpfulness were: E. Maria Bishop, of England; O. Edward Janney

and Daniel Batchelor, of Baltimore; Effie D. McAfee, of New York; Charles Zavitz, of Genessee Yearly Meeting. Jane Addams was present at one of the sessions of the Women's Meeting.

LONGWOOD YEARLY MEETING.

The Yearly Meeting of Progressive Friends will be held at Longwood, near Kennett Square, Pa., Friday, Saturday and Sunday, June 3rd, 4th and 5th. The afternoon of the first day (Friday, June 3rd), will be devoted to reports from the London Conference of All Friends. Edward W. Evans and others will speak. Saturday morning, Mrs. Ella D. Boole, of Brooklyn, Vice-President of the National W. C. T. U., will speak on the Enforcement of the Liquor Law, and the Rev. Clifford Twombley, an Episcopal clergyman from Lancaster, Pa., who is well qualified, will speak on the subject of the censorship of the "movies." The question of disarmament will be earnestly considered by able speakers, Saturday afternoon, June 4th. Norman Thomas has promised to give the address on Sunday morning, and will be there if sufficiently recovered from his present illness. All Friends, and others interested, are cordially invited to attend these meetings. The evening before the Yearly Meeting, Thursday, June 2nd, at 7.30 P. M., Mrs. Effie Danforth McAfee has kindly offered to give a benefit lecture for Longwood, in Kennett Square, on "The Message of the Northland." She will show stereopticon pictures given her by the Norwegian Government, when she spoke on Friends' Principles, in the Nobel Institute, Christiania, in 1913. She will also speak of the co-operative movement in Denmark, which will be of much interest to farmers and the Agricultural Community, and will also say something about their fine educational system.

All Friends who are interested in forward looking movements should attend the annual meeting of Progressive Friends. This is not a *sect*, nor yet a division of Friends. It is a group of people, held together by the spirit of investigation and earnest enquiry. We cannot reach the goal except we know the road.

Longwood may be reached by auto from West Chester, by auto bus from Wilmington, and by the Pennsylvania Railroad from Broad Street, Philadelphia. Autos will meet the trains at Rosedale Station.

NEW YORK YEARLY MEETING NOTES.

A little entertainment, "Prohibition Mother Goose," will be given in the Seminary Gymnasium on Seventh-day evening, the 21st, at 7 o'clock, under the direction of Phebe Wilbur Griffin. Children from the various First-day Schools of the Yearly Meeting will take part, each representing a Mother Goose character rejoicing over the downfall of John Barleycorn.

The evening meeting for Seventh-day, the 21st, has been changed from 7.30 to 8 P. M.

On First-day evening, the 22nd, at 8 P. M., there will be an address by Dr. Horace M. Leavitt of Union Church of Bay Ridge, on "Ideals and *the* Ideal," under care of Young Friends' Movement.

The Round Table for 3.00 on Fourth-day will consider "Our Sixth Query—Places of Amusement of a Hurtful Tendency," instead of the subject previously published.

NOTTINGHAM FIRST-DAY SCHOOL CONFERENCE.

The 1921 meeting of the First-day School Conference of Nottingham Quarterly Meeting was held Fifth month 7th, at Penn Hill. Anna M. Bradley presided, and in the absence of the Secretary, Ethel E. Reynolds, Mary R. Terrill served. The topic discussed during the morning session was "What is your F. D. S. doing to improve the quality of its teaching?" Oxford, Penn Hill and Eastland answered this question. All thought the best place to improve this quality was through attendance at Woolman School and the application of its teachings and principles. Emma Dewees spoke of an organization called "Woodcraft," which tends to keep children interested in school life and teaches them much about nature. This plan of work could be worked in with the organized classes. Some of the persons present spoke of the information and inspiration recently acquired through a visit to New Garden F. D. S. During the noon hour a box lunch was enjoyed outdoors in the sunshine.

Business sessions were held in the morning and afternoon before the literary program was taken up. The following officers were elected: Chairman, Anna M. Bradley; Secretary, Ethel E. Reynolds; Treasurer, Helen Wood. The 1922 meeting will be held at Oxford the first Seventh-day in May.

Emma Dewees was the chief speaker in the afternoon, talking on the "teen" age. She told of devices she recommended for securing good attendance and stories and scenes from the Bible which children love to dramatize. Children are noted for their credulity. With them God is regarded as big, present, concrete. Children and God get along very well together. There is a relationship of trust and love. Give the child the rudiments of moral behavior. If we get *him*, we have the important thing. The best part of education is the formation of right feeling. Cultivate the right attitude toward F. D. S. Give the child something to do to use his surplus energy. Don't antagonize him.

The psychological development of boys should be understood by the teacher and treated sympathetically. They are potential characters. They belong to the period of activity. They will overcome difficulties which former generations had considered impossible.

Have the meeting-house attractive; assign certain classes duty of keeping flowers on the desk, etc. Give outlet to impulses or they will die.

Our aim should be to help our young people to know that God may be their comrade and not their judge or oppressor.

HELEN WOOD.

The *Phoenix*, Swarthmore College paper, recently came out with an editorial urging the men to get in touch with the "so-called ordinary folks," so that by daily contact they could come into their ideas and viewpoint.

So, after commencement day the invasion will begin. William Cisney, President of the college Y. M. C. A. and football manager, and Mahlon Hinebaugh will lead a host of youths who will specialize in farm laboring throughout the summer. Walton C. Ferris, editor of the college year book, will check trunks for an express company in Milwaukee, his home town. La Mar Davenport, President of the Campus Club, will follow the same line of work in his native heath, Dubois, Pa. Harry Sellers, manager of the soccer team, will lead a party of students to Pottsville, his home, where they have been engaged as track laborers on the Reading.

Assistant Editor George Stewart, of the *Phoenix*, and Edwin Baker, assistant manager of the football team, will dole out gasoline and lubricants for passing automobiles in a service station in New York. Summer boarders in watering and mountain resorts will meet a squad of students who are to essay the role of waiter. Among the leaders in this line is Herbert L. Hutchinson, assistant editor of the *Phoenix*, who is to don the white apron in a Mount Gretna hotel.

About twenty of the men are to become canvasmen and have joined a Chautauqua company. They will put up and take down tents, which includes driving stakes for the big top in many towns. Among the leaders in that line are Grant Benjamin, of Philadelphia; Warren Ogden, of Chester, and Russell Yarnall, of Swarthmore.—*Public Ledger*, (Phila.)

Mary H. Whitson, who has given four years of devoted service to the management of the American Friends' Service Committee store-room, tendered her resignation to the Committee at its recent meeting. The Committee in the Minute accepting her resignation expresses its sincere

thanks for the important work that she has done and commends the tact and good judgment with which she has handled the intricate details of the office. More than 400,000 garments have been shipped from the warehouse during her term of service, not to mention uncut material, food, medicine, hospital supplies and tools; 2,030 boxes and bales have contained these shipments which have been sent to Russia, to France, to Siberia, to Germany, to Vienna, to Poland, to London, to Syria, and to Jerusalem. Elizabeth Marot will succeed Mary H. Whitson as manager of the store-room.

Rufus M. Jones, Chairman of the American Friends' Service Committee, and Wilbur K. Thomas, Executive Secretary, who sailed recently for Europe, will go to London first for conferences with the London Committee. Then they will visit Germany, where the number of children being fed will, by that time, have reached its maximum of 1,000,000. Poland will come next, and then possibly Russia; then Vienna; then the Memorial Hospital at Chalons; then home during the first half of July. If conditions do not warrant entering Russia, a conference with the Russian representatives, Anna J. Haines and Arthur J. Watts, will be arranged at Riga or Reval.

Questions of considerable magnitude are to be dealt with during this visit. The relation that the fields should bear to the Home Committees is one of these questions. The question of International Commissioners and their functions is intimately connected with the same problem, as well as the best location for the Commissioners' office in case the Commissioners are continued.

MARRIAGES.

MALONE-HAVERSTICK.—On Seventh-day, Fourth month 30th, at Trenton, N. J., DOROTHEA VALERIE, daughter of Mr. and Mrs. Samuel Haverstick, to ERWIN LIONEL MALONE.

BIRTHS.

ROBBINS.—At Riverton, N. J., on Fifth month 11th, to Lindley C. and Ida Parry Robbins, a son, named DAVID WILLIAMSON.

SAVAGE.—At Hotchkiss, Colorado, on Fifth month 1st, to Helen Wood and Lee Savage, a son, named WILSON MCLAIN SAVAGE.

DEATHS.

BARIGHT.—Suddenly, at Friends' Boarding Home in Germantown, Pa., Fifth month 8th, FRANCES E. BARIGHT.

Those who have been intimately associated with this dear friend would be united in the feeling that her quiet, retired life was truly a shining place in our world of mingled darkness and light.

Her ninety years connected her with the historic epochs of the past. It was a vital connection; for she had entered into the pressing needs of the world, and had done what she could toward the emancipation of the slaves, and for the freedom of womanhood; and to put away the ravages of intemperance, and the futile efforts of war.

In her later life she was a childless widow; and she was privileged to enter into the fellowship of the Friends' Boarding Home in Germantown, which we love to name the 'House of Blessing." She was beautifully equipped for this community-life. She had the blessed gift of "loving herself last." She was free from the devastating habit of harsh judgment. She was as grateful for blessings as any happy bird could be. Her memories were a rich storehouse—not only of work well done, but she had grown up in appreciative intimacy with the poets and essayists who so enrich our human life. When her name is named among us it will be like the gleam of the light house to show us the way.—*Elizabeth Powell Bond.*

BELL.—At Yonkers, New York, Third month 24th, in his 68th year, suddenly, of pneumonia, J. HARVEY BELL, son of the late James C. and Harriett Thomas Bell, and beloved husband of Elizabeth Bell.

He is survived by his daughters, Harriett Bell Otis, Mary Elizabeth Fitch, and one son, Harvey William Bell; also one sister, Elizabeth Bell, and one brother, J. Christy Bell. He was a member of Purchase Monthly Meeting, and to quote from the editorial of the Yonkers' paper, he was "Kindly and considerate, a citizen of ideas and ideals, cultured and with a most keen respect for the opinions of others, one in whom there was the outstanding characteristic of justice, an ideal father and husband, J. Harvey Bell will be remembered by all of Yonkers as its first citizen and a man whose memory will ever be respected."

HEADLEY.—At Yardley, Pa., on Fifth month 8th, BEULAH C. HEADLEY, aged 72 years.

LIPPINCOTT.—At Moorestown, N. J., Fifth month 11th, WILLIAM B., husband of Catherine B. Lippincott, aged 70.

VALENTINE.—At Glen Cove, Long Island, N. Y., on Fifth month 4th, EMILY NEWBOLD, daughter of the late Ellwood and Mary Post Valentine, in the 89th year of her age.

COMING EVENTS

FIFTH MONTH.

21st and 22nd—The Sectional Committee of the P. Y. F. A. will visit Oxford (Pa.) Young Friends' Association and meeting. The subject for the Y. F. A. Meeting will be "Peace and Disarmament." William W. Price will discuss the Irish situation; Grace D. Watson, "French Russian and German Pacific Ideals"; Martha Moore, "What Women Can Do for Peace"; J. Harold Watson, "Disarmament."

22nd—Warrington Quarterly Meeting, at Union Bridge, Md. Daniel Batchellor expects to attend.

22nd—Yearly Meeting First-day in New York.

22nd—Philadelphia Quarterly Meeting's Visiting Committee expects to attend Radnor meeting at 3 P. M.

22nd—Chester Monthly Meeting, at Middletown, Pa., at 2.30 P. M.

23rd-26th—New York Yearly Meeting.

23rd to 28th—Fair to be given by the United Relief Committee for Starving Women and Children of Central Europe, an organization formed in Philadelphia among Americans largely of German descent, to be held at Turner Hall, Broad Street and Columbia Avenue, Philadelphia, to raise the balance of a pledge of $100,000 which is to be expended by the Friends' Service Committee. This balance amounts to $35,000. Open daily from 2 P. M. until 11 P. M. General admission, 25 cents; children, 10 cents. The entire receipts will go to the Service Committee for the children's work abroad. The co-operation of Friends is urgently invited.

26th—Bucks Quarterly Meeting, at Buckingham, Pa. At 10.30 A. M. Friends will be met at Bycot Station, on train leaving the Reading Terminal at 7.10 A. M. On Fourth-day, the 25th, the same train will be met; also at Furlong, the trolley leaving Newtown at 9 o'clock.

28th—Stillwater Half Yearly Meeting, at Richland, Ohio.

28th—Blue River Quarterly Meeting, Highlands Creek Meeting-house, near Salem, Ind.

28th—Nottingham Quarterly Meeting, at Darlington, Md. Dr. O. Edward Janney expects to attend.

29th—Conference in New York at the meeting-house, 221 E. 15th Street, at 12.10 P. M.. Speaker—Margaret McIntosh. Subject—"Practical Next Steps."

29th—Philadelphia Quarterly Meeting's Visiting Committee expects to attend Frankford Meeting at 11 A. M., and Fair Hill, at 3.30 P. M.

30th—Canada Half Yearly Meeting, at Bloomfield, Ont.

SIXTH MONTH.

3rd—The Commencement Exercises of Brooklyn Friends' School will be held at the Brooklyn Meeting-house at 8.15. Dr. John Howard Mellish will give the chief address.

5th—First-day, at 3 P. M., an appointed meeting for worship under care of a Committee of Concord Quarterly Meeting will be held at Friends' Meeting-house, Middletown, Delaware County. A community meeting for all Friends and for others. Conveyances will meet at Lima, trolleys due at 2.15 and 2.45.

13th—The P. Y. F. A. has chartered the steamer *Queen Anne* for a "Moonlight Ride." Leave Arch Street Wharf at 6.30 P. M. Bring box lunch. Music—dancing. Tickets (price 60 cents) can be purchased at the P. Y. F. A. desk, 15th and Cherry Streets.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.
WEEK ENDING MAY 9TH.

Five Years Meeting (For general)	$180.65
Philadelphia Yearly Meeting (15th & Race) (For General)	
Yearly Meeting, Treasurer	1,988.96
Sadsbury Monthly Meeting	55.00
Concord Monthly Meeting	6.00
Other Meetings.	
Baltimore Monthly Meeting (Hicksite)	500.00
Cornwall Monthly Meeting, New York	5.00
Other Contributions.	
Contributions for General Funds.	427.42
For Germany	2,343.17
For Austria	402.25
For Russia	216.00
For Syria	25.00
For Poland	5.75
For China	48.00
Miscellaneous Refunds	5.99
	$6,209.19

The following donations from Miami Monthly Meeting and Miami Quarterly Meeting (Hicksite), of Waynesville, Ohio, have not been separately reported in the INTELLIGENCER:

Tenth month 20th, 1919	460.00
Twelfth month 26th, 1919	256.00
Second month 2nd, 1920	156.00
Third month 26th, 1920	116.00
Eighth month 9th, 1920	44.00
Twelfth month 10th, 1921	65.00
First month 14th, 1921	59.71
Third month 9th, 1921	460.00
Second month 28th, 1921 (China)	115.00

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SHIPMENTS RECEIVED.
WEEK ENDING MAY 7TH.

Alabama, Fairhope; Connecticut, Middletown; Illinois, Chicago; Maine, Portland; Massachusetts, Hadley, Mt. Holyoke College; Maryland, Sandy Spring; New York, White Plains, Schenectady, Mt. Vernon (2); New Jersey, Moorestown; Ohio, Cincinnati (2), Cleveland; Pennsylvania, Philadelphia (5), Carlisle, New Hope, Easton, Germantown, Aldan, Malvern; Washington, D. C. (2), 2 packages without names. German Relief, Cleveland, O.; Cambridge, Mass.; Wissanoming, Phila., Pa. Mennonites, Shickley, Neb. Total: 32 packages and boxes; 3 of these for German Relief; 1 from Mennonites.

FOR RENT.

FOR RENT—CADMAN'S NECK, Mass. Furnished bungalow, overlooking water; 5 rooms, 3 bedrooms, porches; shade, salt bathing, boating. Well provisioned, good water. Free phone. Friends unable to consider higher resort rates, take notice. Byrnes, 1803 N. Camac St., Philadelphia.

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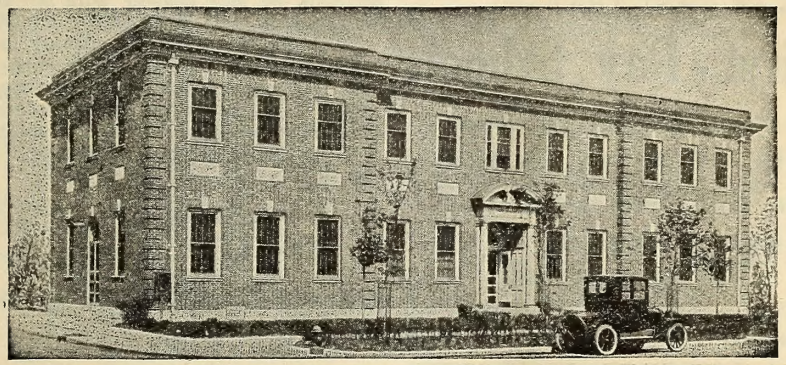
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HOTELS.

Buck Hill Falls

On Saturday evening, May 21st, Walter Scott Perry, Director of Pratt Institute, Brooklyn, will deliver an Illustrated Lecture in the East Room. He has chosen for his topic, "Japan—Picturesque Life and Art of the Islands of the Far East," which should prove not only delightfully interesting but of particular value at this time. Mr. Perry promises other lectures during the summer months.

For the evening of Memorial Day a Musical Program has been arranged by F. Reed Capouilliez, whom our friends of last season will no doubt remember.

We have been most fortunate in the arranging of a series of lectures for the coming season, to be given by Anne Magnus Earle, of Philadelphia. The first of these lectures is planned for the latter part of June.

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WOMAN OF REFINEMENT AND education wishes position in private home. Can shop, do marketing, preserving, banking business, read aloud, or write letters. References. Address P. 620, FRIENDS' INTELLIGENCER.

WANTED—A GENERAL HELPER. Address Mrs. Charles C. Speakman, Edge Moor, R. F. D. No. 1, Delaware. Residence Harvey, Delaware, B. & O. R. R.

SITUATION WANTED—LADY, REfined Protestant, desires position for the summer as companion, or caretaker for home during absence of family. Satisfactory references. Phone Sherwood 291-J.

COMPANION OR ATTENDANT TO elderly woman; light household duties; plain sewer, suburbs. Address B. 621, FRIENDS' INTELLIGENCER.

WANTED—BY MIDDLE-AGED WOMan, position as companion. Friends' family preferred. Address W. 622, FRIENDS' INTELLIGENCER.

WANTED—A MAN ABOUT 60 DEsires position in city or suburbs. Is qualified as caretaker for country place, and incidental needs. Address W. 623, FRIENDS' INTELLIGENCER.

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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Aquilla J. Linvill, 1931 North Gratz St.
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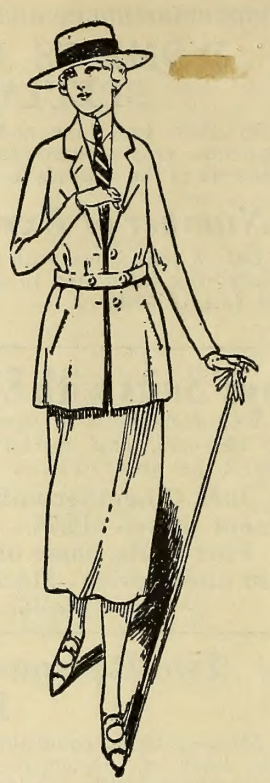
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, FIFTH MONTH 28, 1921 VOLUME 78 NUMBER 22

The Message of Quakerism

BY JESSE H. HOLMES.

The address delivered at the Theatre Meeting held at the South Broad Street Theatre, Philadelphia, Fifth month 1st, 1921. The following draft is incomplete and lacks much of the style of the original address, having been recast from partial stenographic notes.

THE Society of Friends is something over two hundred and fifty years old. It has never grown very large; it is not very large here in the place where it has the largest membership in America, yet it has had its part to play; and it has been the feeling of our members that we would like to express our message to a larger number than ordinarily attend our meetings.

The Society of Friends is not a Church, if by a Church we mean an organization which makes any claim to stand officially as the representative or mouthpiece of God. We claim no such tremendous responsibility. It is not true either in any sense that our Society is an ark of refuge from dangers in this life or the life to come. We send no Vaudeville Evangelists to invite men into a kind of Atlantic City-Chautauqua Heaven, on the one hand, or to keep them out of a volcanic hell on the other. We accept as literal fact the statement of Jesus—that "the Kingdom of Heaven is within you." We are a Society of *Friends* then, which is a group of folk who respect and love each other, each of whom desires that every other shall have his opportunity to fully live out the best that is in him. We do not always manage to live up to this. We do not always allow each other that entire freedom of thought and of expression which is implied in our faith; but we try to, and, except in times of very great stress we fairly accomplish it. There might be some of you who have gathered here who ought to belong to such a Society. We would like to have you think about it. We would like to have you attend our regular meetings, and find out the kind of God and the kind of worship which are implied in our point of view, for our Society presents a distinctive meaning for those great words "God" and "Worship." Certain elements of human experience, which have always been present in the lives of men have been gathered together from age to age, have been recognized as personal, and have been called Gods, and men have always made Gods in their own image. In the patriarchal stage he is a patriarch, as he was to Abraham, in the national stage a king, an emperor, a kaiser, a czar. With the various stages have developed appropriate types of worship, which have come to be formalized and made professional.

"History's pages but record one death grapple in the darkness 'twixt old customs and the Word."

Most men have outgrown the idea of the imperial deity, as they have outgrown other forms of idolatry. Yet they have retained priesthoods and rituals which continue to imply the old and mistaken concept. When men use incense and gaudy ritual in worship they teach by implication a God who desires incense and a ritual. When men approach their deity with songs of praise and prayers of flattery, they accustom their minds to the thought of a God who desires praise and flattery.

This imperial idea persists and influences the life of the world for evil; some recognizing that it is false, leave the church, and others remaining, settle down into vague acceptance of the false idea.

Let us recognize squarely that there is no such being anywhere in earth or sea or sky. All this is ancient symbolism and outgrown symbolism. God is not a mere historical character like Alexander or Cæsar, but an actual, discoverable element of life and conduct: not a Being that wants incense for him to smell, or wants songs and music sent up to him for his enjoyment, or who wants to be flattered whenever anyone speaks to him. You would not have any respect for the kind of Deity before whom every one had to grovel. It is time for such a conception to be eliminated, because it stands in the way of people finding a better God.

Now, the Society of Friends has never accepted an Imperial God at all. I have said above that certain experiences in human lives are gathered together, recognized as personal, and called Gods. The founder of the Society of Friends, after long and painful struggle formed that within him, above and beyond his normal self, which he recognized as master and guide. This he proclaimed, inviting other men to seek and recognize this Christ of God. Is not this a primary duty of us all—to seek out in experience that ruling influence which we must obey? I do not believe there is anyone here who will not recognize that influence as power in righteousness: that power within us by which we lift ourselves from our lower levels to our higher levels. We are not content to be our second rate selves but long to be our first rate selves. When we obey we know we are successful as men and women; when we fail to obey we know we are falling below what we should be. I hope I represent the Society of Friends in urging you to recognize God from among the things you know. I would have you realize, too,

that "righteousness" does not mean grips and passwords by which men are to get into heaven, neither is it a mere label on one kind of action as against another kind of action. Rather it has to do with the welfare of our world; with the happiness of little children, with courage and consecration and with endeavor and achievement.

This is no new teaching; the great teachers of other days have impressed it upon their people. Long ago the Hebrew people worshiped an Imperial Deity with offerings, and praise and flattery; and those men who were called prophets said just this same thing to them: God is not a person who wants to be flattered, or who wants to hear songs or long prayers, but is one who demands righteousness. Amos says: "I hate, I despise your feast days . . . though you offer me burnt offerings and your meat offerings I will not accept them. . . . Take thou away from me the noise of thy songs. . . . But let judgment flow down as waters and righteousness as a mighty stream." And Micah: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." And Isaiah: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with. . . . I am weary to bear them. . . . When ye make many prayers I will not hear; your hands are full of blood. Wash you, make you clean . . . cease to do evil, learn to do well"—All these called men from the imperial God and worship appropriate to him, to the power for righteousness and to the righteousness which is worship. The master teacher found the Imperial Deity and the formal worship still in the religion of Judea, and like the prophets of the earlier time, he condemned it.

Read through the Sermon on the Mount and see if you can find anything else there but directions for serving mankind. If you are on your way to church and find you have aught against your brother, don't go to church, go back and be reconciled to your brother, and may be you will be fit to go. Don't hate, don't judge, be kind. Is it not just a fact that God is not a remote deity to whom we have to be introduced by some intermediary or some institution, but a part of our daily lives? And may we not assume that this world is rather for life and service than merely for dividing into saved and lost? God is power and direction in the lives of men and shows himself through all history. Generation after generation has been subject to a guiding power by which men called their fellow-men to put away their narrow selfishness, to cease to do evil and learn to do well. Mobs rose up and slew them and went on their way; but the power had gone forth and humanity slowly rose to higher levels. The divine presence works thru faithful individuals; it is hampered rather than helped by elaborate organizations. The official machine tends to make a formula of the truth, and then it ceases to be living truth. The religious machine has always been one of the great dangers of true religion; for the supreme and vital truth is the fact of God in the hearts of men and women, and an official class with ritual and formula cannot but make God remote and unreal.

Let me emphasize again the reality of God in present-day lives. He is in the heart of a Wilson or Harding as in the heart of Joseph or Isaiah; he is present with the man in the street to-day as with the man in Judea long ago. It is not particular facts which are divine. God had as much to do with the making of our nation as with Israel. A Bible could be written about the United States or England, or France, if men wrote it in the spirit of Moses, of Isaiah, of Matthew. Religion has no exclusive subject matter; it is the spirit that quickeneth. So also in individual lives God is available power; if we pray for strength we will get it. No one of us dares to genuinely pray for strength in a temptation to which he desires to yield, for he knows he will get it. In all times men have so prayed for strength and have obtained it. This is just a matter of fact to which I am calling your attention. If it is not recognizable experimentally in your own lives my statement fails. But if you do so recognize the power for righteousness, is it not the most vital and immediate fact of existence? It has been one of the great mistakes of the Christian organization that it has undertaken to build itself on historical truth, rather than on experience. Historical truth can never be verified; we are dependent on mere report more or less reliable for all such knowledge. Therefore, no religion, based on mere historical facts, can make just claim on our confidence. Neither can a world religion be based on the permanence of any statement or formula concerning nature or God because as generations go by every scientific truth has to be retested, restated. But religion based on experience has nothing to fear. We are held securely to the earth whether Newton or Einstein has the correct view of gravitation. We see the beauty and the terror of the world independently of emission theories or wave theories of light.

The same thing is true about God. Theologians may give all sorts of definitions of God, but men have the experience of God,—the power of righteousness in the life of humanity. We know what it is to do our best, to put aside our personal interests to so grow into a great cause, that we can forget our mere individual lives and merge ourselves in the life of the world; this is the power of God; we know better than theologians can tell us what God is. It is very well to study and to formulate our ideas, but the important thing is the living experience of a guide in the making of our world as it ought to be.

If all this is true, what is worship? Certainly worship is measuring ourselves and putting ourselves to the test: it is making the contract with God and accepting his guidance. It is doing in this world what God would have us do in this world. It is making the Kingdom come on earth as in heaven. It is nothing

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less than all that is worthy in life. The Sunday morning worship is only a comparatively small element of it, yet it should be a very important element. In the rush and hurry of our affairs, it is easy to fall below our highest levels, and we deeply need to renew our sense of Divine presence and to rededicate ourselves to service. We gather ourselves together for mutual help and strength, and courage for the crises that are sure to come. For this we need the nearness and love of our human Friends as well as that of our Divine Friend. Moreover we are to give loyal friendship as well as receive it. The Society of Friends has not much to offer in the way of entertainment, little to arouse blind emotions. Such emotions are dangerous luxuries and easily degenerate into mere enjoyment; for emotion is man's great stimulus to action, and the habit of enjoying the stimulus without any resulting action is like putting power into a machine when there is no work for it to do. Those who seek religious emotions as an end in themselves are on the road to intellectual and moral degeneration. Our meetings have no program of music and entertainment. What we offer is an opportunity simply to climb up the stairs within your own nature, to quit living in the basement and live in the upper stories. If you come to our meetings and do not get anything from them, it is not the fault of the meeting. It is your business to wrestle like the Jacob of old until you get the blessing. We invite you to come and attend our meetings for that purpose. I am not criticising any other form of worship. Any which enables us to go away stronger and more able to meet the demands of life is genuine worship. The test of it is the man or woman we are afterwards, not the giving pleasure to an imperial God. The great problem of the ages is just this as to what kind of men and women we ought to be and how to attain to that goal.

Our lives are very complex, with very mixed incentives and motives to conduct. It is hard for us to select out of the chaos of our impressions and longings, those which make up the God-driven life. And here is a great service which Jesus performed for us all. He lived out the Divine life so simply, so bravely and so unmistakably that he has become the touchstone, the test, in all puzzling times. His manly courage, his unthinking loyalty, his clear vision reach across all the centuries and show us just what we are to strive for, so that he becomes unmistakably the God-man, shining like a sun in a fog, making doubtful ways certain. What ought we to be found doing as the result of our worship? Surely, it is the making of our world over the way it ought to be. We can have it any way we want it: we are right here on the spot. It has been a great error of the Christian Church that it has allowed itself to be misled by an undue anxiety about life after death. It started out with a magnificent optimism expecting the Kingdom of Heaven to be brought on earth. Its glorious message made it spread through the Roman world until within about three centuries the Empire had to adopt it to save its life. And then alas!—it was found that the old optimism had been given up and the splendid faith in life and its Divine possibilities was replaced by fear of the consequences of life, after death. The magnificent personal enthusiasm of the apostolic group and their successors gave way and was replaced by a great imperial institution and with it came again the old imperial idea of God, to be feared and placated in the place of the Father to be loved and trusted. The official church machine has never escaped from this incubus, though individuals have constantly experienced the love of God. We need to get away again from the old pagan fear; people do not really believe in it very much. Let us realize if we are dealing with a father we are dealing with one who is kind and loving, and not with a harsh judge. And let us be about our Father's business in this world, because it is our world; we are right here on this spinning planet. We have the task of gathering men into a great family and it is not being done. The Christian Church is responsible for the spirit of our civilization, and it is shirking its task.

The Society of Friends, while it has not been perfect in these respects, has made a pretty fair record for its numbers. It has provided leadership for a series of great causes in the interests of humanity. Free press and free speech—many of our Friends died in prison for these in our first generation, and they had much to do in the winning of them for all; decent treatment of the insane, humane dealing with criminals, the equality of women with men, the elimination of slavery from the world, getting rid of the saloon and liquor habit; in all these movements we have had a part out of all proportion to our numbers. Of course, we do not desire to take more credit than is properly ours; but we have played an honorable part. The next great evil is war. The duty for the time just ahead is to get rid of the spirit of conflict, and it can only be done by recognizing the Spirit of Christ as an authoritative guide. Yet in official position all over the world, in Europe, in America, are the same men who brought us into world disaster. The spirit of conflict continues to rule among nations, races and classes. New wars threaten us. The only remedy proposed is to do the same things over again and to do them harder. Has the Christian Church no world message in this crisis? It did not appear in 1914 and it has not yet come. There were and are a local national message in each nation, but nothing from a united Church. It has shrunk to comparatively small and petty meanings, dealing with individual moralities, and local virtues, and missing the great ideal of a world family of brothers and sisters under a father-God. Our churches are responsible for the kind of world we are to have. An essentially pagan church with national gods will continue to develop nations in which international disturbances are worked out at the point of the bayonet, with clash of mutual hatreds and hostilities. A Christian Church will dare the venture of faith in God, and in the way of Christ, and will not fear the consequences.

What blocks the way to the land of our heart's desire? It is not easy things like mountain ranges, trackless forests, or seas uncharted. If there were nothing but granite mountains, to-morrow's sun would not rise before the drills were heard, eating into the heart of the rock. If it were only pathless forests the woodsman's ax would be rining; if it were unknown seas a thousand prows would be outward bound seeking out the way. The obstacle is much more difficult to overcome. It is just our own narrow conservatism, our studipity and cowardice. It is our world—we can have what he like. Can we rise to liking and having a world ruled and guided by the spirit of Christ?

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIFTH MONTH 28, 1921

The Only True Memorial Day

Throughout our nation, the second day of the coming week will be observed as a Memorial Day in honor of those who gave their lives in our country's past struggles for the principles of freedom. It is fitting that we should set apart this day in reverence to the spirit of heroism which led preceding generations to dedicate themselves to great causes of human uplift and emancipation. But we should never forget that we can only truly reverence that spirit by giving it a place in our own lives. If the observance of Memorial Day is limited to an acclamation of the virtues of the past, it has little meaning for those who are concerned for the causes of human uplift in the present. And in so far as Memorial Day is made an occasion for celebrating our past use of military force as a means of attempting to settle internal and international differences, it is untrue to the spirit of those in whose memory it is observed, and by its influence is actually blocking the progress of the causes for which they died.

No one who reads the chronicle of present world conditions with any degree of accuracy, can be deluded into believing that the real victories for which our forefathers fought have been won. The summary of conditions in Haiti, given in this issue, is one slight but too convincing evidence that, even in our own nominally democratic nation, the principles of peace and freedom are not imprinted as they should be upon every relationship with other men and other nations. And yet it was in order that those principles might be so imprinted that the generations of the past fought. As a nation, we have little over which to exult, in comparison with that which it remains for us to accomplish. We are creditors to the past, not alone its debtors. We have given of our life and of our wealth in order to secure ideal relationships between men, and we have not yet received the relationships for which we have dearly paid.

In the face of these conditions, are we to limit ourselves to verbal praise of the past? Not if we would follow in the footsteps of those whom we honor on this Memorial Day. We must not only speak, but act as well; and we must act in accordance with the same ideal which guided them,—the ideal of advancing the progress of the race by the most enlightened means which are known to-day. No greater memorial utterance has ever been made than that which Lincoln spoke on the field of Gettysburg, and what was true for Lincoln is true for us. "It is for us, the living, rather to be here dedicated to the unfinished work which they who fought here have so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to the cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—."

And if we would make this utterance our guiding principle, the first great truth that comes to us is that we can only fulfill the hopes of the past by standing against many of the methods which were accepted in the past, especially against the methods of strife. Washington and Lincoln were able to find no better method than the method of war, much as both of them, and all others like them, regretted that no other method could be found. To-day the world is learning by increased experience that the better method for which these men longed has come within the sphere of definite possibility. Disarmament has become a world-wide hope, international arbitration an established fact. The great cause of the present, therefore, is the cause of the abolition of war.

That the men of the past accepted war, and that increasing numbers to-day are coming to reject it, is neither a reflection on the past nor a reason for not insisting upon other methods in the present. Neither Washington nor Lincoln ever saw an airplane or sent a message by wireless telegraphy. That does not stand against Washington or Lincoln, nor does it mean that we should refuse to make use of these more efficient tools. It merely means that human knowledge is accumulating. This accumulating knowledge has led the race, not only to make vast advances in the realm of material science and invention, but has also begun to make us grasp new spiritual facts. One of these is the fact that the method of war can never bring anything but increasing misery upon humanity, however lofty the ideal in the name of which it is waged. With this fact brought clearly home to us by the world war, we of to-day face the duty of dedicating ourselves to the great cause of finally eradicating war from human civilization. In so doing we shall be most true to the spirit of past heroes, and shall show that we most fully revere their memory.

There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation.—*Herbert Hoover.*

The supply of the goods of the world is limited, also its life, labor and capital; but armament and war destroy. All great powers must begin disarmament or starvation. I earnestly hope America, Japan and England will agree to disarmament.—*Loreburn, Former Lord Chancellor of England.*

Church Congress on Disarmament

Never before have the churches of America taken a more significant step than that which, within the last few months, has placed them squarely behind the cause of world peace. The Congress on Reduction of Armaments, which met in Chicago, May 17th-19th, marked an epoch in this realization by the churches of their responsibility toward Christianizing international relations. The Congress was called at the initiative of the Church Peace Union, and held under the auspices of the World Alliance for International Friendship Through the Churches. It was arranged with the co-operation of the four large federated religious bodies of America,—the Federal Council of Churches, The National Catholic Welfare Council, The Central Conference of American Rabbis, and The United Synagogue of America. Friends of both branches, from the east and from the west, were represented among the delegates.

No account of the Congress would be complete without some reference to the much-quoted letter of General Tasker H. Bliss, which was drawn forth by the invitation extended to him to address the Congress. This invitation he was unable to accept, but in replying to it, he wrote in part:

> "If the clergymen of the United States want to secure a limitation of armaments they can do it now without any further waste of time. *If, on an agreed-upon date, they simultaneously preach one sermon on this subject, in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business Conference of five nations upon this subject, the thing will be done.* If the churches can not agree upon that it will not be done nor will it be done until the good God puts into them the proper spirit of their religion. The responsibility is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended." Cordially yours,
>
> TASKER H. BLISS.

It was with this challenge as a background that the Chicago Congress assembled. Its eight sessions were devoted to the consideration of respective phases of the problem of the reduction of armaments, addresses being given by prominent clergymen and by specialists in various phases of international relations. To report the sessions in any detail is beyond the possibilities of our limited space. The general attitude of the Congress, however, in so far as applies to issues of present international relations, is well summarized in the following official resolution:

> "Whereas, This Congress of the religions of America, called by the World Alliance for Promoting International Friendship through the Churches, cannot see the nations of the world, in the face of universal misery and suffering, continue to concentrate on armaments the money and thought so deeply needed for reconstruction, without asserting afresh our faith that civilization must not rest on suspicion and rivalry. It is our conviction that the immediate duty of governments is to find some practical way of substituting for the suicidal competition of increasing armaments a policy of justice and brotherhood.
>
> "Whereas, Those nations that ratified the Treaty of Versailles obligated themselves to a limitation of armaments by expressly stating that the disarmament of Germany was the first step to render possible the 'initiation of a general limitation of the armaments of all nations'; and
>
> "Whereas, The government of Japan has indicated its willingness to confer with Great Britain and the United States for the limitation of naval armament by agreement, and
>
> "Whereas, Our Honored President, Warren G. Harding, has stated in his message to Congress that we 'stand ready at all times to co-operate with other nations to approximate disarmament, though prudence forbids us to disarm alone.'
>
> "Now, Therefore, Be It Resolved, That this Congress urges President Harding immediately to invite Great Britain and Japan to a conference to arrange a limitation of naval armaments by agreement; and
>
> "Be It Further Resolved, That this Congress for itself and for those that it represents pledges support by possible means to the policy of armaments by agreement."

It will be noted that this resolution involves two essential points. In the first place, it expresses a profound conviction that the time has come for a reduction of armaments. Secondly, it makes no suggestion that such a reduction be undertaken on any other basis than that of universal agreement. The Congress did not feel able to propose a reduction of armaments on the basis of religious principles, which would make such action on the part of one nation a duty, even though other nations refused for the moment to co-operate in such a venture of faith. The Congress as a whole did not share the religious principles against war which would necessitate such a course.

Naturally, this qualified position was disappointing to those representing the religious convictions against war which have so long formed a part of the outlook of Friends, even though such qualification was to have been expected. But those who are pledged to the cause of peace have every reason to rejoice that the Congress was held at all. The attitude, which for the moment it represented, is insignificant in comparison with the importance of the fact that the churches have put themselves on record as champions of the cause of world peace. Once they have made world peace one of their objectives, they cannot remain stationary either in attitude or in program. As long as war or threat of war exists they must either acknowledge that they are failing to realize their aim, or else must enter more and more unconditionally into the crusade for the final abolition of war.

Indeed, there were several voices raised at the Chicago Congress to champion a more absolute attitude. Appeals were made that the churches might become real leaders in the cause, instead of daring only to follow where generals and business men had shown that it was safe to tread. Disarmament "by agreement if possible, by example if necessary" was the challenge of one of the leading speakers of the Congress, and this attitude found expression in a number of other addresses.

Such a Congress as this is always less important for its immediate outcome than for the influence in the long run of the movement which it represents. Even should an international conference on the limitation of armaments be called, as the Chicago Congress urged, the cause of world peace will still be far from won. Nor will the cause be any the less righteous in case the international conference is not called. The vital work in either case must be a labor of education and enlightenment in regard to the causes and the results

of war, a labor which will doubtless extend over several generations. In this service, no organization can work more effectively than can the churches if they set themselves seriously to the task.

As one of the first moves in their concerted campaign for peace, the religious bodies represented at the Chicago Congress have set apart the week of May 30th to June 5th as Disarmament Week. Communities everywhere are urged to undertake activities which will stimulate public opinion in favor of disarmament. June 5th has been appointed as Disarmament Sunday. On this day it is desired that the ministers of the nation follow out General Bliss' suggestion by simultaneously preaching sermons in favor of the reduction of armaments, and by ending with an appeal to their congregations to draw up resolutions to President Harding and members of Congress, urging steps in that direction. It is to be hoped that Friends will join heartily in this campaign, and that our meetings on the appointed day may be widely dedicated to a consideration of Christian responsibility to bring about a reduction of the menace of armaments.

Memoir of United States Occupation of Haiti

Friends desiring to obtain first-hand material in regard to the occupation of Haiti by American troops, may now do so through a memoir of the situation that has just been issued. This memoir is by delegates of the *Union Patriotique d'Haiti,* who have come to the United States to plead for the liberation of their country. It contains no data telling where it may be obtained, but those desiring copies may doubtless obtain further information by writing to the office of *The Nation,* 20 Vesey Street, New York City, as that periodical has been the leader in giving publicity to conditions in Haiti.

The memoir gives a complete history of the occupation of Haiti by American troops, and of the atrocities charged against those troops and against the American special interests alleged to be back of them. If the conditions which it charges are true, as the best evidence leads us to conclude that they are, then no American should rest until this country has made all possible amends for them. Not only are they wreaking gross injustice upon a helpless neighboring nation; if allowed to pass unchallenged by our Christian citizenship, they will aid in the development of a widening policy of imperialism and militarism which will undermine all our most cherished national standards.

The following summary, which forms the conclusion of the memoir, gives a brief review of the whole situation:

"The Haitian Republic was the second nation of the New World—second only to the United States—to conquer its national independence. We have our own history, our own traditions, customs, and national spirit, our own institutions, laws, and social and political organization, our own culture, our own literature (French language), and our own religion. For 111 years the little Haitian nation has managed its own affairs; for 111 years it has made the necessary efforts for its material, intellectual, and moral development as well as any other nation—better than any other nation, because it has been from the start absolutely alone in its difficult task, without any aid from the outside, bearing with it along the harsh road of civilization the glorious misery of its beginning. And then, one fine day, under the merest pretext, without any possible explanation or justification on the grounds of *violation of any American right or interest,* American forces landed on our national territory and actually abolished the sovereignty and independence of the Haitian Republic.

"We have just given an account of the chief aspects of the American Military Occupation in our country since July 28, 1915.

"It is the most terrible regime of military autocracy which has ever been carried on in the name of the great American democracy.

"The Haitian people, during these past five years, has passed through such sacrifices, tortures, destructions, humiliations, and misery as have never before been known in the course of its unhappy history.

"The American Government, in spite of the attitude of wisdom, moderation, and even submission which it has always found in dealing with the Haitian Government, has never lived up to any of the agreements which it had solemnly entered into with regard to the Haitian people.

"The great American people can only honor themselves and rise in universal esteem by hastening the restoration of justice—of all the justice due a weak and friendly nation which the agents of its Government have systematically abused.

"Reparations are due for the human lives that have been taken and for the property that has been destroyed or abstracted. An impartial investigation will provide the necessary statements and supply the basis for the estimates to be determined.

"The present political aspirations of the Haitian nation have been formulated by the Union Patriotique, a comprehensive national association which, through its numerous branches throughout the country and in all levels of society, includes virtually all the Haitian people. The undersigned have been sent to the United States by this association to make the will of the country clearly known.

"The Haitian people are filled with peaceful sentiments, but there is no doubt that they intend to recover definitely the administration of their own affairs and to resume under their own responsibility the entire life of the country, with full sovereignty and independence. They will never rest until they have obtained them.

"The salient aspirations of the Haitian people are summarized as follows:

"1. Immediate abolition of martial law and courts martial.

"2. Immediate reorganization of the Haitian police and military forces, and withdrawal within a short period of the United States Military Occupation.

"3. Abrogation of the convention of 1915.

"4. Convocation within a short period of a Constituent Assembly, with all the guaranties of electoral liberty.

"But the Haitian people desire too strongly the friendship of the great American people, and are too anxious for their own material, intellectual, and moral development not to wish and bespeak for themselves the impartial and altruistic aid of the United States Government. They have urgent needs, vital to the development of the natural resources of the country

and essential to the full expansion of its agricultural, industrial, and commercial activity. The satisfying of these needs is absolutely necessary for the continued progress of the Haitian community.

"Nothing would serve better to bring about the speedy re-establishment of normal relations between the two countries than the friendly aid of the United State Government in the economic prosperity and social progress of the Haitian Republic."

H. PAULEUS SANNON,
STENIO VINCENT,
PERCEVAL THOBY.

An Unfortunate Ruling

The following note from the *Outlook* speaks for itself:

Attorney-General Palmer issued a ruling concerning the Volstead Act which was not made public until the week after the inauguration of President Harding. This ruling will permit the sale of all alcoholic liquors for medical and other non-beverage purposes. It will permit, unless the Volstead Act is amended or the ruling reversed, the prescription of whisky, wine, and beer, with little or no restriction except the conscience of the prescribing physician.

Attorney-General Palmer's ruling is certainly in violation of the spirit of law which it attempts to interpret. We do not know whether it can be legalistically justified or not. We do know, however, that this decision is unwelcome to reputable physicians, and its promulgation within a few hours of the accession to office of a new Attorney-General was an act uncalled for by the needs of the situation.

The next Administration will have difficulties enough in the enforcement of the Volstead Act without the legacy of Mr. Palmer's decision.

In commenting upon the Palmer ruling, the *Union Signal* says

"Whatever degree of correctness there may be in Mr. Palmer's legal interpretation of the prohibitory law—and competent legal authorities seem to think his ruling unwarranted—from a medical point of view it is unjustifiable. The American Medical Association, composed of the leading physicians of the country, has declared that the use of alcohol in any form in therapeutics, "as a tonic, or a stimulant, or a food, has no scientific basis, and the use of alcohol as a therapeutic agent should be discouraged."

Books on Quakerism for Germany and Austria

Our work in Germany and Austria has led to many inquiries in various universities as to the principles of Quakerism. Students are preparing their doctors' theses on some aspect of the Society. The spiritual hunger in Central Europe is quite as general as the physical need. There is general agreement that Friends must not be guilty of sectarian propaganda at a time when we are being entrusted with the distribution of the funds of thousands of Americans who are not themselves Quakers. On the other hand the papers and magazines of Germany in their many articles about Friends show lamentable ignorance regarding the Quaker point of view. They are obliged to draw their material almost entirely from a few inadequate articles in the German encyclopedias. One of these articles is said to make the remarkable statement that Friends are of two classes, "wet" and "dry." We hope this hitherto unfamiliar classification is not prophetic. We have, alas! too many divisions already.

In response to specific requests from students and universities in Germany and Austria, a number of books are being given by individuals and book committees, in order that those who seek a clearer understanding of the ideals of Friends may have correct sources available.

The Book Committees of Arch Street and Race Street Yearly Meetings, the Obadiah Brown Fund of New England, and the Friends' General Conference have united to give twenty-five each of a number of works by George Fox, Barclay, Penn, Dymond, John Woolman and several modern writers. A fund is being raised to supplement this list with the historical series of William C. Braithwaite and Rufus M. Jones.

A more miscellaneous collection of books than is found at present at the Quaker Embassies in Berlin and Vienna also needs to be brought together. This should include, in addition to books that express Quaker ideals and the pacifist position in general, books on prison reform,—a subject of deep concern to thoughtful people in Europe—books on modern ideals of education and books on social service.

Those who may like to take a part in this service are asked to send books or funds at once to Carolena M. Wood, Mt. Kisco, New York.

"Pause and Pray"

Stanzas from a Memorial Day Poem by Eleanor Scott Sharples. Reprinted from the "Philadelphia Press."

Out of war's carnage and conflict fierce
Comes a call to keep silence, and try to pierce
The horrible darkness that holds us in thrall,
By the light that guided the dead we recall.

Fearless, they walked to the brink of the grave,
And we live by the gift that their dying gave.
Can we, united, extend, unafraid,
The blessing of union for which they paid?

Not copy our heroes, deed for deed,
But give to our day for our day's need?
Sons of freedom, pause and pray,
For light on the questions we face to-day.

Was this truly a war of land against land?
Answer, each soul, as in silence you stand;
Or is it a struggle of hate and might,
Trying to overthrow friendship and right?

Has Germany's "honor" gained by the war?
Was England's "life" in danger before?
Whatever the end, when we count the cost,
Is there aught can repay what the world has lost?

Turn back to the days before this began,
Did we call that man "German" or only a man?
Did we fear him, or trust him, say friend or foe?
We worked by him, lived by him, loved him, we know.

Pray in this pause and silence to-day
For the fearless strength that will rise and say:
"We, the people, will have no more
This terrible curse of sin, called war."

Young Friends and Summer School

Do we and all our friends know that Summer School will be held at George School, Sixth month 24th to Seventh month 4th? Spread the good news! Registration should be sent to J. Barnard Walton, 140 N. 15th Street, Philadelphia, as soon as we are sure we can come.

We all remember what a splendid time we had "getting acquainted" at Cape May Conference. Summer School will be even better, for we'll all be under one roof. Tentative programs announcing the usually fine program have been sent out. The Recreation Committee is at work planning beside the usual tennis, hockey, baseball, etc., new games that we can learn and take home and use at our various social times.

Those of us who can't come for the entire week, no doubt can make it for the week-ends. The program for the 3rd and 4th of July has been arranged by the Young Friends' Movement. The Committee is glad to announce that there will be talks and group discussions on the subject, "What is the young person's ideal for a religious organization?" "The Problem of the Orient from a Missionary's Viewpoint" will be discussed by Joseph E. Platt and Dr. Lloyd Balderston. Richard R. Hogue will give an address on "The Challenge of Peace to the Youth To-day," and the concluding address of the Summer chool will be given by George A. Walton.

Clarence E. Pickett, Executive Secretary of the Young Friends' Board of the Five Years Meeting, is coming. Members of the Young Friends' Committee of Philadelphia Arch Street Meeting have helped with the plans and will be there.

Where Would They be Without Your Help?

I and my family, consisting of myself, sick wife and three undernourished children, living in Vienna, get help and food from the Society of Friends. Like many unhappy comrades, I was obliged to join the army in 1914, and was sent first to the eastern front, then to the southern front. At the end of 1916 I was pronounced half-disabled and received an invalid pension of 151 kronen (now thirty cents) a month. To this the government added later a temporary weekly payment of 108 kronen (twenty cents). This later support ceased last week. I do not know whether it will be granted again.

This is all I receive except for the food which you give us for our children. We have sold everything we possessed. In our rooms you will not find any furniture except a miserable bed, a table and two broken chairs. We have scarcely any clothes. I am going mad with looking at this misery. I do not fear death. During the long war I was often in peril. I should prefer to commit suicide now, but I cannot leave my unhappy family. During the night I lie awake thinking what to do. I see no way out and sometimes my thoughts become confused. Am I to throw my family out of the window and cast myself after them? I have been able to control myself until now, as I still keep on hoping.

Let us hope that the future will be better; that nations will understand each other and say: "We all have faults. Let us be friends and try to make one another happy. (Signed) KARL Z."

At the same time come letters like the following from this side of the Atlantic, giving expression to the spirit which is seeking to answer the need expressed above:

"Dear American Friends' Service Committee: Again my one dollar for the suffering children of Europe. How gladly I would make it more! I am a widow, my husband having died seventeen years ago, and I support myself by sewing. I earn on an average about $8.00 a week. I belong to a Lutheran church and donations are to be made there and gladly made. But thank God I can also send you my dollar and shall continue sending it as long as possible, knowing that I can do the best with it that way. I hope you will be enabled to carry on your good work as long as you think it necessary.

"Most sincerely,
"MRS. A. W.

A Carload of Clothes

Sixteen thousand garments and sixteen hundred pairs of shoes for the sufferers in Central Europe arrived at our warehouse not long ago from Minneapolis as the result of a drive which *The Daily News* of that city put through. The seventy closely packed bales of clothing and the sixteen big packing cases full of shoes made altogether a carload of comfort for the innocent victims of events which they were powerless to control.

The Daily News, before undertaking this collection, asked Herbert Hoover his opinion as to the need of these supplies. His reply was, "The need cannot be over stated." Many of the things were second-hand. The shoes often needed repairing and one of the Shoe Repair Shops in the city contributed these repairs. Some of the clothing came in dirty. The city laundries undertook the cleansing of these garments as their share. Much of the clothing required mending. A mending committee was organized and a Repair Shop equipped to deal with these garments. Still another committee assumed the heavy burden of packing and bailing the shipment.

Accordingly, when the great contribution left Minneapolis everything was in order and ready to wear. Which city or town will be the next to respond seriously to our appeal for a million dollars' worth of clothes for Europe? Remember that your donation will go to the country of your choice.

A Story For Children

THE MAGIC FLOWER

Adapted by a Lily White from "The Land of the Blue Flower" by the author of "Little Lord Fauntleroy." Reprinted from "Workers at Home and Abroad."

Night reigns over the castle on the mountain crag. The sea is dark and calm, and the stars shine brightly. The young king leans upon the battlements and gazes at the silent stars with a troubled face. "What is the meaning of it all?" he asks.

* * * * * *

Young King Armor had till that evening known naught else but his beloved castle on the top of the mountain,

overhanging the sea, near to the stars. His only companion had been an old, old man, who had taught him above all else that all things were his brothers—the stars, the sea, the waving trees, the singing birds. And these were indeed his friends. The beasts of the forest let him stroke them, neither fearing or feared, the birds came near and sang to him, the stars and hills and sea brought peace to his spirit. He had grown from a little child to a young man of twenty, always looking upward, and from the depth of his eyes shone his fearless, happy spirit.

It was that spirit, shining from his face that had awed the courtiers into silence as he had been led forth that morning to be proclaimed king. "He is greater and stronger and more beautiful than any king has ever been," they said as they rode before him into the city.

But now his coronation day is over, and this question is in his heart as he looks at his friends the stars.

* * * * * *

What has this wonderful day brought to him? They had led him through the beautiful main streets of the city with its triumphal arches and flags; the ladies had smiled at him from the windows and thrown flowers at his feet; the courtiers had led him to a great banquet, where he was the gayest of the merry throng.

Yet something else had met his gaze as he had journeyed through the city. Beyond the bright array he saw the mean byways and alleys where miserable men, women and children slunk away from the light of day, where rubbish lay in heaps in the street.

"Do not look at those things," his courtiers had said.

"I would not, unless I could make them better," he answered.

"Do not look at the rabble; they are thieves and vagabonds," they cried, "and they will anger you."

"There is no time for anger," he replied.

For the young king knew too of the sloth and greed and evil among his rich courtiers. He knew of the intrigues to gain position and favour, the jealousy and slander and spite.

When the ball was nearly over he had slipped away —"to see my people in the byways," he had said. And after that he had returned to his castle with this new question in his heart. What will the answer be?

* * * * * *

There is a great stir in the city on the plain. "The king is coming to proclaim a new law," say the people. "It is about a blue flower."

They begin to fear. "He is going to poison us all," they say. "He is greater and stronger than all other kings, he can do more harm."

But boys, remembering his fearless eyes, call out "There is no time for fear—there is no time."

* * * * * *

At last the day arrives when the king himself is to come among his people to proclaim the new law. On a green open space the people stand waiting. In a voice that all can hear—even the crippled boy on the edge of the crowd—the king announces "This is the new law, my people. To every one a packet of seeds will be given. They are the seeds of a beautiful blue flower that a friendly bird brought from an emperor's garden. Each man, woman, and child must plant the seeds in garden, hedgerow, nook and cranny. The mother with the tiny babe must guide its little hand to drop in the seed. Rich and poor, old and young, all alike must do this, and on a certain day I will return to see the flowers in bloom."

* * * * * *

Weeks pass. The land is astir with a new excitement. The little green shoots begin to appear above the ground. Each morning men, women and children greet one another with happy smiles and inquire as to the blue flower's progress. Those with pale, thin faces, who before seemed afraid of the fresh breezes and sunshine, come out into the open. Fresh colour returns to their cheeks and happy light into their eyes. Idle men and women, who had never learned to work, now busy themselves in their gardens, tending the blue flowers. The streets must also be kept clean and tidy, and the heaps of rubbish disappear.

* * * * * *

"The king is returning!" comes the news at last. They greet him with joy, and his face beams with gladness as he looks round. From hedgerow, garden, nook and cranny, peeps the radiant blue flower. Beauty and order and cleanliness reign now in the byways. The people no longer slink away in fear, for a new joy is present everywhere.

The tour is nearly over; when, turning, the king stops in surprise. "What has happened here?" he asks. "A garden without a flower!"

The people look on in fear—when a little cripple boy comes tremblingly forward. He bursts forth between his sobs, "I was so eager to plant my seeds I opened the packet at once, but the wind came and blew them all away; I did not know what to do, so I just watered other people's flowers and cleared away the rubbish."

The king looks kindly on him and says, "You have done best of all, for you have planted without seeds!" The people shout for joy and exclaim, "It all comes from the blue flower's magic!"

"The world is full of magic," says the king. "The most wonderful thing of all I learnt from my brothers the hills and sea and silent stars. It is this. Plant a beautiful thought and an ugly one cannot grow! That is the secret of the blue flower's magic!"

Brief Items

The Dutchess Bleachery, at Wappingers Falls, N. Y., is among those establishments which make much of the principle of partnership, but not by way of opposing trade unions. Union agreements are cordially made and observed. The plant publication, "Bleachery Life," printed an "Open Letter to the Railroads," from which we make the following extract:

"We venture to report the results of our Partnership Plan, not because they have any importance in themselves, but because we cannot see why the principle will not have the same results if applied to your great industry.

"Some of the results are: (1) We have never had occasion to arbitrate a difference. (2) We have 600 partners with an enthusiasm and determination which will not be denied. (3) We have discipline, not less but more exacting than heretofore because it is self-imposed. (4) The quality of our work is constantly improving. (5) Our production per capita is steadily growing. (6) We are in receipt of a constant flow of suggestions for improvements from various operatives, many of immediate practical value. (7) We continue to earn good profits for division over and above our wages to capital in spite of the extremely depressed business conditions."—*Research Dept., Federal Council of Churches.*

The appointment of Honorable Charles H. Burke, of South Dakota, as Commissioner of Indian Affairs, is one which will be a source of gratification to all friends of the Indian.

Possibly at no time in the history of our dealings with the Indian has a strong, wise man been more needed as Commissioner of Indian Affairs than at present. The questions concerning citizenship rights are of paramount importance; the wisest of legislation is needed to protect the interests of the Indians in land matters, especially in the

localities where there are oil and mineral resources; the peyote traffic is a menace to the physical, mental, and moral welfare of the whole race.—*Southern Workman.*

Increase in the number of child employees in the United States has been almost proportionate to the increase in total population in the last eight years, according to the Department of Labor. Statistics compiled by the childrens' bureau show that 76,194 minors took out permits in twelve representative cities to go to work in 1920. This compares with 67,169 in 1913, an increase of 13 per cent. The population of the 12 cities increased 14 per cent. in the same period.

More children received permits to work in 1920 than in any year since 1913, except 1918, when war production was at its height. The increase last year was ascribed to the rise in the cost of living and to labor shortage.

Senator Borah, of Idaho, and those associated with him in the Senate on questions of naval policy virtually won their fight for incorporation in the $500,000,000 naval appropriations bill of the Borah amendment requesting the President to call a naval disarmament conference of the United States, Great Britain and Japan.

The virtual agreement on the disarmament provision, it was said, would not affect the fight for and against the committee increases over the measure as passed by the House, aggregating about $100,000,000.

The International People's College at Copenhagen has been granted financial aid by the Danish Government. English has been adopted as the common language. The atmosphere of the college will, of course, be a religious one, and it is hoped that young Quakers especially will be able to go over to this sister institution to Woodbrooke for the mutual development of the college and of themselves.

The *Progrès Civique*, a French liberal weekly, recently published a telling cartoon under the title, "Munition Manufacturers." The picture represents two manufacturers of munitions in their office, plainly dissatisfied because of lack of business. "What news," asks the first.

"Fate is against us," answers the second, "They are not firing a single rifle shot against our troops in Germany."

PUBLICATIONS OF INTEREST TO FRIENDS

THE HUMAN COSTS OF THE WAR; by Homer Folks. Harper & Bros. New York. 321 pp. $2.75. Homer Folks was Chief of the Department of Civilian Relief of the American Red Cross. He made trips through Italy, Serbia, Greece, France and Belgium, and the first chapters of the book deal with these countries respectively.

The author then endeavors to sum up the war's result in all these countries, in the three vitals aspects of childhood, home and health, while the last chapter tries to fit the whole into a picture of War vs. Welfare. No effort has been made to present a constructive program—this is simply a contribution toward a diagnosis which might make it possible to outline a well-considered course of treatment.

n the last chapter, Civilization's Indictment of War, Mr. Folks writes, "All those cheerful head-lines which one will read during the next two years, to the effect that this, that, or the other country has returned to normal conditions, may be disregarded as based on misinformation, lack of information, blind and wilful optimism, or a desire to float a loan or affect the exchange rate." Various ways in which America can help are suggested. We can at least look the facts in the face. We can continue our emergency relief where needed. We can make larger and more adequate plans for permanent constructive relief in the countries that have been hardest hit. We can recognize that European civilization, to which we are so closely bound, has passed through a wholly unprecedented strain; that it is not yet perfectly clear that it will soon recover; and that in any case, it could hardly stand another such strain in the near future. Recognizing these facts we can make it plain that we mean to do our part in guaranteeing peace. Finally, we can look squarely in the face the question whether we must or ought to cancel some of the loans which we have made to foreign countries. Of course, their first duty is to retrench and produce, but after they have done this, just how hard are we willing to see the women and children and old men in Serbia, for instance, work in the fields and deny themselves and their children food and clothing to repay us for meeting their war necessities? Have we any continuing moral obligation as an Ally beyond that of selling things to them?

THE SHORTER BIBLE—THE OLD TESTAMENT; by Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University, and several collaborators. Charles Scribner's Sons. New York. $2 As the Preface states, the Shorter Bible, the New Testament version of which is familiar to many Friends, is not intended as a substitute for the complete text or the time-honored versions. It aims rather, through the selection of certain parts which have seemed to the editors especially well suited to this purpose, to kindle the interest of the busy modern reader in the Bible as a whole. The effort is made by omitting duplications by bringing together kindred parts, and by arranging the material in each group according to the nature of its contents or in the order in which it was written, to secure a clearer picture of the origin and development of Judaism and Christianity and of the work and teachings of their great social and spiritual leaders.

MUST WE FIGHT JAPAN; by Walter B. Pitkin (The Century Company), and WHAT SHOULD I THINK OF JAPAN; by George Gleason (The Macmillan Company) are really notable contributions to the discussion of one of the pivotal problems before the American people. Both of them are ably and interestingly written and both are exceedingly frank yet friendly. In "*Must We Fight Japan*" the author has depended for material upon a wide study of newspapers, magazines, and books, and has journeyed three thousand miles in California and the adjoining districts of Mexico to interview Americans and Japanese themselves. In "*What Should I Think of Japan*," Mr. Gleason brings together in exceedingly compact and illuminating form the factors and the original documents bearing upon the Oriental triangle of China, Japan, and America.—*The World To-morrow.*

"If we read the biographies of the great and wise, be they statesmen or priests, teachers or poets, Roman Catholics or Quakers, we shall find that they were men of long silences and deep ponderings. Whatever of vision, of power, of genius there was in their work was wrought in silence." These sentences from the new book CREATIVE PRAYER (James Clarke & Co., 6/—net), by Mrs. E. Herman, well known to Friends as the author of THE MEANING AND VALUE OF MYSTICISM and other books, indicates that her new volume will have very deep interest for members of the Society.

CURRENT NEWS

DUBLIN YEARLY MEETING.

The first session, being the Yearly Meeting of Ministry and Oversight, convened at Eustace Street Meeting-house on the evening of Fourth-day, the 27th of Fourth month.

Owing to restricted railway facilities consequent on the

British coal strike, and also the general unsettled conditions prevailing in Ireland, the attendance was somewhat smaller than usual; but the smallness in numbers was made up by the intense interest which seemed to pervade all sessions of the Yearly Meeting. There was quite a large attendance of Friends from other Meetings in various parts of the world. Miriam and Tanius Cortas, Friend Missionaries in Lebanon, Syria; Alfred and Caroline Davidson, Missionaries in China; Albert and Mary E. Pim, members of Dublin Meeting, but now in the Missionary field of Madagascar; Abner and Ellen Newlin, of Earlham, Iowa, Ministers in the Conservative Branch of Friends; Oren B. Wilbur, of the New York Yearly Meeting at Fifteenth Street, and several visiting Friends from London Yearly Meeting were present, and with word and presence all added much to the helpfulness of the various sessions of the Yearly Meeting.

It might perhaps be of interest to Friends to know that the Yearly Meeting is made up of three Quarterly Meetings, Ulster in the North, with a total membership of 1,148, of which there are twenty-four recorded ministers; Leinster in the East center, with a membership of 865 and three recorded ministers, and Munster with a membership of 268 and five recorded ministers. In Connaught on the west, I believe there are no Friends' Meetings.

Another interesting fact about Dublin Yearly Meeting, is that parents even though one of them be a non-member may request that their minor children be admitted into membership and they are so received.

After a reading of the minutes presented by the various visiting Friends, the meeting expressed a very cordial welcome to them, and also to Friends in attendance who had no written minutes from their home Meetings.

The epistles from London and the other Yearly Meetings with which Dublin corresponds were of unusual interest, and all expressed a heartfelt sympathy for Irish Friends in this their trying hour, and hoped that the day would not be far distant when peace would once more be realized in the country. The Committee appointed to draft a reply to these epistles was instructed by the Meeting to send a letter to all the Yearly Meetings of Friends in America, an innovation which I am sure all Friends in America will greatly appreciate, and I trust that replies will be sent and the corrospondence continued, to the mutual benefit of Dublin and American Friends.

In the work of Foreign Missions, Dublin is joined with London, and they maintain Missions in China, Madagascar, South Africa, Syria and in many other parts of the world. The letters from the various Foreign Mission fields proved one of the most interesting exercises of the Meeting.

A part of one session was devoted to the subject of temperance, and the speakers and reports showed that Irish Friends are keenly awake to the terrible effects of the drink traffic upon the people of Ireland. Some work is being done along the lines of local option, but the ideas of absolute prohibition have not as yet been generally accepted.

There was a widespread feeling amongst many of the members that the Meeting, as a body, should take some active part in the efforts being made to bring about a cessation of the terrible outrages which are being committed in Ireland by both the members of the Irish Republican Army and the military forces of the English Government. At one of the sessions, Dr. Bewley was asked to present the subject to the Meeting, which he did in a most able and convincing manner. He agreed with most Friends in the efficacy of prayer, but felt that "prayer is no substitute for action" and thought the Meeting should act. He said that the history of civilization has shown that "the spirit of nationality is fostered by opposition." Many spoke to the question, and it was evident to the writer that Irish Friends will not hesitate to take their part in settling the burning questions which are agitating Ireland to-day.

In the address to their members, they say: "A deep concern has been expressed by many Friends that as a religious body, we should make some effort to bring about a truce, which, it is hoped, might eventually lead to peace."

"We have greatly enjoyed the company of some of our Missionaries from China, Syria and Madagascar, as well as Friends from England and America, and we desire to thank the latter for the generous and kindly help they have given to our country."

The subject of education is engaging the attention of Dublin Meeting. They have four schools, one conducted by the Yearly Meeting and three by Quarterly Meetings.

Visiting Friends were entertained in the homes of the members and the hospitality extended by James Douglas and wife, Arthur Webb, Frederick and Thomas Bewley and others will long be remembered. OREN B. WILBUR.

FAIRFAX QUARTERLY MEETING.

A typical Old Virginia Quaker Quarterly Meeting; such was the one at Hopewell last week-end.

On Seventh-day afternoon there was a very interesting meeting of Ministers and Counsellors, attended also by several who are not classed as either ministers or counsellors, since the greater liberality of the present day permits of this deviation from former customs.

The meeting on First-day is an occasion known over a wide neighborhood, and looked forward to by many people of all denominations. Incidentally I heard a few days ago a remark from a worthy member of the Catholic Church, "I have not missed attending Hopewell Quarterly Meeting for sixty years except the two years when it was held in Winchester instead of at Hopewell."

The ample grounds about the old stone meeting-house were completely occupied by cars placed quite regularly in lines, and when the simple services began the benches in the house were well filled, though many people were still in the yard. Dr. O. Edward Janney, Joel Borton, Wm. Cox and Annie Janney in turn held the undivided attention of the audience while they talked to them of spiritual things, warning us against seeking pleasure for pleasure's sake alone, pointing out that in service lies true happiness, calling attention to the fact that to have a live meeting each individual must contribute, and explaining how the soul that sinneth must die. When the meeting had closed about an hour and a half was occupied with lunch and a general social time among all, after which the First-day schools of the Quarter proceeded to render a union program.

Several beautiful hymns, several recitations well rendered, and an original paper were all listened to with evident interest, but the number that showed the greatest labor in preparation, and the one that was most appreciated was a "Quaker Pageant" by a lot of the children. In turn were introduced boys and girls costumed to represent George Fox, Margaret Fell, Susan B. Anthony, a reconstruction worker, Present-day Friends, and the Future of Friends; each making a brief address in rhyme. Joel Borton gave a short talk on "Am I My Brother's Keeper?" and Dr. Janney told briefly about the "All Friends' Conference" in London.

The silence of the meeting on Second-day preceding the business session was acceptably broken several times.

The burden of the exercise of this meeting seemed to be in opposition to the tendency of our government toward an enlarged navy and a large army. Each member was urged to be faithful to his duty by sending personal letters to congressional representatives urging opposition to this tendency toward militarism.

Reports from the Monthly Meetings showed great interest in educational movements of various kinds, efforts to improve school conditions, and inclination to take advantage of opportunities for higher education.

Great appreciation was expressed for the presence as well as the ministry of Friends from other Quarterly Meetings. LEWIS PIDGEON, *Clerk.*

BURLINGTON QUARTERLY MEETING.

Burlington Quarterly Meeting was held the 17th of Fifth month, at Crosswicks, N. J. Friends were met at Bordentown and conveyed to the historic old meeting-house, which still bears the scars of the Revolutionary War. The beautiful lawn is shaded by immense trees which are classed among the very largest trees in the State.

The meeting convened at 10.30 A. M., and the house was well filled. Earnest addresses were given by Reuben Kester, of Newtown, Pa.; Daniel Willets, of Trenton, N. J., and Charles Hires, of Philadelphia. The business meeting following was conducted by Franklin Zelly and Dr. Laura H. Satterthwaite, as Clerks. A full and interesting report was given by our representatives to the late Yearly Meeting held in Philadelphia.

After a season devoted to the business of the Quarter, the meeting adjourned with the feeling that it had been helpful.

All present were invited to partake of the ample lunch prepared by the hospitable Crosswick Friends, and the social period that followed was richly enjoyed by all.

The children of the Friends' Select School in Philadelphia have been writing letters to school children in Hamburg in acknowledgment of a box of toys which they have sent to this country. The teacher of the Hamburg school says that the children have been so delighted to get these letters that they can hardly be persuaded to come to school in the morning for fear of missing the postman.

Do other children want to write to German children? It is a fine way of cementing international brotherhood. Write to the American Friends' Service Committee, and we will send you German children's letters. Thus you can start the correspondence.

Miss Ethel Hampson Brewster, who was graduated from Swarthmore in 1907, has been unanimously elected Acting Dean of Women of Swarthmore College for the college year 1921-22. Miss Brewster succeeds Dean Richards, resigned, who will return to the work of teaching and research in the German Department of the University of Wisconsin.

Mr. and Mrs. T. A. Jenkins, of Chicago, are spending two or three months at Kittery Point, Maine, with Mrs. Robinson, a sister of Mrs. Jenkins.

BIRTHS.

LUPTON.—On Fifth month 15th, to Daniel W. and Victoria N. Lupton, of Winchester, Va., a daughter, whose name is MARGARET STONE LUPTON.

DEATHS.

EVANS.—On Fourth month 6th, at her home near Emerson, Ohio, REBECCA C., wife of E. Griffith Evans, in her 76th year. She was the daughter of William and Rachel Craft, of Ohio; a life-long member of the Society of Friends, and for many years Clerk of Short Creek Monthly Meeting.

Those of us who knew her best and loved her most feel that her life has been an inspiration. The home circle, in which she was such a source of strength, feels her loss keenly; but the beauty of her life will live in the memory of all who knew her.

HEADLEY.—In Mercer Hospital, Trenton, N. J., on Fifth month 8th, BEULAH C. HEADLEY, of Yardley, Pa., widow of George F. Headley, aged 72 years.

LIPPINCOTT.—At Columbus, N. J., Fifth month 18th, SARAH N., wife of E. H. Lippincott, aged 48.

LIVEZEY.—Suddenly, Fifth month 22nd, at his home, Allens Lane and Wissahickon Avenue, Germantown, JOHN LIVEZEY.

MOORE.—On Third month 7th, at Fellows, Calif., SARAH MOORE, widow of George Moore, aged 66 years. Interment near Fellows, California.

She was the oldest daughter of the late Mordecai and Mary Ann Morris, of Wabash, Indiana, and was a birthright member of the Society of Friends. She leaves one son and one daughter to mourn her loss.

One son, Warner, preceded her four years ago.

MOORE.—Near Huntington, Ind., on Third month 24th, EMMA, wife of Vincent W. Moore, and second daughter of the late Mordecai and Mary Ann Morris, of Wabash, Ind. aged 64 years. A member of Maple Grove Monthly Meeting. She leaves a husband and one daughter, Dessie Moore Steele, to mourn her departure.

One daughter, Anna Moore Fisher, preceded her in death two years ago.

PATTERSON.—Near Doylestown, Pa., on Fifth month 16th, JENNIE M. PATTERSON, wife of Benjamin C. Patterson, aged 69 years.

REEVE.—In Philadelphia, on Fifth month 8th, SALLIE MICHENER, widow of Henry H. Reeve, aged 70 years. Interment in Monument Cemetery.

"Forever near us though unseen
The dear familiar spirits tread,
For all the boundless universe is life—
There are no dead." S.

ROGERS.—At his home, near Pendleton, Indiana, on Fifth month 18th, CHARLES J. ROGERS, aged 62 years. He was a member and elder of Fall Creek Monthly Meeting.

SELLERS.—At Lansdowne, Pa., on Fifth month 17th, ALFRED L. SELLERS, aged 68 years.

THOMPSON.—Fifth month 21st, at her late residence, Fox Chase, MARTHA E., widow of John L. Thompson, aged 85.

TRIMMER.—On Fifth month 10th, at San Francisco, Calif., JOSIAH A. TRIMMER, aged 70 years.

COMING EVENTS

29th—A conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in Stanton Friends' Meeting-house, Stanton, Delaware, 2.30 P. M., Standard time. It will be addressed by Louise Lawton, headworker at Friends' Neighborhood Guild, Philadelphia.

29th—Conference in New York at the meeting-house, 221 E. 15th Street, at 12.10 P. M.. Speaker—Margaret McIntosh. Subject—"Practical Next Steps."

29th—Philadelphia Quarterly Meeting's Visiting Committee expects to attend Frankford Meeting at 11 A. M., and Fair Hill, at 3.30 P. M.

SIXTH MONTH.

3rd—The Commencement Exercises of Brooklyn Friends' School will be held at the Brooklyn Meeting-house at 8.15. Dr. John Howard Mellish will give the chief address.

4th—Prairie Grove Quarterly Meeting, at Winfield, Iowa.

4th—Whitewater Quarterly Meeting, at Richmond, Ind.

5th—Subject—"Internationalism." Speaker—Effie A. D. McAfee.

5th—First-day, at 3 P. M., an appointed meeting for worship under care of a Committee of Concord Quarterly Meeting will be held at Friends' Meeting-house, Middletown, Delaware County. A community meeting for all Friends and for others. Conveyances will meet at Lima, trolleys due at 2.15 and 2.45 (Standard time).

6th—Center Quarterly Meeting, at Dunning's Creek, Fishertown, Pa.

6th—Millville Half-Yearly Meeting, at Millville, Pa.

9th—Salem Quarterly Meeting, at Salem, N. J.

11th to 13th—Baltimore Quarterly Meeting, at Sandy Spring, Md. Bus leaves 9th and K Streets, Washington, D. C., for Sandy Spring, at 9.30 A. M., 1.30 and 5 P. M., on Seventh-day; also 9.30 A. M. on First-day All Friends are cordially welcomed.

12th—An appointed meeting, under care of Gwynedd Monthly Meeting, will be held in the Providence Friends' Meeting-house, at 3 P. M.

13th—The P. Y. F. A. has chartered the steamer *Queen Anne* for a "Moonlight Ride." Leave Arch Street Wharf at 6.30 P. M. Bring box lunch. Music—dancing. Tickets (price 60 cents) can be purchased at the P. Y. F. A. desk, 15th and Cherry Streets.

16th—Haddonfield Quarterly Meeting, at Medford, N. J. Isaac Wilson expects to be present.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
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CASH CONTRIBUTIONS.

WEEK ENDING MAY 16TH.

Five Years Meeting (For General)	$330.94
Philadelphia Yearly Meeting (4th and Arch Streets.) For General	4,343.89
Other Meetings.	
New York Yearly Meeting Hicksite) (For General)	658.40
Lincoln Virginia Friends	135.95
Contributions for General Funds	564.08
For Germany	3,071.97
For Austria	2,248.50
For Russia	528.27
For Serbia	22.50
For Poland	71.50
For Syria	171.00
For Clothing Department	126.69
Miscellaneous Payments and Refunds	878.53
	$13,152.22

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SHIPMENTS RECEIVED.

WEEK ENDING MAY 14TH.

Connecticut, Stratford; Delaware, Wilmington; New Hampshire, Manchester; New York, New York City (2), Port Chester, Albany, Watertown, White Plains; New Jersey, Riverton, Mt. Ephraim, Moorestown; Pennsylvania, Wallingford, Media (2), Germantown, Morrisville, Torresdale, Newtown, Philadelphia (3), Quakertown, Chester, New Garden. Mennonite Relief, Belleville, Pa. Total: 26 boxes and packages; 1 of these from Mennonites.

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NOTICE—Concise statements of the principles of the Religious Society of Friends and their application to the problems of every day living, including The Spirit of Quakerism, by Elbert Russell; A Quaker's Faith, by George A. Walton; and other articles by Henry W. Wilbur, Howard M. Jenkins, Elizabeth Lloyd, Jesse H. Holmes, O. Edward Janney, Edward B. Rawson, etc., to be had free on application to Friends' General Conference Advancement Committee, 140 North Fifteenth Street, Philadelphia, Pa.

HOTELS.

Buck Hill Falls

The roads of the Settlement have all been re-surfaced and the five miles of paths have been thoroughly gone over.

The phenomenon of the past week was very clearly seen from the North porch. A party walked to the Falls late in the evening and the reflection from the Aurora Borealis lit up the Glen as clearly as the Sun. The light waves from the sky were reflected in the Falls in a weird and awe-inspiring fashion.

Have you planned a vacation in June? We still have accommodations for this month and with the Laurel just coming out we know the month will be well worth a visit.

It is not likely President Harding will (summer) at the Buck Hill Falls despite an inspired article to this effect in a Philadelphia paper last week.

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———o—o—o———

"I am almost baked. I have been shut up in a close, stuffy room for two hours." "What was going on?" "A meeting of our Fresh Air Society."—*Christian Register.*

———o—o—o———

At Gilbert Chesterton's début this prince of paradoxes was outparadoxed by a young lady in the audience who complained to her escort: "Whatever did you mean, he's intellectual? I didn't expect to understand a thing, and I understood every word of it. You've gone and wasted my whole evening."—*Christian Register.*

———o—o—o———

A colored soldier, returning to the Southern town whence he had been whisked by Uncle Sam, and bearing a decoration on his manly chest, was the cynosure for all the dusky belles of the place. "What dat you got pinned on you?" asked one. "Dat ain't nothin' but jes' a little ol' crow de gurry." "How come? Ain't no how come. Dey jes' gives it me fer lettin' a French ossifer kiss me."—*American Legion Weekly.*

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WANTED—A GENERAL HELPER. Address Mrs. Charles C. Speakman, Edge Moor, R. F. D. No. 1, Delaware. Residence Harvey, Delaware, B. & O. R. R.

SITUATION WANTED—LADY, REfined Protestant, desires position for the summer as companion, or caretaker for home during absence of family. Satisfactory references. Phone Sherwood 291-J.

WANTED—BY MIDDLE-AGED WOMan, position as companion. Friends' family preferred. Address W. 622, FRIENDS' INTELLIGENCER.

NURSE, EXPERIENCED, MIDDLEaged, wants care of invalid. Country or shore. Address P. 630, FRIENDS' INTELLIGENCER.

POSITION WANTED—AS COMPANion or attendant to elderly woman; light household duties; plain sewer, suburbs. Address B. 631, FRIENDS' INTELLIGENCER.

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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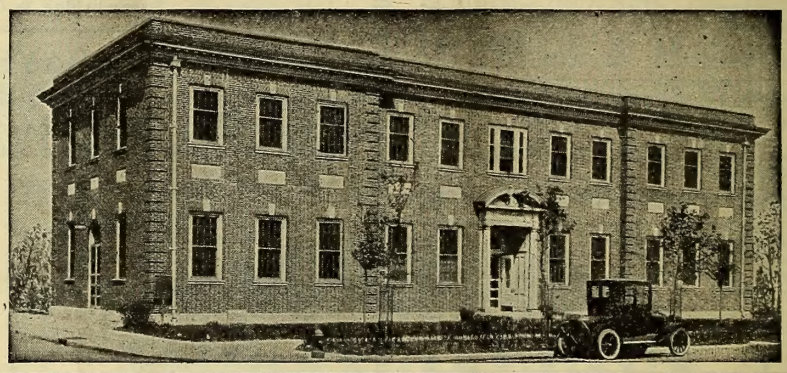
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, SIXTH MONTH 4, 1921 VOLUME 78 NUMBER 23

To fledgeling birds flight in the sky may appear incredible. They may with apparent reason measure the highest limit of their possibilities by the limited standard of their nests. But, in the meanwhile, they find that their food is not grown inside those nests, it is brought to them across the measureless blue. There is a silent voice that speaks to them, that they are more than what they are, and that they must not laugh at the message of soaring wings and glad songs of freedom.—Rabindranath Tagore, in Thought Relics.

The Golden Rule In Industry

Excerpts from an address delivered at the Babson Labor Conference, Wellesley Hills, Mass., September 10th, 1920, by the organizer of the A. Nash Company, of Cincinnati.

I COME not with a sermon of theoretical panaceas. I come with the narrative of things accomplished, and I am forced to relate much in the first person.

In June, 1916, the A. Nash Company, of Cincinnati, was incorporated with an authorized capital of $60,000. As the prime mover and principal investor, I was elected President and General Manager of the company.

The company had just gotten nicely into operation when our country was forced into the world war, and both of my sons entered the service. I became disheartened and discouraged; there was but little development in our company during 1917 and 1918, but during those two years, like millions of others, I was doing much deep heart-searching and sincere thinking.

During 1917, the pastor of the First Universalist Church, of Cincinnati, was called away one Sunday, and asked me to fill his pulpit; he also requested that I give a layman's view of, "What is Wrong With Christianity?" At that time, and in my heart anguish, I could not consider this subject lightly, and it was in a spirit of prayerful truth-seeking that I entered into the study of this momentous question.

During the preparation of this address I read the articles of many writers who claimed that Christianity was a failure, but in each one of them I found that the thing they were condemning was not Christianity, but the lack of Christianity. I could only reach one conclusion, and that was that Christianity had not been given a trial. The thing that is wrong with Christianity is its lack of application by its adherents.

I was astonished to find that the Great Teacher never condemned the Jewish Religion; the thing he condemned was the lack of application of that religion by its adherents. I find running all through his message the thought, "I am not here to destroy your religion, but to fulfill its requirements." The people of that time, like the people of to-day, held their religion as a thing to be discussed on the Sabbath. It was a revelation to me to find how much the Great Teacher, the founder of Christianity, as well as all the prophets, had stressed the gospel of social and economic righteousness.

My study of these things did not end with the delivery of my address, nor with the conclusion of the great war, but is still continuing. I have only been able to reach one conclusion, and that is, that all our social and economic controversies, hatreds and strifes come about on account of non-application of the universal religion expressed in the Golden Rule. I found that this great law had been stated in the negative form by Confucius seven hundred years before Christ, and about the same time it was stated in principle by Isaiah, and the prophets of old, and that the Nazarene had made it the climax of the Sermon on the Mount, following it by the declaration, "This is the law and the prophets."

These facts became clear to me about the time the armistice was signed and my boys were returned to me. With my associates in the company I decided,

faint-heartedly at first, that we would give the Golden Rule a trial in our industry, and it was proclaimed as our governing law.

Previous to this time, like other millions, I had regarded the Golden Rule as a beautiful expression of impracticable idealism, as something to be admired, but never attained. After we put this divine law into operation in our factory I had a feeling that there was something sacred about our plant every time I entered it; now, I know this is true. I realized we have invoked the highest law of God's universe. *The Golden Rule is the divine law governing human relations, accepted by all religions and proclaimed by all prophets and teachers of every creed. It is the only infallible, workable, industrial and economic law in the universe to-day.*

I do not say it has solved all labor troubles in our factory; nay, it has done more, it has *eliminated* all labor troubles during the most trying industrial period of the world's history. I do not say it has driven out hatred, strife and selfishness; it has done more, it has ushered in love, contentment, co-operation and happiness; it has not only cast out hell, but has brought heaven to us.

Let us get this picture of general conditions in the clothing industry before our minds; 1918 and early 1920, strikes, small production and exorbitant prices; the last three months, small business, orders cancelled, factories closed down and unheard of price-cutting among merchants. Holding that picture in our minds, let us take a bird's eye view of a factory where the Golden Rule, God's economic law holds sway. During the year of strikes the A. Nash Company had no strikes. During the year of non-production the A. Nash Company increased their production 1,000 per cent. During the year of high prices the A. Nash Company manufactured to order suits and overcoats to retail at from $16.50 to $29.00.

Now, note what happened when stagnation hit the industry. During the first six months of 1920 the A. Nash Company did $81,000 more business than it did the entire year of 1919, and during the month of June, 1920, it did a business equal to the entire year of 1918. July and August are supposed to be the dull season in the wholesale tailoring business. During July of this year the business of the A. Nash Company was only $12,000 below the biggest month, notwithstanding the fact that they gave the entire factory a week's vacation. During the month of August we received individual orders for 6,125 suits and overcoats.

The writer then says that when he decided to apply the Golden Rule in his factory he began to study conditions in the textile industry. He found that it was the most poorly paid industry in the world. He called his help together, told them of this condition, and that he and they together would lift themselves out of it. At that time the factory occupied half a floor of clothing manufacturer's building. In a short time these quarters became too small, and the firm moved into another building where it took even seven times as much floor space as it had formerly had. This increase in the size of the plant resulted in the demand for increased help. Instead of advertising for this, the workers were called into one of the frequent conferences with the director, and asked to bring their friends and train them for the work. The result was an increase in the working force of 600 per cent. and in the production of 1,000 per cent. without a single advertisement.

When the reorganization of the business was first undertaken, a profit-sharing plan was offered to the workers. They expressed a desire to retain the wage system, and to leave it to the management to work out what wages could be fairly paid. Increases in wages took place rapidly, an effort being made to give each worker all that he earned. Nevertheless it was found that a surplus always remained, so another conference was called, and this time the workers voted to adopt the profit-sharing system.

By the plan presented the profits were to be divided among the help on the basis of salaries earned, twice each year. I did not know, nor had I thought of any other basis of division, and I think probably no other basis had occurred to the employees when they accepted this one. But when they got back out in the work rooms, the Golden Rule began to work in their minds. Imagine my feeling a few days later when the following petition was laid on my desk:

> "Realizing that the A. Nash Company is using every effort to be truly just and democratic, and realizing that in making the final adjustment of wages on the profit-sharing basis a very large share of this final payment, as at present intended, would go to those making big wages, and heartily agreeing with the management that it is not just that the lion's share of the profits should go to any individual, or small group of individuals, we, the undersigned, all of whom are drawing a weekly wage of over sixty dollars, do hereby petition the management of the A. Nash Company to distribute the workers' share of profits, which is to be distributed July 1st, 1920, on the basis of time worked instead of on the basis of wages drawn. This will give those making the smaller wage an equal dividend with those making the larger one, and we believe is not only needed by them, but is just and in keeping with the policy of the Company. We are quite sure this will be appreciated by all the help."

When this petition was laid before me I immediately called up a preacher who had been greatly interested in our work and asked him to come over and read it. I will never forget the look on his face when he finished reading that petition and said, "Mr. Nash, there is more Christianity in that petition than in all the sermons ever preached in Cincinnati." I said, "Yes, and there is more joy and satisfaction in that petition than in all the dividends being declared in Cincinnati."

Nineteen hundred years ago, before a mighty concourse of people assembled on the picturesque mountain side, the Man of Galilee, proclaiming the beautitudes, giving a new vision of the Universal Father-

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hood of God, teaching us to pray, "Thy kingdom come, Thy will be done, in earth as it is in heaven," climaxed it all with, "Therefore,"—note this connecting word; it harks back to all he has said; because of the blessings of the beatitudes, because of the new vision of the Universal Fatherhood of God, which gives us faith and courage to pray for the kingdom of heaven on earth,—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

To-day in a clothing factory in the beautiful city of Cincinnati, around their machines and work tables, is assembled another group of people. Into this organization has been put the leaven of God's infallible, unalterable, economic law, and the whole has been leavened. It is a spot where heaven has come to earth; they have sought first the kingdom of God and his righteousness and accepted his promise that, "All these things shall be added." That promise has been abundantly fulfilled.

This group would not, and shall not hide their light under a bushel, but shall be like a city that is set on a hill, and shall let their light so shine before men that they shall see their good works and glorify their Father which is in heaven. They are proclaiming anew the Galilean's mountain side message; they shout it in word and act, and it is taken up and echoed by every prophet of God, and gathers force and volume as it rolls on, circling this old globe.

The message still is, "Therefore"—because of the blessings of the beatitudes, because we now know God to be our Father, because we now know heaven on earth to be possible, because all labor troubles are eliminated, because panics vanish, because credit problems are solved, because "All these things shall be added,"—*"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."*

A Book of Paragraph Sermons

Readers who enjoy an hour of quiet meditation on the deeper issues of life will draw much inspiration from Rabindranath Tagore's latest book, "Thought Relics," which has been recently published by The Macmillan Company, New York City. The book consists of 109 prose reflections, few of which exceed the length of a single paragraph, and each of which is attractively printed on its separate page.

The general background of thought which binds these separate paragraphs into a unified work is the author's reflection on various phases of our modern occidental civilization,—on materialism, on the thirst for power, on the disquieting rush of the modern life which leaves so little leisure for the culture of the soul. The voice of the meditative East speaks again to the thoughtless, hurrying West, and calls us once more to pause "beside the still waters."

Individually the reflections vary greatly. There are a number, and these are among the most attractive of all, which are limited to a half a dozen lines in extent, and which present a single forceful thought with all the appeal and unity of a short lyric poem. Of this class, the one which we have used on the title page of this issue forms an example. Another fine example is the following:

> "We are like a stray line of a poem, which ever feels that it rhymes with another line and must find it, or miss its own fulfilment. This quest of the unattained is the great impulse in man which brings forth all his best creations. Man seems deeply to be aware of a separation at the root of his being, he cries to be led across it to a union; and somehow he knows that it is love which can lead him to a love which is final."

In addition to thoughts such as these which stand complete in themselves, there are a number of series of reflections centering around the same subjects. One series deals with sectarianism in religion, one with the failure of power as the expression of personality.

Another series treats of modern industrial civilization, still another of the limitations and intuitions of human existence. The poet's estimate of sectarianism may be judged from the following example from the series first referred to:

> "Religion, like poetry, is not a mere idea, it is expression. The self-expression of God is in the endless variedness of creation; and our attitude towards the Infinite Being must also in its expression have a variedness of individuality ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds excluding all spontaneous movement of the living spirit may keep hoarded their theology but they kill religion."

We might continue to quote at length, but we leave the reader to continue his enjoyment of these fine little paragraph sermons by obtaining the book as a whole. It is a work not only to be read, but to be often reread. We doubt not but that thoughts gleaned from it will form the starting point for more than one fine message in our Friends' meetings.

A Child at Rest

In the rushing, roaring Subway train, who has not seen now and then a little child at rest in its father's arms?

A baby sleeping in its father's arms;—
A look of sweet content, of trusting, restful peace
Upon the little face; no heed to loud alarms,
Nor traffic's rudest jars can make that trusting cease.

The father sees and hears; and holds the little form
All the more firmly in loving embrace pressed;—
His is the watchful care to note each storm
That may disturb the little sleeper's rest.

O Thou that rulest life and death, and all we see
And hear, and know;—we are but children in Thy loving power.
Thou art our Father! By this dear tie help us be
Steadfast in duty every passing hour.

Thy wisdom sees and knows:—Thou judgest what is best;—
And Thou art love. Midst all the loud alarms
That life may know, grant us to rest,
Trusting and peaceful, in Thy everlasting arms!

R.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SIXTH MONTH 4, 1921

Thoughts From New York

Since our entrance into relief and reconstruction service abroad, no more significant step has been taken in the field of American Quakerism than one made at the recent New York Yearly Meeting. This step is briefly described by Anna L. Curtis in her account of the Meeting, which appears elsewhere in this issue. A concern arose for an investigation of the possibilities of union between the two branches of Friends in New York, and a committee was appointed by the Meeting to undertake such an investigation.

By thus raising for open consideration a matter which has long lain on the minds of Friends in all sections of America, New York Friends have certainly earned our sincere approbation.

The original separations arose during a century of exclusiveness and comparative unenlightenment; the same century which witnessed wholesale disownments and other losses from which the Society of Friends has never completely recovered. To-day the narrow policies of that age have been largely outgrown, while the essential principles enunciated by the first Friends are taking a constantly larger hold on our lives. Years of increased vision, of service and growing joint activity, now lie behind us. In their call to meet the opportunities of a common service, Friends everywhere are finding a binding tie.

May New York Friends prosper in the venture of faith which they are undertaking, and lead the way in giving us an example of the genuine unity of spirit which must form the basis of a true Society of Friends.

Another important subject which claimed the attention of New York Yearly Meeting was that of our manner of dealing with applications for admission into the Society. The suggestion was made that a definite period of probation be established, during which applicants might come to know, and to be known by, the members of the Meeting which they desired to join, and at the close of which they might be duly received into membership. The Friend who made this suggestion felt that our present system, which often leads to the indefinite postponement of applications and yet which gives the applicant no clear reason for such a postponement, is apt to lead him to feel that the Meeting does not desire him to become a member. In such a case, the result is that he himself loses interest in the Meeting.

No definite action was taken in regard to the suggestion made, but the discussion which it drew forth was most helpful. All agreed that applications should not be so hastily passed as to extend membership to those who did not fully understand the responsibilities which it involved. On the other hand, it was felt, particularly in the case of younger applicants, that the desire to join meeting may be easily discouraged by any suggestion of coldness in dealing with the application, and that in this way some may be discouraged who might develop into helpful members.

If a person sincerely desires fellowship with us, he has certainly gone a long way toward catching the basis of the Friendly faith. In all points he may not satisfy our standards, but our opportunity to help him will be much greater if we receive him into fellowship, than if we hold aloof without explanation. When applications are being withheld from acceptance, the Overseers owe it to the applicant to at least confer frankly with him over their feelings in regard to the matter, and to exert themselves actively toward bringing the matter to a satisfactory close.

During the course of this discussion, one Friend said that in his meeting the Overseers looked upon it as part of their duty, not simply to wait for applications, but to notify residents of the neighborhood whom they felt might help the meeting that they would welcome applications from them.

IMPORTANT CHANGE.

For several years there has been considerable dissatisfaction among our subscribers living within a reasonable distance because of not receiving the INTELLIGENCER before First-day. We have tried through conferences with post-office officials to expedite the delivery, but with little success. We have, therefore, decided to close the paper a day earlier and mail it on Fourth-day instead of Fifth-day, as has been the custom for some years. All contributors to our columns must have matter to be used in the current issue at our office by Second-day noon instead of Third-day noon. Friends who are in the habit of sending notices and items of Coming Events and those who are reporting current news will please be especially careful to get their material in by Second-day.

The events of the coming year will not be shaped by the deliberate acts of statesmen, but by the hidden currents flowing continuously beneath the surface of political history, of which no one can predict the outcome. In one way only can we influence these hidden currents,—by setting in motion those forces of instruction and imagination which change opinion. The assertion of truth, the unveiling of illusion, the dissipation of hate, the enlargement and instruction of men's hearts and minds, must be the means.—*J. M. Keynes.*

Women and the World Future

BY CICELY HAMILTON.

Portions of an article which appeared originally in "The English Review" and was later reprinted in the "Living Age," from which we copy it. Lucy Griscom Morgan, through whose kindness the article came to our attention, suggests that it should prove of peculiar interest to many of our women Friends.

Very few, I imagine, will contradict the statement that our present civilization can be saved to the world only by an effort of mankind. That effort will have to be both strenuous and patient; and to its making must go something more than good will—the utmost intelligence of humanity. We cannot afford to leave idle and derelict any force that may control—however slightly—the impulse to destroy which is the natural expression of the mass-mind stirred to emotion. Half a dozen years of mass-emotion and mass-action have laid great part of Europe in ruins and shaken the foundations whereon human society is builded—and the process of destruction appears likely to renew itself indefinitely. All organizations are fighting machines; and, so far, our only method of dealing with the tyranny of one variety is to set up another against it—produce bellicose Labor as a check on bellicose Nationality. . . . The real problem, perhaps, being how to disorganize the mind of humanity; how induce it to tear off its labels, forgo its destructive mass-action, think constructively and not to order.

Be that as it may, it is clear that Society in peril from its own destructive impulses has a right to expect some help from that section of humanity which, because it bears children—gives life—should esteem life highly, hold bloodshed and slaughter in abhorrence. The direct influence of the mother of men—so at least we were told in days gone by—would make for the peace of the world. There was a "protective instinct" much talked about at one time . . . and which, so far, has been curiously inactive—ineffectual and modestly silent.

Neither man nor society in general has any right to expect from those who are new to public interests and habits of thought a sudden and definite lead on matters which have torn and perplexed humanity since humanity existed upon earth; but what we have a right to expect is a stirring of heart among women in the face of a world catastrophe with, as its natural result, anxiety for the future, inquiry, the quickening of imagination—and a casting about for ways and means of ensuring the safety of the generation to come. Which, with time, and experiment—and preliminary failure—might mean help. . . .

There were not many signs of it during the war; and it may be that much of the routine and organizing work done by women was done all the better by reason of a narrow outlook, a capacity for interesting themselves only in the business in hand, for putting the war aside while they worked at their important little bit of it. Lack of imagination has its very practical uses; there are times when it is advisable to take short views and live from day to day.

The tradition of centuries is not broken and cast off in a year or two; and the persistent indifference of women, as a class, to the happenings that do not immediately concern them is the natural result of the age-long tradition which barred them from interests that were not narrow and domestic.

In view of the progress of scientific destruction, it is no exaggeration to say that the continued existence of a civilized world depends on the introduction into the counsels and dealings of humanity of an influence that will make for peace. It has been claimed that woman in politics will provide such an influence; but it is as yet too early to say that the process of organization, inseparable from politics, will not act upon her as it acts upon her brother. Can she form part of the political fighting machine, the national fighting machine, the class fighting machine—and restrain herself and her organization from fighting? Is she temperamentally a non-combatant? Or is she a non-combatant only because she has not hitherto been subjected to the organizing, combative influence—been carried away by that sense of membership which, where men are concerned, puts arms into the hands of the gentlest? Is she peaceful only because she is unorganized, without sense of fellowship and membership, indifferent to the public interest? And will she become crowd-conscious, respond, like the crowd-conscious man, most readily to the stimulus of hate.

Man, so far, has found no difficulty in combining his private gentleness and honor with his public hatreds and injustice. He accepts and practises a double standard of morality—his own, the standard of the decent individual and the lower morals of the crowd-life. As an individual he will keep his lips clean from slander; as a Liberal, Unionist, or Labor man he will read with approval when his morning paper distorts the motives of a leader on the opposite side. As an individual the shedding of blood is forbidden him; as member of a commonwealth the shedding of blood may mean to him a sacred duty. The conscience of the organization—be it nation, church, or class—is always below that of the average decent individual; the collective being, of whatever type, tends naturally to jungle law. For the simple reason that its own advantage is its aim and its highest good, altruism has hardly entered into the ethics of the self-conscious crowd. It makes demands upon the altruism of its members—and thereby stills their consciences; but, itself, it is purely egoistic. Therefore, when man, the individual, resigns himself to the influence of the crowd-life, he accepts, unwittingly, the standard of an entity whose morals are primitive and brutal. . . And, whatever we may hope, we have no right to demand that the sense of membership should not act on woman as it has acted on man; that she should not accept and practise his double standard of morality; that she in her crowd-life should not react—as he reacts—to the destructive stimulus of hatred

If she does not, it will be because the protective instinct is a reality; strong enough in the generality of women to overcome the demoralizing tendencies of the crowd-life with its undeveloped morality and ultimate resort to club law.

If the protective instinct in women is to be made effective, it can only be through a development of the imaginative faculty; that is to say, through a realization of what the crowd-impulse uncontrolled will mean to themselves and their children. There are object lessons enough to their hand to help them to realization. . . . And, having realized, they will know two things which it greatly imports them to know. That the day of non-combatant immunity in war has passed; and that, so far, no limit has been set to the destructive inventiveness of man. That knowledge

may stimulate the protective instinct—if it be a reality in woman.

We, so far, have not been caught systematically in the crowd-life; we can still, as it were, survey it from the point of view of the outsider—and understand something of the pathos of its feverish appeals for "Union," "Solidarity," "Brotherhood" . . . which, in the end, are apt to mean one and the same thing—assault upon those who disagree with us.

Is it possible that women, by entering it, can influence and leaven the crowd-life? Not if they enter it blindly, without knowledge of its meaning and tendencies; but it may be yes, if they bring to it an understanding that the real threat to the existence of the world is the striving for union through antagonism. It may be yes, if it is clear to them—because fear of the future has opened their eyes—that in the present stage of industrial and scientific development the process of achieving unity through common hatred is a process that must end not only in the break-up of our social system, but in the reduction of human beings, now civilized, to starvation and utter barbarism. . . . Otherwise we, too, small be swept into the vortex of common hatred and collective egoism, to seek restlessly for the ideal that promises unity—the terrible ideal, the battle cry that justifies bloodshed.

If so, the protective influence of women will not count for much in politics. We shall continue to denounce war—unimaginatively; making much ado about standing armies and encouraging the combative spirit in those who dislike them. Treating the symptoms and ignoring the disease. Congratulating ourselves on a decrease in the number of guns and uniforms, and troubling not at all about the persistent quantity of the combative spirit in man. Manufacturing, encouraging the combative spirit, which, sufficiently fostered, will seek an outlet—whether clad in uniform or not.

Chautauqua as a Molder of Public Opinion

BY FREDERICK WILLIAM WILE

Washington Correspondent of the Public Ledger

Perhaps not all Friends realize that in the Swarthmore Chautauqua Association many members of the Society of Friends are carrying on a work which offers one of our most efficient means of bringing constructive ideals before the larger community outside our meetings. The following article is suggestive of the force which Chautauqua exerts in extending an enlightened community spirit.

As a so-called molder of public opinion—a status which newspapermen in their invincible modesty sometimes arrogate to themselves—I am filled with genuine envy of Chautauqua.

I envy its real and solid power over popular sentiment. I envy the direct and graphic appeal it makes to men, women and children. I envy its homely influence with the plain people. I envy the intimate contact it enjoys with those it counsels. I envy the rapprochement instantly and automatically established between those who are dodging sandflies on the rickety platform and those super-Jobs in the most uncomfortable camp-chairs ever invented.

I envy the eager attention, the unfeigned interest, the benevolent tolerance Chautauqua extorts from the denizens of the big brown tents. I envy the impressions Chautauqua leaves behind in every community it invades. I envy their indelibility, as I contemplate the necessarily ephemeral aspect of modern journalism. . . .

Yet I sometimes question whether even the combined power of America's entire metropolitan press equals in opinion-making force that which is generated by Chautauqua among people addicted to the brown-tent habit. . . . Chautauqua itself amuses and entertains while instructing and educating.

Chautauqua has "an international conscience." I have. The American people have, even if all of them don't know it. We proved that in April, 1917. Not even events on November 2nd have convinced me that altruism in the United States took wings with the armistice. . . .

Some of you will remember the questionnaire on world affairs that followed my nightly talk on international topics. I assert it as a solemn and significant fact that during three months of heckling on the Chautauqua platform, I was asked more, and more intelligent, questions on world affairs than have been put to me in a whole year of professional residence in Washington. Washington is still inclined to think in terms of townships and precincts, rather than in terms of oceans and continents. . . .

If ever I wanted to launch a crusade for the right in this virile nation of ours; if I wanted to reach the heart and soul of America on a great moral issue; if I wanted to stir the emotions of the people at the real fountain-head of national inspiration, I would steer wide of the cities with the teeming, tempestuous millions, and make straight for "Main Streets" in Chautauqua towns. . . .

Democracy in our country is essentially of the small-town. I thought it a splendid thing, as I strolled through the shaded streets of Marion, that we are accustomed habitually to go to such communities for our Presidents. Only a few of them were born and reared in the atmosphere of great cities. Warren G. Harding was not only brought up in a Chautauqua town. He himself is of our splendid fraternity of Chautauqua devotees and has held forth, with distinction in the big, brown tents. Chautauqua, we see, has at length climbed to the stars. We have reached the White House. . . .

May I say that I hope it will be even more mindful than in the past of what seems to me is the overtowering issue confronting American parents to-day—the sane upbringing of our boys and girls? . . .

Chautauqua, to my journalistic eyes, seems to have a special mission in the splendid domain of youth. Tackle it. Get the boys and girls who are fourteen or fifteen to-day, and sophisticated men and women of the world to-morrow, "back to normalcy." Keep them children for a while. Persuade them to read more, and jazz less. Get them out of the movies and into the woods. Interest them once again in Horatio Alger and Louisa M. Alcott. Divert their attention occasionally from Mary Pickford, Douglas Fairbanks, Norma Talmadge and Fatty Arbuckle. Smuggle the "Battle-Hymn of the Republic" into the Victrola records among the shimmies and the fox-trots. . . .

No more serious problems loom on our national horizon. Too many children are taking the wrong turning. Let us send them in the right direction. If I were commander-in-chief of the inspirational forces of the United States, I could do my country no greater service than to issue the general order,—"*Chautauqua to the Front!*"

Home Service in Baltimore

Not all the work of social reconstruction which Friends are carrying on is limited to Europe. The following clipping from the *Baltimore News* gives evidence of one way in which Baltimore Friends are finding a means of expressing the message of service and good-will in their own city, and through the activities of their own Monthly Meeting. The article, as it originally appeared in the *News*, was headed by four photographs of children busily engaged in enjoying the playground facilities. The article is as follows:

"Please, Mister, c'n I slide down the slidin'-board?"

A pudgy, curly-haired youngster stood in front of Bliss Forbush, director of the playground for six-year-olds and under, maintained by the Baltimore Monthly Meeting of Friends on the Old Town Meeting grounds, corner of Asquith and Fayette Streets. One hand wiped away a few tears and the other pointed in the direction of the only sliding-board on the playground.

"Those girls been sliding a long time, and they won't let me get on!"

"All right, little lady, I'll fix you up," and hand in hand supplicant and judge of pleas went over to the sliding-board to "fix it."

Trees Lend Their Shade.

The reporter gazed about the grounds with interest. Maple and poplar trees some hundred years old or more lent their relieving shade. Gardens and a freshly-cut lawn all made it a very pleasant and cool spot. Roundabout were the small, jammed houses huddled together, some five or six children—it is reported—sleeping in one room, with no place to play but the hot, dirty city streets, but on the playground there was plenty of space to romp and play with no fear of automobiles.

Yonder were three sand piles. Youngsters dipped out sand and made houses and tunnels, while an older girl, probably a sister in charge of the younger members of her family, read a fairy story aloud. Then there were two miniature lawn swings, in each of which four children swayed back and forth contentment written on their happy faces. And behind the one sliding-board, awaiting their slide, was a long row of anxious boys and girls with that "my-turn-next" expression radiating from their eyes.

Only One in the Neighborhood.

"This is the only playground for six-year-olds and under in this neighborhood," said Mr. Forbush, after he had settled the sliding-board dispute, and seated himself to watch the proceedings—"and before we established the playground these youngsters had nowhere to play, except in the streets. We are open from 2.30 to 5 on Wednesdays and on Saturdays from 9.30 to 12 and 1 to 5 in the afternoon. One hundred children is about the average of attendance so far, and sometimes a dozen baby-carriages are parked under the trees. A few older girls come to take care of their sisters and brothers, but no older boys.

"You see, all of this has been contributed by the Sunday-school classes of the Monthly Meeting of Friends, Park Avenue and Laurens Street, as their bit of home mission work," he continued. "Of course, the ground belongs to the Friends' Meeting, but the swings, and so on, have been supplied by our more fortunate children who have playgrounds of their own."

Old House Still Used.

The Old Town Meeting-house is still used by a score or more Quakers as their place of worship, although the old burial place in the rear is no longer used. The building bears this inscription, "Baltimore's Earliest Meeting was Patapsco Friends' Meeting. 6 Mo. 12th, 1681, is the earliest record of this meeting. Removed to Asquith and Fayette Streets, Baltimore Town, 2nd Mo. 22nd, 1781."

Across the street is the oldest free school in Baltimore, known as the McKim Free School, established 100 years ago by the same Meeting of Friends. As the public schools came into existence, it was turned into a free kindergarten, and many of the children who attend this kindergarten play in the Friends' recreation ground. The McKim Free School will celebrate its hundredth anniversary this year.

Swords Become Plow-Shares in Germany

Howard H. Brinton, of West Chester, Pa., has sent home an interesting account of the monthly conference of our German workers which was held at Essen, April 22nd, 23rd and 24th. Essen is the seat of the famous Krupp works in the Ruhr district, where the German munitions of war were manufactured in the old days. It is the district where the greatest number of under-nourished children is being fed under the leadership of J. Edward Moon.

"Anyone who may think that feeding 1,000,000 children is a comparatively simple matter requiring only a good heart and some food would have been disillusioned at this Essen conference," says Howard Brinton. "The Friends' Mission in Germany has now become a smoothly operating, perfectly co-ordinating machine which knows its business. Seldom have the members of one of our conferences seen so much in their spare hours. Duisburg Harbor on the Rhine, greatest of inland ports, was seen from motor boats; the whole process of converting iron into steel was witnessed in the Thyssen iron works; but the climax was reached in an inspection tour with competent guides through the great Krupp works. The enormous rollers and hammers which mold huge ingots of glowing steel as if they had been wax were scarcely more thrilling than the complete absence of any sign of those engines of war and destruction which only a little time ago were the main product of the shop. Where once had been a forest of guns there were now locomotives in every stage of construction. No greater instance can be found in history of beating swords into plow-shares."

"A short one-page leaflet issued by the London Yearly Meeting and entitled, 'The International Situation,' has been translated into German and has been given a most enthusiastic reception there. A lady in Nuremburg has written that she sent a copy to the Central Committee of the Young People's Societies of Germany with the appeal that they acknowledge Christ's methods as the very best, and, throwing away earthly weapons, join hands with the Quakers in recognizing no national frontiers. The principal of a Catholic school sent for seven hundred copies, and a writer from Silesia, where strife is now very bitter, asked for 2,000 copies that he might send them to the members of his society."

Osborne on the Eastern Penitentiary

In concluding his recent address under the care of the Philanthropic Committee of Philadelphia Yearly Meeting, Thomas Mott Osborne discussed conditions in the Eastern Penitentiary. His remarks on this subject are of concern to all Friends engaged in philanthropic labor.

"Last year," he said, "I visited a friend of mine who, I am sorry to say, is in the Eastern Penitentiary. I went to the prison and was received with great courtesy by the Warden, but he took great care all the time to stand within two feet of me. An institution where a Warden is not willing to trust a responsible and decent citizen to talk with one of his prisoners is in a dangerous condition.

"I have nothing against the management of the Eastern Penitentiary, nor the Warden, whom I like, personally, but I do say that if a reputable citizen of the State of New York cannot come here and have an interview with one of the prisoners without being watched every minute by the Warden, then there is something wrong.

"I have also read the report of an investigation of the Eastern Penitentiary, made by the Board that runs the institution. If I wanted an investigation of any institution, I should not appoint the board that runs it to make the investigation. When I was Warden of Sing Sing it never occurred to me to investigate myself. When I wanted an investigation made I went to the Governor and asked him to appoint a committee. An investigation must be made by impartial outsiders. I am told that nobody outside has ever been able to get the testimony upon which this report was based. You are reputable citizens of the State of Pennsylvania. Why are you not permitted to see that testimony? Cannot you be trusted with facts? There is an old saying in the Good Book, which says, 'Know the truth and the truth will make you free.' If everything is right in the Eastern Penitentiary there is no reason why we should not all know the truth. You ought to know the truth."

Henry E. Jackson at Summer School

Friends who have known Dr. Henry E. Jackson will welcome the opportunity to hear him at the Friends' Summer School at George School, where he is to give an address on the morning of June 25th.

Dr. Jackson, formerly minister of the Swarthmore Presbyterian Church, is now President of the National Community Board. He is one of the leaders in the new profession of "Social Engineer."

Twenty-five years were spent preparing for his present work, twenty in the church and five in the Federal Government. As Special Agent of the United States Bureau of Education, he traveled into all parts of the country, addressing conventions, chambers of commerce, labor unions, colleges and clubs, advising with cities and counties on the organization of their civic and social activities. He established the National Community Board to promote the Community Center Movement as a citizens' function and to assist special service agencies, both governmental and volunteer, to relate themselves to it.

The experience fitting him for his constructive service to the Nation is indicated in his own statement: "My search for the most effective way to put into practice the religion of democracy was rewarded by the significant discovery that the road to this goal lies not through the Church nor through the State, but through the People. Both Church and State are useful but limited social agencies, made for the people's use, not the people for their use. In the Community Movement the final seat of authority is neither Church nor State, but God and the People. Its aim is the building of America as a society, whose bonds are neither ethnic nor military, but the ties of friendship, from which no one is excluded except by his own fault; a society organized on the basis of citizenship and spiritual ideals."

Creative Religion

Men are coming to see that religion, so far from being simply a restraining and conservative influence, is also creative, and the inspiration and prophecy of a Divine Society. No brotherhood built on the baseness of human nature can long endure. It is a rope of sand. Jesus lived and wrought in the vision of the Kingdom of Heaven—the vision that is, of the communal redemption of humanity here upon earth; and if we are his disciples we shall watch and work and pray for the realization of

the dream, the wondrous dream,
Of a world without a seam!
Man being one as God is one,
Brother's brother and Father's son,
All earth, all Heaven, without a seam

Joseph Fort Newton, in Unity.

Brief Items

The delegates to the Twenty-eighth General Conference of the United Brethren Church adopted resolutions condemning modern dancing and the teaching of dancing in the public schools, the use or manufacture of cigarets and all forms of gambling. They urged Congress to see that the Volstead Act was strictly enforced and suggested the withdrawal of the United States flag and representative from any nation allowing the manufacture and sale of intoxicants.

Two points that were brought out at a meeting of delegates to the Presbyterian General Assembly, who met as the Committee on Evangelism at Winona Lake, Indiana, were that preaching of the gospel by sensational and spectacular means is no longer favored by the majority of America's leading churchmen, and that most representative ministers and laymen frown upon what they now call the "ragtime circus" method of conversion. Rev. W. R. Graham, New York, Secretary of the committee, stated that those who follow a band to church usually leave when the band stops playing.

"We have dispensed with the sawdust trail and pied piper methods altogether," he said. "Persons who are converted in wholesale lots, are not as apt to stick to their church membership as those who accept the faith after a quiet talk by some good brother or sister."—*Springfield Republican.*

The following notes were gleaned from *The Crisis:*

A committee on elections of the Massachusetts House of Representatives have refused to seat Matthew W. Bullock and Andrew J. Lattimore, the colored contestants for seats.

For the first time in history a colored man, in the per-

son of Dr. W. G. Alexander, occupied the chair of the Speaker in the New Jersey House of Assembly.

E. T. Nottage, a colored man, has been elected Alderman in the Sixth Ward of Palatka, Florida. This makes two colored men on the Board.

The State of North Carolina appropriated $400,000 for building Negro school-houses during the next two years, together with $105,000 for maintenance and $15,000 for teacher training.

The North Carolina General Assembly at its recent session provided for a Division of Negro Education with a director to give close supervision to the Negro schools of the State.

A jury of Negro women has tried a case in Indianapolis where a colored man was suing two white persons. A verdict was read in favor of the defendants in twelve minutes.

The Legislature of Tennessee has appropriated $50,000 for a home for delinquent Negro girls.

In a special letter on "Christian Education" sent to his clients a few days ago, Mr. Roger Babson said:

"With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education. . . .

"I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed."—*Research Department, Federal Council of Churches.*

According to the correspondent to the *Public Ledger* (Philadelphia) Japan is eager for a parley on disarmament, and will gladly accept an invitation to a disarmament conference whenever President Harding issues a call.

According to Herbert Hoover, there are about 4,300,000 workers in Europe who are idle, exclusive of Russia and the Balkan States. The estimates covered all industries except agriculture, and included the striking miners in England.

The Lockwood committee of the New York Legislature, which is continuing its investigation of housing conditions, has passed resolutions recommending imprisonment for builders guilty of criminal conspiracy in constraint of trade. It does seem inadequate to dismiss such offenders with a fine—really a portion of the graft obtained by the evil practices.—*Springfield Republican.*

Dr. Maurice De Wulf, a Belgian, has been appointed to a professorship of philosophy at Harvard University.

CURRENT NEWS

NEW YORK YEARLY MEETING.—226TH SESSION.

In General.

"Isn't it lovely, the way we always put our best foot forward at Yearly Meeting time?" said a New York Friend, the week before the great event, as she watched the painters hard at work on the portico of the Meeting-house. Why not? Those shining white pillars were a great improvement on the dingy sticks which had previously graced the entrance; and they did not in the least suggest a "whited sepulchre." Sometime or other we intend to paint the entire building again.

And as for the best foot,—New York Yearly Meeting put so many feet forward this year that it is hard to decide which was the best. The attendance was greater this year than for some time past. The dining-room served over 200 meals more than last year. The number of applicants for beds in the Seminary dormitory made it necessary to hastily order twenty new cots. The increase in attendance, for First-day, at least, was largely in Friends from 5 to 30 years of age.

The spirit of the Meeting was deep and broad at the same time, and the number of persons who participated in discussions and showed their working interest in the problems of the Meeting was especially noticeable. As one member said: "We look back twenty or twenty-five years to a time when this Meeting had a remarkable group of leaders, whose loss we now lament. Yet I believe that the Meeting, as a whole, is stronger now than it was then. Their faithful work has left results."

The "social contacts" are being more and more cultivated at New York Yearly Meeting, with very satisfactory results. On Seventh-day evening, at 5.30, the Young Friends' Movement had supper together, following this by a business meeting. At 7.15, children representing nearly every First-day School in the Meeting, gave a "Prohibition Mother Goose," under the direction of Phebe Wilbur Griffin. Little Boy Blue, Simple Simon, Jack and Jill, Tommy Tucker, Jack Horner, Little Miss Muffet, Little Bo-Peep, and other well-known characters appeared to express in verse appropriate to the charaters their jubilation over the downfall of John Barleycorn. Hampstead, Chappaqua, Cornwall, Plainfield, Brooklyn, New York, and Flushing were all represented among the actors, who, if they had not been acquainted before, found it easy to get acquainted now.

On First-day evening, at 7.15, the piano in the Seminary gymnasium was pushed to the door which opens into the grassy yard. Hymn-books were distributed among the people sitting in the yard, or grouped in the gymnasium, and in the next half-hour a number of hymns were sung with a spirit which inspired the singers, and filled the windows on the opposite side of Fifteenth Street with neighbors, enjoying the music. Second-day evening, we enjoyed what Carolyn Carver calls a "Community Sing." On account of the weather, this was in the Meeting-house, and with a mandolin, a piano, and a voice as leaders, even the unmusical Quakers sang "Annie Laurie," "Smiles" and "Swanee River" with zest and enthusiasm. Fourth-day evening, in the three-quarters of an hour after supper, a real musicale was held, arranged, as usual, by Carolyn M. Carver, and much enjoyed by all. All these exercises closed enough before 8 for people to be in good time for the evening sessions.

At 4 o'clock on First-day afternoon, eighty-four persons, including as many children as were allowed to go, and as many older persons as there was room for, climbed into the two sight-seeing 'buses standing at the door of the Seminary, and rode off for a trip up Fifth Avenue and Riverside Drive.

There has been a growing tendency of late to find room for "side-issues" around the regular sessions of the Yearly Meeting; but they have never been so systematically planned for as this year. They are worth while. They make additional "points of contact" between members of different Meetings and the entire change of mental attitude for these social occasions sends Friends back to the business of the week with minds refreshed and zest renewed.

Unusual Events.

We had with us for the last two days Ida Worm-Beck, a member of the Yearly Meeting of Friends in Denmark, with letters from her own Yearly Meeting, and from the Staffordshire Monthly Meeting in England. She took some part in the business meetings, and spoke briefly in the Meeting for Worship on Fourth-day, her message being

"Blessed Are the Meek." It was a silent meeting, she said, that led her to desire membership with Friends. Blessed are the poor in spirit. It is to them that God often reveals himself. In her parting word on Fifth-day, "I have felt at home amongst you," she said, "You are indeed friends."

The Epistle from London Yearly Meeting, with its call to "rely to the uttermost, as Jesus did, on the fact of the love of God," thrilled the Meeting deeply. The Meeting ordered the Epistle printed in folder form; it will be sent out thus, with the Proceedings, and will be available for other distribution.

An Epistle from Dublin Yearly Meeting (the first in our history) came to us "in the desire that we may yet be further united in the bonds of fellowship." "As an evidence of this fellowship," said the Epistle, "We have the company at this time of your member, Oren B. Wilbur." The Dublin Yearly Meeting met under the shadow of war; the Epistle ends, "we desire that every word and act of ours may be in that spirit and power which take away the occasion of all strife and contention, and that God will guide our country into the way of peace."

Epistles were sent by our Yearly Meeting to the other Yearly Meetings of the General Conference; to the London Yearly Meeting; to the Dublin Yearly Meeting in loving sympathy with their troubles; to the Denmark Yearly Meeting in deep appreciation of the living Epistle which they had sent to us; to the General Meetings of Friends in Australia, New Zealand, West China, and Japan; and to the other New York Yearly Meeting which convened in Poughkeepsie on the 25th. This last Epistle said, in part: "We rejoice that so many of you and so many of us have felt impelled to join in labors of love and charity in aid of the war-stricken world. We rejoice that we who are at one in the recognition of the truth that God is the teacher of His people Himself can join in words and deeds in spreading the truth that makes men free."

The First-Day School Session.

An unusual number of children were present at the First-day School General Exercises at 2.30 on First-day, the 22nd. The general topic was "Thankfulness." Each school read in unison an appropriate selection, and all recited together the 100th Psalm. Representatives from New York and Flushing gave recitations, and Mrs. Anna Pritchard George told of "The Shepherd Boy with the Heart of a King." J. Hibberd Taylor, who conducted the exercises, gave them an original turn by calling on all the teachers to rise and face the audience, after which he said that it was this group for which he was especially thankful,—"the most useful people in the Yearly Meeting."

High Spots in the Business Session.

The keynote of the entire Yearly Meeting was summarized in the phrase, "Let Your Lives Speak," of which one of our delegates to the London Conference told us, as being carved on the stone which marks the spot at Firbank Fells, where George Fox spoke to a thousand people. Those words are to be printed on the cover of the Proceedings of the Yearly Meeting.

Ellwood Burdsall was re-appointed Clerk for the ensuing year; Josephine Tilton, Assistant Clerk; and Wilson M. Powell, Treasurer of the Yearly Meeting.

The Joint Committee on Records now has under its care, 1,483 volumes of records of the two New York Yearly Meetings and Genessee Yearly Meeting.

Last summer the Advancement Committee held a large meeting at the old Oblong Meeting-house on Quaker Hill, N. Y., where a meeting has not been held for forty years. A meeting was also held at Dover, N. J., where no regular meeting had been held for fourteen years. Meetings will be held in both places again this summer. In other places where one meeting a year has been held, two or more are asked for this year, and the Committee is much encouraged by the greater co-operation of individuals in the vicinity.

Six delegates were appointed to attend the 250th anniversary of the establishment of Baltimore Yearly Meeting, in Fifth month of next year.

The Yearly Meeting directed its Clerks to send this Minute to the President of the United States, the Chairmen of both the Senate and the House Military and Naval Affairs Committees, and the Senators and Representatives of the New York and New Jersey districts within the Yearly Meeting limits:

"The New York Yearly Meeting of the Religious Society of Friends, holding its 226th annual session at East Fifteenth Street and Rutherford Place, New York City, is much concerned and deeply sorrowful at the plans and efforts made to increase the military and naval armaments of the United States, knowing that these plans do not strengthen or promote World Peace; and we, therefore, urge upon the Executive and Legislative branches of our Government the necessity of calling a Conference of representatives of the principal nations to consider and agree upon a definite plan of disarmament so vital to the cause of Peace."

The subordinate meetings were asked to observe Sixth month 5th as Disarmament Day, to strongly emphasize the subject of disarmament, and to adopt a Minute which should be sent to the appropriate Senators and Representatives in Congress.

Rachel D. DuBois, who was a delegate from Philadelphia to the Church Conference on Disarmament just held in Chicago, contributed much to the discussion on this matter. She told of the Conference, and showed the opportunity and responsibility of our Society, through its inheritance and its teachings, for leadership in carrying abroad the peace message of love and faith in God.

Grateful tribute was paid by the Meeting for Ministry and Counsel "to the memory of our beloved Friends, John William and E. Eliza Hutchinson, and William M. and Anna M. Jackson. The inspiration of their lives is with us, and their work remains for us to carry on."

A concern arose in the Meeting that a committee be appointed to investigate the possibility and desirability of forming a union with the other Branch of our Society. "It seems to me," said Wilson M. Powell, "that we may well prepare now to celebrate the breach of a hundred years ago with a Reunion. The name of Friends means union and unity of action; it does not mean two separate bodies working in different directions. I can not help but feel that now is an opportune time based upon the close relationship of the different branches of the Society in Europe in the common purpose to carry on a Society of Friends." A committee of ten members was named to "Consider the Advisability of a Closer Relation Between the Two Branches of Friends."

The Young Friends' Movement reported on its activities for the past year,—activities which, though small, give great encouragement and hope for the coming year. The Movement has now adopted a Constitution and a plan of organization which, it is hoped, will meet the needs of the Yearly Meeting. The Chairman for the coming year is Morris Burdsall; Vice-Chairman, Sherman Stetson; Treasurer, Clifford Brison; Secretary, Margaret Haviland. More will be said of the Movement later.

In telling of the London Conference, Effie McAfee said: "It was the Mother Yearly Meeting's concern; 'Let us have the children come home, and talk things over.' Nothing like it ever happened in Quakerism, in internal spirit. In welcoming us, John Barlow declared: 'We welcome you to England, to London, to Devonshire House: we give you both our hands.'"

Frank H. Quinby was appointed our Representative on the Executive Committee of twelve, of the Friends' Intelligencer Associates.

The three schools under care of the Yearly Meeting have a total enrollment for this year of about 880 pupils, of whom about 90 are the children of Friends.

The report of the Philanthropic Labor Committee showed active work throughout the Yearly Meeting for Child Wel-

fare, Prohibition, and the negro. The Meeting appropriated $150.00 for each of the three colored schools,—Laing, Schofield, and Live Oak.

Eight First-day Schools have been holding sessions this year, in the Yearly Meeting. Purchase, which has had no school since the infantile paralysis epidemic of two or three years ago, expects to reopen one this summer. Practically all the schools report increased attendance and greater interest this year.

It was an inspiring and an encouraging Yearly Meeting. Said the closing Minute: "We take with us to our various home meetings the inspiration to greater love and sacrifice. Forgetting those things that bind us to the past, let us press forward in full confidence in that power that God has placed in us to enable us to solve the perplexing problems that confront us to-day." A. L. C.

OXFORD YOUNG FRIENDS' ASSOCIATION.

On May 21st, the closing meeting of the Oxford Young Friends' Association was held. Four members of the Sectional Committee of Philadelphia Y. F. A. were present and gave the program. Joseph Harold Watson spoke of the need of disarmament. Ninety-three per cent. of the expenses of our government is for war, past, present and future, one per cent. for education, and six per cent. for roads, agricultural and other expenses. Martha Moore told of the work women are doing for peace in this and other countries, Jane Addams leading the work in America. Grace Watson gave the pacific ideals of France, Russia and Germany at the present time. William Price, who has recently returned from Ireland, being sent there to investigate conditions by an American Relief Committee from New York City, told of the frightful conditions in all parts of that unhappy country, where neither life or property is safe.

The following Resolutions were unanimously adopted:

Whereas, We believe that World Disarmament is the most pressing problem now before our government and all governments.

Be It Resolved, That this association urges the President of the United States to call in the immediate future an International Conference on Disarmament; also

Resolved, That all action to increase the appropriations for the Army and Navy be postponed until after this conference shall have been held.

A piano selection was played by Grace Watson. Words of appreciation were extended to the visitors at the close. A social time was enjoyed before the meeting during the supper hour. It was announced that Oxford Association had an average attendance of 70 at the fifteen meetings held during the past season. Philena Thomas, *Secretary*.

LONGWOOD YEARLY MEETING.

In the notice printed last week in regard to the Longwood Yearly Meeting, there were several errors as to the way to reach Longwood. The auto bus runs from Media to Kennett, passing Longwood, but does not go near Rosedale. Neither is there an auto bus from West Chester to Longwood, but the trolley runs from West Chester to Kennett and then take the auto to Longwood. Friends expecting to attend the Meeting, will please note carefully these corrections.

The News Letter for Returned Workers, published by the Service Committee, contains the following interesting items:

Frances Ferris expects to sail on June 7th, to visit former Mission Friends. She expects to meet Dorothy North in London who will accompany her to the war-zone, after which Frances Ferris will go either to the Pyrenees of Vienna, while Dorothy North will accompany Jane Addams to the meeting of the Women's International League for Peace and Freedom to be held in Vienna.

Gertrude and Constance Pim have moved from Ireland and taken a house in Highgate, London.

Dorothea Jones and George Downing were married at the Plymouth Meeting-house (Pennsylvania) on May 14th.

Walter H. Abell expects to be married in October to Marcelle Marie Achard, of Lyons, France. Mlle. Achard was formerly a student at Swarthmore College, having received one of the scholarships offered by the French government to send French scholars to America. She is continuing her studies this year at the University of Lyons.

Martha Travilla Speakman has returned from Vienna, where she has been spending more than a year in relief work under the Service Committee.

BIRTHS.

Woodman—On Fourth month 27th, to S. Paul and Emma Smith Woodman, of Rushland, Pa., a son, named S. Paul Woodman, Jr.

DEATHS.

Satterthwaite.—On Fifth month 24th, Hannah P., wife of William H. Satterthwaite, in her 73 year, an Elder and life-long member of Horsham Monthly Meeting. She was the daughter of William and Tacy Ann Hallowell. Eulogy is vain in the expression of her character. She was an example of the Friendly idea, a life which crowned her declining years with serene happiness. Although physical weakness and disability deprived her of many pleasures it was borne without complaint. "By their fruits ye shall know them."

COMING EVENTS

SIXTH MONTH.

4th to 6th—Center Quarterly Meeting, at Dunning's Creek, Fishertown, Pa. George A. Walton expects to attend.

5th—Walter H. Abell expects to attend meeting at Purchase, N. Y.

5th—William J. and Hannah L. MacWatters expect to visit the Mount Holly, N. J., Meeting and First-day School.

5th—First-day, at 3 P. M., an appointed meeting for worship under care of a Committee of Concord Quarterly Meeting will be held at Friends' Meeting-house, Middletown, Delaware County. A community meeting for all Friends and for others. Conveyances will meet at Lima, trolleys due at 2.15 and 2.45 (Standard time).

6th—Millville Half-Yearly Meeting, at Millville, Pa.

9th—Salem Quarterly Meeting, at Salem, N. J.

11th to 13th—Baltimore Quarterly Meeting, at Sandy Spring, Md. Bus leaves 9th and K Streets, Washington, D. C., for Sandy Spring, at 9.30 A. M., 1.30 and 5 P. M., on Seventh-day; also 9.30 A. M. on First-day All Friends are cordially welcomed. Wilson M. Tylor, of Easton, Md., and Joel Borton, of Philadelphia, expect to attend. At the afternoon conference on the 12th, the topic will be "Community Service"; the speaker will be Henry E. Jackson, of Washington, D. C.

12th—An appointed meeting, under care of Gwynedd Monthly Meeting, will be held in the Providence Friends' Meeting-house, at 3 P. M.

13th—The P. Y. F. A. has chartered the steamer *Queen Anne* for a "Moonlight Ride." Leave Arch Street Wharf at 6.30 P. M. Bring box lunch. Music—dancing. Tickets (price 60 cents) can be purchased at the P. Y. F. A. desk, 15th and Cherry Streets.

16th—Haddonfield Quarterly Meeting, at Medford, N. J., at 10.30 A. M. Meeting of Ministry and Counsel at 9.15. Isaac Wilson expects to be present.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING MAY 23RD.

Five Years Meeting (For General Funds)	$264.80
Phila. Yearly Meeting Orthodox (For General Funds).	
Lansdowne First-day School	10.45
Other Meetings.	
First Friends' Church, Cleveland, Ohio	10.50
New York Monthly Meeting	435.00
Rahway and Plainfield Monthly Meeting	6.00
Other Contributions.	
For General Funds	424.37
For Germany	2,888.92
For Austria	366.75
For Russia	1,915.41
For Poland	200.00
For Serbia	100.00
For Syria	205.00
Miscellaneous Payments and Refunds	574.68
	$7,401.88

SHIPMENTS RECEIVED.

WEEK ENDING MAY 21ST.

Illinois, Winnetka; Maryland, Darlington; Minnesota, Minneapolis; New York, New York City (2), Poughkeepsie, 600 Lexington Avenue; New Jersey, Medford; Nebraska, Peters; Ohio, Lebanon; Pennsylvania, Lansdowne (2), Philadelphia (5), Germantown (2); Washington, D. C. German Relief, Wilmington, Del. Mennonite Relief, Curley Hill, Pa. One package anonymous. Total: 22 boxes and packages; 1 for German Relief; 1 from Mennonites; 1 package anonymous.

WANTED NO WAGES.

"Do you know the wages of sin?" asked the dominie sternly of Johnnie, who was busily tying a can to a dog's tail.

"Is dis a sin?" queried John without looking up.

"It certainly is."

"Well, I don't want no wages fer dis. I'm doin' it fer fun."—*Houston Post.*

A rather green-looking chap went into a department store and sauntering up to the counter where dozens of men's caps were displayed he looked carefully through the stock, but seemed unable to find what he wanted. "Just what kind of a cap are you looking for?" asked the salesman at length. "Well," said the youth, "I bought me a motorcycle the other day, and I thought I'd like one of those caps with a peak at the back."—*Boston Transcript.*

"Waiter, has this steak been cooked?" "Yes, sir, by electricity." "Well, take it back and give it another shock."—*Judge.*

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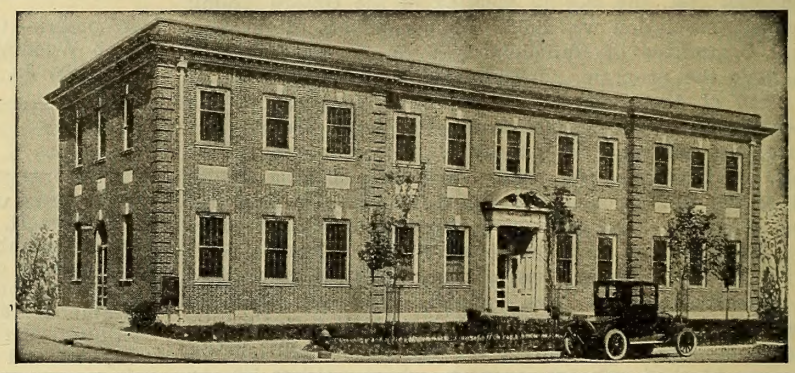
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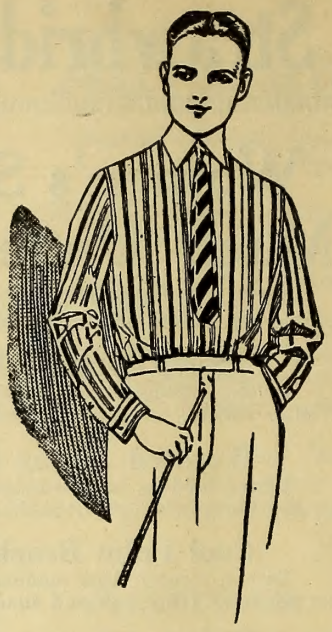
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, SIXTH MONTH 11, 1921 VOLUME 78 NUMBER 24

"Preconstruction" in the Orient

A Message to Friends

By GILBERT BOWLES.

The work of Gilbert Bowles in Japan, under the auspices of the Foreign Missionary Association of Philadelphia Friends (Orthodox) has earned him recognition as one of the most valuable Christian workers in the East. He is, therefore, able to speak with a special authority on the subject of our relations with the Orient.

I can find no dictionary authority for using "preconstruction," but I know of no other word which so nearly expresses what I wish to say. I know also that one of the American lexicographers was a good friend of the early peace workers, and I am inclined to think that if he were alive he would permit me to use the word upon promise to fill it with meaning.

In the early days of the Great War, I rejoiced to hear that young men of London Yearly Meeting were volunteering for ambulance and hospital service, and later for relief and reconstruction work in the devastated areas. During the succeeding months and years, few things have moved me as have the reports of British and American Friends' reconstruction work, and the response, especially in Germany, to the later spiritual message. Our own group of missionaries in Japan has several times sent such gifts as they could for this work. .

It is not my present purpose to dwell upon this great work of healing and illumination which has been committed to Friends, but rather to draw some lessons from its significance in relation to the present situation in the Orient.

Since the beginning of the late war, Friends have frequently reproached themselves for a partial failure in preventive work in the past. In the following words from the message of the London Conference, "To Friends and Fellow Seekers," the responsibility is not all placed upon Friends, but it is evident that they are to bear their share: "Have not we who call ourselves Christians been more than others responsible for the ruin and wreckage of human life which are left by war?" And so the gratitude that such a large opportunity for relief and reconstruction has come to us, has been shadowed by a heavy sense of responsibility for the very War which made reconstruction work necessary.

And now let us turn to the Orient with the searching question as to whether Friends as a whole are taking their full share of responsibility for preventive work against the days which are ahead of us. I believe my friends do not classify me as an alarmist. To every cry of war's danger in the Orient, it is possible to match some hopeful sign and some earnest co-operative work of men of good-will. But it is impossible to shut one's eyes to outstanding facts. Perhaps few careful observers in touch with actual conditions will question the following conclusions from a recent editorial in *The Japan Advertiser* (owned by an American and edited by an Englishman):

"The *Advertiser* has frequently asserted its confidence in the preservation of peace between Japan and America. That confidence can no longer be expressed without grave qualification. . . . The broad unmistakable fact is that naval rivalry has been transferred from the North Sea to the Pacific. Like causes produce like effects. Can you pile up armaments in Asia and America and expect results different from those that followed a similar course in Europe? There is no new reason for war between Japan and America, but there is greater risk. . . . The action of the Japanese Government in perfecting plans for a fleet which the Editor believes will be a close second to that of the United States is evidence from which there is no escape. Surely there is enough common sense and enough good will in Japan and in America to change the course before the ships collide. But it must be clearly realized that the danger is real and that a policy of drift will result in a condition of armed peace little better than the war in which it usually ends."

In further comment upon the naval situation in the Pacific, *The Advertiser* places the larger share of the responsibility upon Japan, stating its "hope that when the perils of the new course are clearly seen the course will be changed and the Japanese Government will be found exerting itself to reach a practical plan for disarmament."

To this series of articles an officer of high rank in the Japanese navy replies, in a long statement, "If the other Powers should by joint agreement arrange to reduce their program for naval construction, Japan would willingly reduce her armaments to a point compatible with national safety. . . . In entering upon the eight-eight naval policy, the Japanese Government acted only in prosecution of this duty (to defend the country); and an examination of the salient facts of the world situation will convince any one of the reasonableness of Japan in thus devoting such a propor-

tion of her national income to the defense of the country." (In this year's budget, 18 per cent. for army and 33 per cent. for navy.)

It is not my purpose to discuss here the questions involved, nor the proportion of guilt which each nation should bear, but rather to share with friends of peace and international co-operation in once more laying the whole situation to heart. My direct and immediate purpose in thus writing for Friends in America is to call their attention again to the fact that here in the Orient we are face to face with large and urgent tasks of reconciliation and "preconstruction." I have already made it clear that we would support in every way possible the appeal of the starving millions of Europe, and we do not ask that the messengers of peace and good will whom God is sending to Germany and Austria be diverted to Japan. We do feel, however, that as Friends endeavor to keep the whole world situation in mind, and as they recall the way in which their hearts were wrung because of their share of failure to prevent the European calamity which made the relief and reconstruction work necessary,—they should at this hour give new consideration to the claims of the Orient.

With the exception of China's famine, the Orient is not now calling for large sums for material relief. What we do plead for is the strengthening of the Christian forces. Although I know something of the work of Friends in China, and long to see that work extended as an absolute essential of our world program, I am now writing to present the claims of Japan. . . . Friends' representatives in Japan feel that this is the hour for Friends to advance.

It does not confuse the issue to bring together questions of our daily Christian work with those of rival fleets and of the world focusing attention upon the Pacific Basin. The same Master who sends us to proclaim His gospel and to bring men and women to Him, also places before us open doors and calls us with the same voice to international and interracial conciliation. To those who are seeking to win to Christ students, business men, officials, mothers in the home, laborers, farmers and little children of all classes, it is serious to know that, for example, following rumors such as that of the concentration of America's fleet in the Pacific, Japan's dailies scatter from one end of the Empire to the other such comments as the following from two of the most widely read Japanese newspapers:

"We do not interpret the concentration of the American navy in the Pacific immediately as pointing to a high handed policy in the Far East, but no one will doubt that it is a demonstration." "Such action does not threaten Japan in the least; on the contrary, it will show that America is aggressive, and will seriously wound the feelings of the Japanese people."

I have written each line of this message with a keen sense of double responsibility: I injure the cause of good will if I paint the picture in colors too dark; on the other hand, I would have friends in the home land realize how serious the situation seems here. We need, however, to bear in mind that over the Pacific and its shores hang the elements of a storm cloud:—such as, the pressure of Japan's population upon her soil; the question of the civil rights of Japanese already admitted to the United States; occasional cry of the "yellow peril" and the attendant racial discrimination; the heritage from the past predatory acts of the Western Powers in China; commercial and industrial rivalry in China, with its concession hunting on an international scale; the control of the island groups of the Pacific; the Shantung question; the chaos in Siberia with its incentives to military occupation; the bitter and extensive anti-Japanese campaign, partly due to Japan's conduct in China and Korea and partly to the self-interest which arms itself with the mistakes of Japan,—all these and other problems issuing for the present in the transfer of the world's naval rivalry to the Pacific.

I am not suggesting that all these problems are to be solved in Japan. I should like here to turn and place upon the American people the heaviest responsibility for solving many of these problems, giving to Friends in every community that share which their recommittal to the way of Christ's Cross implies that they are prepared in humility to accept. But what can and ought to be done in America and in the British Empire toward the solution of these problems is a separate study. As to Friends' work in Japan, the odds are too much against us in comparison with the number of workers at home, and the urgency of the tasks awaiting us. *As a matter of world strategy, Friends can not afford to leave Japan with the handful of workers and the limited equipment we now possess.* As a field for international service, for conciliation, for "preconstruction," what calls does Japan present to Friends at the present moment?

In the first place, the appeal is urgent for direct messengers of Christ's gospel and His way of life. While we do well to remember the appeal of the Indian Friend, J. N. C. Ganguly, at the London Conference for "the reconversion of the West into real active Christianity," we need also to remember that his appeal on behalf of the East was for "increased missionary activity of the real type." In the promotion of international righteousness and peace, it is found that those who have the Christian conception of life are most responsive. It was a non-Christian Minister of Home Affairs who gave as one of his three requests to an assembled group of Japanese Christians and missionaries that they should be true to their opportunities and nature by serving as sensitive points of attraction and as transmitters to the Nation of all that is best in the life of the world.

The calls to constructive work in the field of conciliation, social adjustment and international service in Japan are varied and urgent. The very problems and difficulties themselves tug ever at the heart-strings of those who here come into contact with actual life. Some of the urgent calls to service in Japan are: the challenge of this great national laboratory of life for experiments in compounding the elements of Eastern and Western civilization; the growing class consciousness and the oncoming struggle for a larger recognition of the human element in industry; the frequent outflow and return of laborers and farmers who meet

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difficulty in permanently settling in foreign countries; the constant stream of students, investigators and travelers who still go forth from Japan to the ends of the earth to seek knowledge and experience; the struggle of commercial and industrial leaders in the troubled field of fierce international competition; the rising tide of world democracy following the early days of the Armistice and the rapid disillusionment and partial reaction, bringing added difficulty to the fight which democratic and liberal forces wage against privilege, narrow nationalism and militarism; the contest in the field of education to determine to what extent ideals and institutions are to serve the purposes of character building and preparation for service; . . . frequent occurrence of delicate international situations which call for trained, conscientious international reporters of facts, also journalists with true vision to interpret their meaning,—and this for the sake both of Japan and of the world; the call, often silent, of Japanese womanhood for the best leadership as she endeavors to thread her way through dangers and hindrances into a larger life; and most deeply hidden of all in the hearts of many men and women, the silent and oft unrealized yearning for fellowship in a liberating worship of the one true God, who calls to them even above shrine and temple service "Be still and know that I am God."

It will be noted that most of these problems are not limited to the boundaries of Japan. They are problems of our common humanity, and progress toward a solution of any one of them depends largely upon co-operation with like-minded workers against the same evils in other lands. I do not, therefore, wish to imply that foreigners of any creed or nationality ought to come here with the idea of solving Japan's problems. But those who come in the spirit of adaptability and co-operation, recognizing the shame of the evils in their own country will find corresponding Japanese individuals and groups with whom they can have the closest and most intimate fellowship in united service in any field to which they may be called.

"The Long Pilgrimage"

The 1921 *Swarthmore Lecture.*

The annual Swarthmore Lecture, which is given on the eve of the opening of London Yearly Meeting, was delivered this year by T. Edmund Harvey, Warden of the Swarthmore Settlement of Leeds, and member of Parliament from 1910 to 1918. His subject, "The Long Pilgrimage: Human Progress in the Light of the Christian Hope," was suggested by the same tragic state of the world as has recently provoked the writing of Professor Dury's book on *"The Idea of Progress,"* and Dean Inge's Romanes lecture on the same subject. Mr. Harvey followed these writers in asking whether, in face of the Great War, with its illimitable miseries, one could still retain a belief in human progress, either as a faith or—with Herbert Spencer—as a demonstrable reality. Is civilization going to pieces?

> "Only as they turn their eyes to the East, do some men catch a glimpse of a red dawn. To an increasing number comes the conviction that civilization is doomed and already all but dead. . . . Is it in fact, as Dean Inge says, 'a disease which is almost invariably fatal unless its course is checked in time.' . . . As we gaze out on the world to-day, its wreckage of life, its crumbling and tottering institutions, its leaders who have outlived their ideals or lack the faith to apply them, can we any longer be satisfied with a thought of progress such as this?"

Mr. Harvey admitted that, so far as progress means an accumulation of knowledge, the growth of invention, and the power of man over the physical forces of nature, there is likely to be a further accumulation of knowledge and power.

If progress, however, meant a continually better organization of society, with less pain and oppression, and more human happiness, he did not venture to answer the question.

In studying the subject, however, said the lecturer, we were always brought up against the mysterious fact of human personality.

> "The good man's value to the community is out of all proportion to the numerical ratio of good men to bad. May it not be in this factor of human personality that we shall find the key to the problem?"

He asserted that the only real progress is in an improvement in human personality and its increasing likeness to Jesus Christ, men thereby becoming fit for the citizenship of the Kingdom of God.

> "The fellowship of Christian disciples to-day should be to the world what a good monastery was to the Church in former ages. It should be in constant relationship with those outside it, not self-contained and living its own life, but seeking ever to share its apprehension of truth, its vision, and its love with all whom it can reach."

A great part of the lecture was devoted to elaborating the conception and impressing the value of human personality, the influence of a good man being beyond all estimate,—and he worked out its relation to war, to Penal Reform, to the use of property, to the co-operative organization of business, and to the position of women.

> "We are still all too far removed from the wonderful spirit which animated those Greek Christians of the second century of whom Aristides writes that when some were in want, the congregation was wont to fast for one or two days to supply their needs."
>
> "Possessions can only be justified as they are made the tools of an unselfish personality, willing at any time to change them and lay them aside for the fuller service of others."

Not only would war, like capital punishment, said Mr. Harvey, be found incompatible with the mind of Christ, as the sacredness of personality was more fully realized, but also the whole system of military training built upon mechanical subjection. Chivalry and unselfishness, comradeship and esprit de corps, and the willingness of self-sacrifice were of inestimable worth and would still be needed, but they must be exercised for the benefit of all men and not of any one nation alone. The failure of the Christian churches to-day was due to the fact that they did not appeal to this spirit of sacrifice sufficiently, but to be efficacious it must spring from the free consent of the individual. —*Central Literature Council.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SIXTH MONTH 11, 1921

At a recent meeting of some Friends who are preparing themselves to lead meetings for disarmament, the question arose as to whether the passage of the Borah Resolution would not render further effort along this line unnecessary. This question was communicated at once to William I. Hull, our authority on international relations. His answer was so suggestive of the course which lies before all who are working for the abolition of war, that we pass it on to those of our readers who have given thought to the same question.

In the first place, the Borah Resolution has thus far only passed the Senate, having still to pass the House; and the latter body seems inclined to favor a type of measure which will be less dictatory to the President. So that even the final passage of the Borah Resolution is not yet assured.

But even should the Resolution pass both Houses, the advocates of disarmament must continue their unflagging steps in the actual limitation of armaments. The Borah Resolution merely *authorizes* the President to call a conference of the leading sea powers. Whether such a conference is finally called will still remain to be decided. Then, should the President invite the other powers to such a conference, it is not yet certain that they will accept the invitation. And finally, even should the conference actually assemble, so strong will be the traditions of jealous nationalism, that the probabilities are that, unless some strong pressure is brought to bear from without, its sessions will pass without any definite, constructive steps having been taken.

The cultivation of an increasingly widespread and insistent public opinion in favor of the limitation of armaments will be, therefore, according to Dr. Hull, more essential after the passage of some resolution such as that of Senator Borah than it has ever been before. If the powers are actually to gather in this conference, and if they are to accomplish anything worth while when they have gathered, it will only be as the result of a continued and growing demand on the part of the peoples of the earth for immediate action toward the limitation of armaments. The passage of the Borah Resolution, or of any other resolution, will scarcely affect the issue in the long run at all. It will merely afford the champions of disarmament a little greater opportunity to carry on their campaign. That campaign will then be only beginning, not ending.

It may be several generations before the growing standards of internationalism assume a sufficiently vital part in the life of the world to prevent all wars, but this they will do in the end, however distant their final victory may be. How soon that victory comes will depend entirely upon how actively we, and other ordinary human beings like us, throw ourselves into the cause of bringing it about.

A Friend from Waycross, Georgia, has recently sent us several clippings from the *Waycross Journal-Herald*, relative to inter-racial relations in Georgia, which deserve special notice. One tells of the opening game of the local colored baseball league, which was attended by many white spectators, and at which the first ball was pitched by the Mayor of the city. Another is an editorial entitled, "The Normal, Usual Thing." After speaking of the tributes paid by the white population to several esteemed colored citizens, recently deceased, the editorial continues:

> There have been cases of a similar nature time after time in Waycross, in all the towns of South Georgia—all over the South. The flag on the Cotton Exchange in Savannah a few weeks ago hung at half mast two days in honor of a faithful janitor, a colored man, who had died. The truth about the matter of the relation of the races in the South—right here in Georgia—is that the crimes and the violence committed by members of either race are emblazoned to the world; the everyday, steady, consistent acts of sympathy and confidence, helpfulness and loyalty, do not get notice; they cannot. There are a thousand men in Georgia whose lives are never noticed in the papers and never noted in the court records—they are orderly and law-abiding and "normal and usual." Their lives are not filled with news. The rapist and the black brute gets the big headlines—and the rapist and the black brute is just one in a thousand, the rest of them inoffensive, most of them fairly industrious colored men. The peonage law violator and the lyncher get the sensational notice—and the lyncher and the peonage law-breaker is not one per cent. of the great mass of white men in Georgia. . . . The instances of the cordial relation between the races are the normal, the everyday, the usual thing.

The letter which accompanies these clippings, adds that "such notices are almost daily to be found in our local papers. We have a negro county farm demonstrator and also a negro woman to help the people of that race in the ways and means of food preservation and general uplift. We are *not* a community of northern colonists, but just plain, hospitable Dixieites."

At a time when the papers are giving accounts of another atrocious American race riot, it is encouraging to remember that the "normal, usual thing" is not found in such riots, but in a growing sympathy and harmony between the races.

A Pledge Against War

Charles S. Gerrish, of Oil City, Pa., sends us the following statement prepared, at a recent conference in Bilthoven, Holland, by an association known as "Paco." Paco is the Esperanto word for Peace.

War is a crime against humanity. It is a crime against Life, and uses human personalities for political and economic ends. We, therefore, actuated by an intense love for mankind, are determined not to support, either directly by service of any kind in the army, navy or air forces, or indirectly by making or consciously handling munitions, or other war material, subscribing to war loans, performing any service provided by a government as an alternative to military service, or using our labor for the purpose of setting others free for war service, any kind of war, aggressive or defensive, remembering that modern wars are invariably alleged by governments to be defensive.

Wars would seem to fall under three heads:

(a) Wars to defend the State to which we nominally belong and wherein our home is situated. To refuse to take up arms for this end is difficult:
   1. Because the State will use all its coercive powers to make us do so.
   2. Because our inborn love for home has been deliberately identified with love of the State in which it is situated.

(b) Wars to preserve the existing order of society with its security for the privileged few. That we would never take up arms for this purpose goes without saying.

(c) Wars on behalf of the oppressed proletariat, whether for its liberation or defence. To refuse to take up arms for this purpose is most difficult:
   1. Because the proletarian regime, and even more, the enraged masses, in time of revolution would regard as a traitor anyone who refused to support the New Order by force.
   2. Because our instinctive love for the suffering and the oppressed would tempt us to use violence on their behalf.

Moreover, we are convinced that violence cannot really preserve order, defend our homes, liberate the proletariat. In fact, experience has shown that in all wars, order, security and liberty disappear, and that, so far from benefiting by them, the proletariat always suffers most. We hold, however, that consistent pacifists have no right to take up a merely negative position, but must recognize and strive for the removal of all the causes of war.

We recognize as causes of war, not only the instinct of egotism and greed, which is found in every human heart, but also all agencies which create hatred and antagonism between groups of people. Among such, we would regard the following as the more important to-day:

1. Differences between races, leading by artificial aggravation to envy and hatred.

2. Differences between religions, leading to mutual intolerance and contempt.

3. Differences between the classes, the possessing and the non-possessing, leading to civil war, which will continue so long as the present system of production exists, and private profit rather than social need is the outstanding motive of society.

4. Differences between nations, due largely to the present system of production, leading to world wars and such economic chaos as we see to-day, which eventualities, we are convinced, could be prevented by the adoption of a system of world economy which had for its end the wellbeing of the entire human race.

5. Finally, we see an important cause of war in the prevalent misconception of the State. The State exists for man, not man for the State. The recognition of the sanctity of human personality must become the basic principle of human society. Furthermore, the State is not a sovereign self-contained entity, as every nation is a part of the great family of mankind. We feel, therefore, that consistent pacifists have no right to take up a merely negative position, but must devote themselves to abolishing classes, barriers between the peoples, and to creating a world wide brotherhood founded on mutual service.

It is interesting to note in connection with this statement that Paco, which aims to create an international membership, purposes "the speedy designing of new educational apparatus (school-books, reading-books, and picture-material) in which every nationalist thought, and every thought, which stirs up hatred is avoided and where thoughts of reconciliation among the people have taken the place of these." Some such means of radical reformation in juvenile education is seen to be a most effective way "to prepare a new humanity, created and predisposed for peace."

A Birds' Sanctuary

It was one of May's loveliest afternoons that brought together a large and interested company to share in the dedication of the deep and narrow valley in Carpenter's Woods, Germantown, to the protection of the birds. This beneficent plan was brought to pass, by the children of the Charles W. Henry School, under the guidance of Miss Moffett, Principal of the School, and her associates. It would seem that this secluded place, with its ample breadth of softly turfed floor, and its wooded hill-sides reaching upward to the highways and homes, was especially designed for this happy purpose.

It is to be hoped that the addresses of the public-spirited men who introduced the exercises of the afternoon will be printed; for it was impossible that they should be generally heard in the unlimited open; and the stray sentences that carried made the listeners wish for the interesting details given of the early history of the migratory birds; of the sly depredations of homeless cats; of the real necessity that exists for the help that the birds can give to farmers and gardeners in subduing harmful insects.

Then followed a greeting of welcome and the Bird Masque given by the children. The music of the orchestra led the children in their songs and in their festive dances over the turf. They were not clad in feathers to be sure, like their "little brothers" as St. Francis named them, but they did appropriate all their colors for adornment, and made the gayest of pictures as they circled about the May-pole, and moved backward and forward with the strains of the music. So completely had they given themselves up to this service for the birds, they were as free from self-consciousness as the birds themselves would be, and sang and danced with such abandon, that harmony was the controlling spirit of the hour. Once the firing of a sportsman was heard, and the distress of the

happy creatures would not easily be forgotten by those who had entered whole-heartedly into this hour of dedication. One other thought came to the minds of those who saw these charming pictures and enjoyed the music of the festival—if in this hour the spirit of peace and loving devotion could so completely take possession of those who played the beautiful play, and of those who were glad in sharing it all, might it not be possible to waken in the souls of the children a passion for making the home, the school, the market, the shop, the field—the World's Sanctuaries.

It should be added that not the birds only are to be invited and sheltered here, but the wild flowers, too, are to find this a protected place, in whose soil they may bring forth flowers in their season, without danger from the rough hands that have rudely torn their blossoms and despoiled their seeds and seedlings.

New Hampshire has a "Birds' Sanctuary" established by a community of artists—Germantown has established its "Birds' Sanctuary" in the hearts of its children, who are always the Hope of the World.

ELIZABETH POWELL BOND.

Advancement of the Colored Race

It is sometimes said that the colored race has made but little progress in fifty years; but the enclosed article by Richard Spillane, in the *Public Ledger* of First month 12th, 1921, indicates otherwise.

> In all history there hardly is anything to compare with the progress of the American negro in the little more than fifty years since emancipation. An article in the current number of the *Commercial and Financial Chronicle* says there are now in the United States 12,000,000 negroes. They constitute one-seventh of the working force of the country. Of the 3,000,000 men, 800,000 are farmers and 1,000,000 farm laborers. Eighty per cent. of the women are in necessary home and industrial life.
>
> In 1866 negroes in this country owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses and had $20,000,000 of accumulated wealth. In 1916 the number of houses had increased to 600,000, the operated farms to 981,000, the business to 45,000 and the wealth to $1,110,000,000.
>
> Seventy banks are directed by negro financiers. Over 40 periodicals are owned by negroes. They even conduct an "Associated Negro Press."
>
> Four hundred thousand negroes were called to the colors during the recent war and 200,000 of them saw service overseas.
>
> There is less illiteracy proportionately, the *Chronicle* says, among the negroes in 1921 than there was among the white population of the United States at the time of the Civil War. In Alabama the colored population contributed $430,000 toward the $1,133,000 cost of establishing 720 Rosenwald schools.

My observation, as a member of the Pennsylvania Abolition Society here in the North, and my connection with The Laing School, in the South (Mt. Pleasant, S. C.), and the wonderful progress they have made, as stated above, leads me to believe that if the colored race is given a fair opportunity in the world they will be, and indeed are now, able to take care of themselves. However, I believe it still remains our duty to continue our work as set forth in the last object of the Abolition Society's constitution and by-laws, "to improve the condition of the African Race." It should be diligently followed up and carried out wherever there appears to be need for it, whether in the North or the South.

JOEL BORTON.

1921 Earlham Conference

Plans for the Young Friends' General Conference, which will be held at Richmond, Indiana, July 22nd to August 1st, are already well in shape. It is hoped that this date may be the best one that is available during the summer for farmers and that it may meet the desires of those who wish to attend the Conference during their summer holiday. The Conference will again be held on the grounds of Earlham College. The splendid provision for dormitory accommodations and eating, together with attractive places for open-air meetings and out-door sports add much to the success of the Conference.

The general theme of the Conference this year will be the preparation of personal life for service. The Devotional Bible study which is conducted in small groups every morning will be under the care of Errol D. Peckham, pastor of Poughkeepsie Friends' Meeting, who will, also, conduct a class in Personal Evangelism. Other classes will be led by Alexander C. Purdy, head of the Biblical Department of Earlham College, and B. Willis Beede, who has recently returned from a survey of missions in Africa and Palestine.

We are fortunate in securing Ora W. Carroll, at present pastor of the Friends' Meeting at Central City, Nebraska, and president-elect of Nebraska Central College, to conduct a course on Young People and Local Church Problems.

Agnes L. Tierney, of Philadelphia, who has had a great deal of experience in teaching the History of Friends, both to younger and older students and, who knows the subject thoroughly, will conduct a class in that subject in two sections, one for teen-age Young Friends and one for older Young Friends.

At the request of a large number of our Quaker teachers we have this year organized a class for teachers. William J. Reagan, principal of Oakwood School, Poughkeepsie, N. Y., will lead this class for teachers.

One of the central features of the Conference is always the Open Lecture. This feature occurs every day, at which time it is designed that one person shall lead the thought of the whole Conference along some line pertinent to the need of the whole group. The lecturer this year will be Frederick J. Libby. The whole theme of the Conference will be somewhat headed up in this course of lectures which he has given the title, "What Doth the Lord Require of Thee?"

Open Forums and Vespers will be held as usual. Among the evening lecturers will be W. O. Mendenhall, president of the Friends' University, Wichita, Kansas; Wilbur K. Thomas, of the American Friends' Service Committee, and B. Willis Beede, of the American Friends' Board of Foreign Missions.

A committee headed by W. J. Reagan will have charge of the sports of the afternoon. As has been the case for some time the purpose in the play will be not only for recreation at the time, but to teach young people how best to minister to the recreational needs of their own local communities and groups.

A book stall will be conducted on which there will be a large selection of the very best and most usable books for Young Friends, and it is well for delegates to allow, if possible, a small amount for the purchase of books which they will find to be of unique value.

The expense of the Conference will be less than last year. Earlham College is again able to furnish board and room at ten dollars for the ten days, instead of $11.50 as last year. The registration fee remains the same, $2.50. Those who are planning to attend will do well to register at once. Send name and registration fee to Young Friends' Office, 101 South Eighth Street, Richmond, Ind. Complete program may be secured by writing to same address.

The Cry for Clothes

Clothes will be needed by the sufferers of Europe next winter almost more than food. This is the word that comes to us from every country where we are working. We must get ready immediately, or it will be too late. The Poland Committee writes: "We are in urgent need of a further supply of clothing, for our stocks are becoming very low. We remember the valuable cases of mixed second-hand clothing which were sent from America in the late summer last year and are wondering if it would be possible for you to send us further supplies. We could also do with very large quantities of mixed hospital bales, the need for which is very great in Poland."

The Vienna Mission asks for $400,000 worth of clothing as a minimum: "There is urgent need for a large quantity of clothing material to be purchased in time for distribution right at the beginning of the autumn. There has been up till now a possibility that food relief would not be required to the same extent next winter as last, but there has been no hesitation on the part of anyone conversant with the situation here in saying that the need for clothing will be even greater, and that no possible improvement in the economic situation will allow a very large section of the middle class and probably a large section of the working class to purchase clothes at world prices. If no clothing is provided next autumn, the result will be inability to work, which will lead to still more widespread destitution. I am taking into consideration the fact that the American Relief Administration will continue their feeding program on a pretty big scale."

Every letter from Alfred Scattergood urges that a clothing program for Germany be a part of the American budget for next year. The Clothing Sub-Committee had to report to the German Field Committee at its meeting on May 3rd: "No new consignments received from England or America since the last Field Committee."

From Frankfurt comes the word: "We have sold during the last two months more clothing material than food. It points to the advice given us in Leipsic and Munich that clothing material is more required than food. The figures given us in Munich show that while food has increased in price on the average about ten times, clothing material has increased about thirty-five times. This raises the question whether the new depots in Leipsic and Munich are to supply clothing materials only and we are giving further consideration to this matter."

No further information has come from Russia regarding the clothing situation, but we know from previous advices that the need of clothes and shoes throughout the length and breadth of a country as great as the United States surpasses if anything that of any of the other countries named. Literally millions of pairs of shoes and millions of garments must be provided from outside Russia to meet the appalling destitution of that country.

Just What Clothes Does Europe Need?

It is important that local committees in making collections of second-hand clothes for Europe should have a clear idea as to what will be useful and what will not be useful over there. Thoughtless contributors will send you everything that they want to get rid of from dress shirts to torn fancy blouses and high-heeled shoes with worn out soles. It is obvious that such things are not worth paying freight on to Philadelphia, much less to distant Poland or Russia or practical Germany or sad Vienna. You must sort out the articles that you receive and send for shipment only those which your own intelligence tells you will be truly serviceable abroad. Follow your judgment as to the best use to be made locally of the rest.

To aid you in separating the wheat from the chaff the following suggestions are written:

For babies everywhere, clean, warm outfits, new or second-hand, such as you use yourselves, will be highly prized. The women of Europe lack materials for making such things and women's hearts are the same for new-born babes the world over. For women and girls of all ages, stout serviceable suits and cotton dresses are wanted; underwear and stockings that have still some months of wear in them; sensible shoes with low heels—preferably large sizes and with broad toes; and hats that will not be injured by baling. Do not send worn out and ragged garments, soiled underwear, flimsy lingerie, nor fancy shoes. If shoes otherwise serviceable need repairs when they reach you, perhaps a shoe-repairing firm will put them in order as its contribution to the children of Europe as was done recently in Minneapolis, where the big laundries also did the same with dirty clothes.

For men and boys of all ages durable suits, shirts and underwear are needed, and stout shoes with broad toes and low heels. Stiff hats cannot be shipped across the seas without getting broken.

Cloth, yarn and sewing materials are needed in enormous quantities, in addition to the second-hand clothing that will be contributed, in order that the women of Europe may supplement your efforts with their own.

In conclusion, we ask you to pay in addition the charges for shipment to our warehouse. We shall be hard pressed to raise the money for the high freight charges to Europe on the great quantities that we hope will come in response to our appeal. Hence this request. We want to do the greatest possible amount of good with the funds that the public entrusts to us. We believe that the charity of every community where clothing is collected will extend to covering its freight charges to Philadelphia.

A careful inventory of the contents of every box and bale will be of immense assistance to our warehouse staff. A simple arrangement of articles of the same kind together, and a careful tying together of pairs of shoes will be helpful. Boxes should be plainly marked for the country of your choice, when you do not wish them to be alloted by us with an eye solely for the relative need. Address them to our storeroom: American Friends' Service Committee, Fifteenth and Cherry Streets, Philadelphia, Pa.

Worthwhile Books for Summer Reading

The Social Order Extension Committee of Philadelphia Friends has recently sent out a letter containing the following paragraph:

"The Spring and Summer often mean some relaxation from the activities of the Winter season and give

more time for reading. In connection with the opportunities which may come to thee this summer for reading, we venture to suggest that there are movements now going on in social life and industry which are of great interest and significance. The efforts of the churches to make Christianity the vital force in business life; the movement toward co-operation among farmers, consumers and others; the progressive steps being taken by some employers to give the workers a greater share in the returns and in the control of industry; the increasing growth and power of the labor movement and particularly its endeavors to promote workers' education; all these are striking and important developments."

The letter then recommends two recent books and three pamphlets dealing with these subjects. The books are: "The Church and Industrial Reconstruction," "Reports of the Committee on the War and the Religious Outlook; and "The Gospel of a Working World," by Harry F. Ward. Two of the pamphlets are by Genevieve M. Fox. The first, "An Idea That Grew," describes the co-operative movement. The other is called, "When Labor Goes to School," and describes what the working men and women of America are doing to acquire the advantages of education. The third pamphlet is on "Co-operation Among Farmers and Consumers."

All of these books, or any further information concerning them, may be obtained through Friends' bookstores or through the office of the Social Order Extension Committee, 304 Arch Street, Philadelphia.

The Results of Christian Teaching in the Orient

To the earnest Christians of America, who have made it possible for our missionaries to carry the Gospel of Christ into far places, one of the most heartening messages to come out of China is that which tells of the self-sacrificing service, in behalf of the starving famine victims, rendered by the native college and high school students who have come under the influence of our Christian workers. Those from the colleges were quick to volunteer, and proved themselves dependable and untiring relief workers. Later, when temporary schools were established in famine villages, in the general plan of the relief organizations to save as many children as possible from the ravages of the famine, high school students offered their services. They have been working, without charge, in schools in which the pupils have to be fed as well as taught. Beginning as teachers and helpers, these high school lads, in many instances, have come to have almost entire charge of the famine schools, as those originally in authority have been called to other relief work. And their unselfish devotion to the little unfortunates under their care furnishes one of the most inspiring examples of the result of Christian teaching.

The latest cable from China says of the conditions there:

"The drought in Chihli, covering about twenty per cent. of the entire famine area, threatens almost total loss of the spring crop. This means that aid must continue until summer crops (about August) to about two million people in Chihli now receiving aid. This situation makes more urgent the request for additional funds from America. Situation in other respects is promising."

Summer School

Plans are nearing completion for the Summer School to be held at George School Sixth month 24th to Seventh month 4th. Every one seems pleased with the excellent program that has been announced.

Two classes have been arranged for children, 7 to 9 and 10 to 13. Other classes can still be arranged if there is a demand for them.

A series of Round Table conferences on practical problems of community work will be held the same hour. Committees are at work planning the social and group activities during the Summer School.

The afternoons are free for recreation. The school will have the free use of the George School swimming pool, tennis courts, and athletic field. In addition to these sports, an interesting lot of new games will be worked out by the young Friends. There will be music, too, between times, including group singing.

Day-light saving time will be followed.

The Committee feels encouraged at the promising way in which registrations are coming in. They should be sent as early as possible to Friends' Advancement Committee, 140 North Fifteenth Street, Philadelphia, Pa.

What International Relations Do We Want

Mr. Horace L. Friess, an instructor in Columbia University, shares with me the idea that war is one of the chief scares for the human race. He says, "in attempting to state what we most need at present in order to deal with the problem of war I should emphasize the need for information about the situations in which we are acting. *Protests, however, strong, and objections, however conscientious, will be of no permanent avail if we do not clarify our minds as to what we really want the relationships between various groups of men on the face of the earth to be.*"

We need to agitate against armaments, but we also need to do some heavy thinking to get at the answer to Mr. Friess' problem. J. RUSSELL SMITH.

A Prayer

Oh, give me a manhood clean and pure,
As the sparkling mountain stream.
And a faith that will brighten life's dark road,
Like the rising sun's clear beam.
And give me a hand that is firm and sure
To aid some burdened soul,
That I may lighten the heavy load,
And help him to reach his goal.

Oh, give me a heart that will love all men,
Regardless of race or creed,
That I may pity where there is pain,
And give where there is a need.
If the things I ask be granted then,
Just these four things alone,
I would not yearn for the wreath of fame,
Nor envy a king his throne.

PAUL A. CHADWICK.

PUBLICATIONS OF INTEREST TO FRIENDS

From the Book Review Service of the Research Department of the Federal Council of Churches, we have selected the following as being of interest to Friends:

FREEDOM OF SPEECH, by Zechariah Chafee, Jr., New York. Harcourt Brace & Howe. 1920. $3.50.

The author believes that risk is a pre-requisite of democracy, and that bad ideas can only be met by better ones. He is professor of law at Harvard. The book bears the stamp of a keen, courageous, thoroughgoing, judicial mind.

In Chapter I "Freedom of Speech in War Time," the author is concerned with the original meaning of the First Amendment to our Federal Constitution and its interpretation during the late war. The First Amendment "forbids the punishment of words *merely* for their injurious *tendencies*."

The second Chapter bears the title, "Opposition to the war with Germany." This chapter concludes with the words: "In our efforts to silence those who advocated peace without victory we prevented at the very start that vigorous threshing out of fundamentals which might today have saved us a victory without peace." "The issue before us to-day," as Professor Chafee sees it "is whether in a period of prosperity and tremendous demand for labor" we shall throw overboard American laws and successful American methods for the methods which Czarist Russia employed up to the day of her overthrow. The remainder of the book is devoted to this issue.

SOCIAL CONDITIONS IN AN AMERICAN CITY, by Shelby M. Harrison. New York. Russell Sage Foundation. 1920. $2.50.

It is seven years since the Springfield Survey was made, and the city has taken on a new social aspect since that time. But the findings of the survey, which have been circulated widely in sectional reports, and are now made available, in summary form in the present volume, are of first rate and immediate importance.

Added to the summary itself, which is presented in readable form and extensively illustrated, is an appendix containing direct testimony on the results of the project. The prime object of a survey is to secure co-operative action in the direction of social betterment. That the Springfield Survey was a success as judged by this standard is abundantly shown by the fact to which Mr. Harrison bears testimony, that more than forty distinct items appear in the list of betterment undertakings which followed the survey within about two years. This fact alone warrants the most careful study of the project of which the volume gives an account.

THE NEGRO AT WORK DURING THE WORLD WAR AND DURING RECONSTRUCTION is a report of the work accomplished by the Division of Negro Economics of the U. S. Department of Labor, Washington, D. C., from May 1, 1918, to the close of the Wilson Administration early in 1921.

The activities of this Department, called for (1) "the organization of co-operative committees of white and colored citizens in States and localities where the problems of Negro labor arise." (2) Publicity for the purpose of creating good feeling between the races and (3) the assisting of the Department in mobilizing and stabilizing Negro labor to help win the war.

In the study of the distribution of Negro workers in industry both as to States and types of industry, opportunity is given for a comparison with other workers in industries in the same States of the part Negroes played in war production. The Report will serve as an excellent basis for further work by the Department of Labor in this direction and by organizations interested in Negro labor problems.

Brief Items

The Whittier Centre Housing Company, of Philadelphia, in which Susan Wharton and other Friends are interested, believes that one of the best ways to help the negro is to enable him to secure decent living accommodations. The Company is, therefore, engaged in purchasing houses, which are later sold or rented to negroes. The houses, when the Company secures them, are usually unfit for human beings to live in. They are renovated throughout before being opened for occupation.

It is an interesting feature of this work that, while performing this valuable social service, it is not organized as a charitable institution depending upon donations, but as a self-supporting enterprise, under a competent directing secretary. Stock is now on sale at fifty dollars a share. The larger the amount of funds at the Company's disposal, the more rapidly it can carry on its work of providing decent living quarters for some of the city's colored population. The address of the Housing Company is 613 Lombard Street.

Friends who are contributing to the support of Laing School will be interested in some comments on the progress of the manual training department contained in a letter from George Dunlap to Joel Borton. "We hope to have a much better exhibit than we had last year," says the letter, "Some of the things we will exhibit are: a washstand, food safe, Morris chair, porch swing, library table, medicine cabinets, taborets, and many smaller pieces."

Joel Borton informs us also that a photograph of Henry Wilbur is being sent to the school to be hung in the assembly room, beside that of Henry M. Laing. Henry Wilbur was president of the Abolition Society at the time of his death, and was an active supporter of the Laing School.

Writing to a Canadian paper on the possibilities of undertaking a movement for the prohibition of the use of tobacco, Samuel P. Zavitz says, in part:

"We can hardly conceive the waste which the use of tobacco produces. An American paper says: '55,000,000 pounds of sugar are used each year in the manufacture of chewing tobacco; more than $1,000,000,000 is spent each year on tobacco—three times as much as for Education.' Europe and Asia are hungry and we devote nearly 1,500,000 acres to tobacco."

For the children of refugees in North China, schools have been established by various relief agencies. Miss Anna G. Seesholtz, of the Y. W. C. A. at Shanghai, says: "Some of the schools were opened by Christian Chinese. The children learn to read, write and count and care for their bodies. They are also told Bible stories. They make garments for other children. Mr. and Mrs. Pien, of Tientsin, told me that they chose to have a school for girls, because girls are sold first—sold and resold for a dollar or more!"

The Sheppard-Towner maternity bill for the education and care of mothers is a co-operative measure, to be applied through existing State health agencies. The bill carries an appropriation of $1,500,000 and provides for distribution of $10,000 to each State complying with its terms. Nearly a quarter of a million babies, it is said, die in the United States each year and 100,000 of them in the first month of life because of prenatal conditions. The children's bureau of the department of labor finds that among the chief accompaniments of the high rate of infant mortality are "rural isolation, civic neglect, low income and ignorance."

CURRENT NEWS

NEW YORK YEARLY MEETING.

THE MEETINGS FOR WORSHIP.

In the First-day morning meeting for worship, Albert Lawton compared a large meeting to a great city, with all its opportunities and social relationships. Yet in this great city there are lonesome men walking about. Let us not miss the purpose of our Meeting, but join in the unity of our common relation to God.

Phebe Cornell called us to "One knowledge, one faith, one love, one law in the spirit of God," and Dana Clough showed how separations and disagreements are caused by our seeking the wrong things. The most satisfying thing of all is to seek the Lord, who will give us joy and harmony.

Dr. O. Edward Janney, using the text, "This one thing I do;—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark," spoke of the strain under which all Christian people have been living for the last six or seven years, but the war is behind us and we must press on. Friends are recognized as foremost in the thought of disarmament and we must be leaders in bringing it about.

We have a duty to our country. Christianity leads to democracy. If this country is to be a torch-bearer to the world, it must be a Christian nation. Christianity is the highest kind of citizenship. That means the teaching, not only of foreigners, but of our own people. Millions of young men and women will reach their majorities this year. They must be taught, too. We must be active Christians, carrying out our ideals, in the loving spirit of Jesus Christ, remembering that we are brothers, forgetting those things which are behind, and pressing forward to those things which are before.

Alice Donlevy spoke of the frequently made statement that Friends have no sacraments or symbols. "We have one,—the open hand, the cordial handshake, to prove that we have no concealed weapons in hand or heart."

Isaac Wilson said, "We are natural seekers after life. Yet how ignorant we are of the deficiencies in our spiritual eyes or ears. Jesus came into the world to give more abundant life than palms and ceremonies and processions can make. One of the great needs of our age is the thought of the true, human Saviour. The most acceptable thing we can do for our children is to show them the never-failing guide. Jesus came to invite humanity—common ordinary lives—to His spirit, and to proclaim a livable belief. He gave an inspiration, never a speech. Let us come nearer to this divine Christ, this human Christ, of ours."

Dr. Jesse H. Holmes told of the value of symbols, but that we must be careful not to substitute them for the true thing. The Master teacher said, "Don't pray in formulas, pray out of your heart like this." And we took his heartfelt words and made a formula out of them. We do not come here to be entertained, but to struggle to the upper layers of our being, to climb the stairs to our existence.

Let us use symbolism. It is beautiful, and full of meaning,—the shadow of a rock, my shepherd, a strong tower, etc. But the thing we should really strive for is a sense of the reality of God and a knowledge of our duty here.

On First-day afternoon, Dr. Holmes dwelt on the need for the Society of Friends deciding where it wants to go, in order to know what our machinery can do. If any institution, small or great, a church or our country, has machinery, it should know what to do with it. America should mean the opportunity to express one's individuality, and democracy. There is a tendency to protect and suppress thought, as if truth had to be carefully shielded. Truth is the one thing that is perfectly safe.

Our Society needs very much a full expression of the truths that hold us together. The fact that we have little ministry now is a condemnation of our methods. We have not a real Society of Friends, unless we are truly stimulated by our contact with God, so stimulated that we go out as ministers. We have no lay membership. We are all ministers.

We have had a long period of inertia. But what now? The wide, wide world should be our field of action. The constant condemnation of any religious body is the fact that they feel themselves to exist for their members alone.

Emotions, whether religious or otherwise, are the driving-power of people's lives. It is not enough to connect up with the driving-power once a week, and then throw off the power, when we get out into the world.

William Kinkead declared, "There is a heartfelt thirst in the world for that which the Friends stand for. The machinery, the man-made part of the church, has been built up in such a wonderful way that it leaves often only husks for the soul. Friends are talked about now, more than ever before. They have given a great object-lesson. The churches did not have the machinery of love, and so went to pieces when the war came on. We Friends have an opportunity to-day as never before, both as a body and as individual Friends."

On Fourth-day morning, Dr. Janney said, "There are some passages in the Bible that have a particular glory,—as 'We, all, beholding the face of the Lord, are changed into His image.' How fortunate we are that we have the life of Jesus as clearly as we have, and yet how much clearer it might be. We see in him, the image of God. Do you remember Hawthorne's story of The Great Stone Face,—how as the boy who loved that face grew, he developed the character that gave him the likeness of the face. There is a possibility for us that by viewing this great image, we may rise from glory to glory, even as Christ rose."

Elbert Russell told of the "son of the prophets" who spoke to Ahab, of his loss of a prisoner, saying "As thy servant was busy here and there, he was gone." That is a common story. We are so busy here and there that we forget the source of energy. Men are so busy in business that they forget their health. Then they break down at an important moment. Men and women are so busy that they forget their souls—forget God. Few of us here are in danger of falling into great sin. The danger is that while "busy here and there," we may lose the spiritual life and strength which would give us energy to bear burdens in the time of stress. The measure of our usefulness in the world depends on our spiritual vigor. Englishmen can withstand the climate of India, but must send their children home to breathe their native climate for awhile. We should give our children the same spiritual life which we ourselves had as children. I know several men who have gradually dropped the spiritual exercises that were necessary to keep their souls hardy and strong.

How often is it thought, "I am too busy for family worship,—or for midweek meeting,—just now. Next year, I will begin again." It is supposed to be only temporary. I know a man who was going to retire twenty years ago. He is still on the job. He deceives himself into thinking he will. But he is robbing his life of his best things. "After awhile I will take time to go to Meeting, and get some of the bread of life for myself and my neighbors." We wonder where is the man or woman with faith. Are we big enough and strong enough to carry the message? It is for a great work that the world calls us to-day.

First-Day Evening.

Rev. Horace H. Leavitt, on "Ideals and the Ideal."

"Ideals" has become a word surcharged with deepest emotions. According to the ideals of individuals or States, can their success be measured? They may be enervating instead of uplifting. The ideals that we know have been bought with a great price in human sacrifice and enthusiasm. History has some very somber pages. Why should these be so forbidding? Because at these time, the ideals of the people have been so low that they have undermined

the ideals of those who had in charge the destinies of the race. The Dark Ages were the period when ideals were lost sight of, for the success of ideals were enchained,—the Bible and the other great sources of education. Cromwell's time was narrow and fanatic and intolerant, but underneath was a great tide of idealism. Then came an ebb-tide of low morality, followed by a return of ideals, with greater force.

America has its ideals. In which way does the tide set now? We believe that the tide of idealism is, in the long run, sure. There are pessimists who tell us that there is now a subsidence of better things. Yet all over the country, in the last few weeks, I have read of things that show the tide to be turning back again.

Ideals are the things we must seek. We know what ideals have done for men. We know the ideals of Rome. There were no finer ideals in the old world than in Rome in its early days. Then came the ideal of power and militarism, and the rest of her history is what happens to nations which lower their ideals.

A smaller nation than Rome gave the world more. Greece gave the world its love of beauty, the expression of the inner man. But the triumph of the higher ideal of the monotheistic God is the highest triumph of all, and that belongs to Judea. So to this day, Rome is great, Greece is greater, but the little Hebrew nation is greatest, because of its contribution to world life. What will America give to the world?

America, say the wise men, is the dominant country of the world. So we must know her ideals. We know the ideal of her infancy,—the great thought of Liberty. I wonder if that is still our ideal to-day? What is Liberty? —"independence?"—"The right to do as I please?" Rightly understood, Liberty is dependence, and the best citizen is he who acknowledges dependence on others. "Personal liberty." If one thing is true about Liberty, it is that it is not "the right to do as you please." Liberty, properly understood, is subjection to a higher force than I possess.

No nation can rise higher than its ideals. And as a loaded wagon must be pulled steadily to the top of a hill, so ideals must be held to, to the end. I remember a man who had been absolutely honest all his life. His great desire was for the Presidency. He was almost at the summit of the high mountain. Then he yielded to the temptation of treacherous means to "ensure his election." The election was lost, his honor was lost. That was the tragedy of Blaine. No matter how great one's possessions, character is greater.

God intended to be very kind to men and women on earth. Some could not understand. So God said, I'll talk their language, and he sent down Christ,—the spoken word of God. Thus God sketched in the outlines of His great design, and since then, men and women have looked and said, "I see."

The Great Ideal—all other things, no matter how satisfying, must yield to the Great Ideal. If you will only surrender to Jesus Christ, you will find a greater satisfaction than in any other way. The great problem is to get men to yield to the great ideal. The kingdom of God will only come on earth if we make possible the Great Ideal.

(*To be continued in next issue.*)

FRIENDS IN BALTIMORE.

On Fifth month 22nd, a meeting was held at the "Old Meeting-house," with over forty present. James Hunter, of the Orthodox Meeting of Baltimore, spoke on the power and influence of love and kindness, and Pauline W. Holme gave a message on the importance of peace and the good that would follow national disarmament.

Lunch was served and a social hour enjoyed by all.

On Fifth month 28th and 29th, there was a Young Friends' Pilgrimage. A group of thirty or more were entertained at the home of Charles H. and Anna R. M. Price at supper on Seventh-day evening.

At the meeting on First-day morning, Ella F. S. Bosley and others took part, community work being emphasized there as well as in the First-day School later. After a bountiful lunch, the conference was opened by Edith S. Blackburn. Richard Taylor, of Baltimore, presented the subject, "Young Friends and Service," bringing out how to get the best results from service, and how to keep boys and girls in the meeting; also, how to develop leaders.

Mrs. John T. Skeen, of Baltimore, favored the group with music. Friends were present from Baltimore, Oxford and Hulmeville, Pa.

FRIENDS IN NEW JERSEY.

The Independent Order of Odd Fellows, of Woodstown, N. J., and some members of Livingston Lodge, of Harrisonville, attended Divine Service with Friends in their Meeting-house at Woodstown on Sabbath morning, Fifth month 29th, walking in two by two and nearly filling the center section of the Meeting-house. Each member wore a pink carnation, the flower of the order. It was a new feature for this body of men to join with Friends in their simple, earnest religious service, but the word of welcome and good fellowship was cordially extended by Joel Borton, Rachel Davis DuBois, Emily R. Kirby and Henry C. Lippincott. It was the one hundred and second anniversary of this brotherly order in Woodstown, and their emblem of the three links representing "Friendship, Love and Truth," was spoken of at length as being religion sufficient for all—if lived up to, and has no doubt been an uplifting influence in the citizenry of the community, the State and the Nation. It is hoped this religious mingling may be frequently repeated.

A group of Swarthmoreans, Hannah Clothier Hull, Rebecca W. Holmes, Mrs. Pitts, and a daughter of Professor Paul M. Pearson, drove to Hancock's Bridge to attend the Spring Institute of the Salem County (N. J.) W. C. T. U., on the 26th of Fifth month, where Mrs. Hull gave her fine address on "Disarmament," which was thoroughly enjoyed by all. A resolution in regard to disarmament was adopted, to be sent to the President, Secretary of State, and our representatives in Congress. EMILY R. KIRBY.

LONGWOOD YEARLY MEETING.

At the opening session it was symbolic of the place to have the presiding officer, the Rev. Earl C. Davis, in his address on "Some Aspects of the Social Crisis in the United States," freely state his attitude regarding what he termed "the slump in radicalism" during the last three years.

Speaking of the Prohibition Amendment, he deplored the flagrant violations of the law and the spying and espionage he felt were being developed, which was an encroachment on individual rights.

His reference to prohibition called forth discussion, especially by the women, Mrs. Mabel P. Foulk, of Long Island; Elma M. Preston, of New Garden, and Mrs. Effie L. D. McAfee, of New York.

The afternoon was delegates' session, reports being given of different phases of the All-Friends' Conference held in London last summer, to which Josephine Pennock, of Kennett Square, went as Longwood's delegate.

The closing session was on the subject of disarmament, or "The Pathway to Peace," as Paul Jones, former Bishop of Utah, announced his topic. At the outset, however, he declared he saw little of real value to be obtained from such a disarmament conference as was desired should it be called, as it would do nothing toward changing the fundamental reliance on force.

Peace he defined as "harmonious adjustment of human affairs." Cessation of hostilities was far from being peace to his mind and there is needed a decided readjustment of the industrial system ere peace could be in any way assured.

He cited two methods by which present wrongs might be righted, one by political means, by putting better men in office, thus dealing with surfaces. The other, to rebuild

life on a Christian basis, that different motives shall actuate man, substituting service for profit.

Two young Friends from Purchase Meeting, N. Y., Robert Haviland Burdsall, son of Ellwood Burdsall, and Benjamin Rogers Burdsall, son of Mary R. Burdsall, will be Freshmen at Swarthmore College next fall.

George P. Hayes, of West Chester, now studying at Harvard on the John Lockwood Memorial Fellowship, is going in the fall to teach at Roberts College, Constantinople.

Lewis Gannett has gone abroad for the "Nation." He hopes to get to Russia before his return.

BIRTHS.

CADWALLADER.—On Sixth month 1st, to Laura Parry and J. Augustus Cadwallader, a son, named J. AUGUSTUS CADWALLADER, JR.

JENKINS.—To A. Sidney and Dorothy Davis Jenkins, of Germantown, Philadelphia, Sixth month 5th, a daughter, who is named PHYLLIS JENKINS.

DEATHS.

BARTON.—Near Marlton, N. J., on Fifth month 31st, JOSEPH E. BARTON, aged 85.

BROSIUS.—At Cochranville, Pa., on Sixth month 4th, MARGARET W. BROSIUS, in the 89th year of her age.

JONES.—At Moorestown, N. J., Sixth month 2nd, MARY H., widow of Barclay Jones, in her 85th year.

JOYCE.—At Swarthmore, Pa., on Sixth month 4th, CHARLES D. JOYCE.

LINVILL.—In Philadelphia, on Sixth month 2nd, AQUILA J. LINVILL.

LUKENS.—Sixth month 3rd, at his father's residence, 201 East Cliveden Avenue, Germantown, WILLIAM ELLIS, husband of Sybella Thatcher Lukens. Services at Friends' Meeting-house, Plymouth Meeting.

SCATTERGOOD.—In Philadelphia, on Sixth month 4th, LUCY W., daughter of the late Ezra and Lucy A. E. Scattergood.

STRINGHAM.—Suddenly on Sixth month 6th, at Roosevelt Hospital, New York City, WILLIS T. STRINGHAM, husband of Lilian W., and son of James C. Stringham. He was a member of the Brooklyn Meeting of the Society of Friends.

MARGARET W. BROSIUS.

Another life has crossed the bar, another life so rich, so full of poise and helpfulness, that it seems well for us to pause and meditate. Here was a life rich not only in its own beauty and simplicity but in its great gift to others. All the calm, the peace and restfulness she here bore witness to, can need but little change for the Great Perfecting Touch. It is for us who are left to thank our Heavenly Father for the privilege of having known and loved her, and having been permitted to share the mantle of her qualities.

Margaret W. Brosius was the daughter of Nathan and Eliza Walton. Her marriage to the late J. Comly Brosius, M. D., took place in 1855. The following year they removed to the farm home near Cochranville, Pa., where she has since resided. In the long years of homelife with husband and children and in her widowhood, no cares were neglected, no paths for service left untrod. She was interested to a great degree in all affairs of national and community welfare, keeping always uppermost the optimistic viewpoint with a spirit of youth and progress rarely found in the few who attain her eighty-nine years.

The real beauty of a mother life depends not only on the thoroughness of her care for her children, but on the quality and depth and outreaching of her mother heart. Not only her children, grandchildren, aye, and her great-grandchildren may rise to call her blessed, but her great mother heart reached out embracing others, folding her love about them and theirs, thus passing on as a rich heritage that Second Immortality, the measure of which we cannot know nor guess the extent.

Fortunate indeed the lives whose paths have crossed with her's, and who have met her at the crossing. The value of a tribute to her memory depends not on grief, not on words of praise, but in the fulfilling of her teachings, in the 'carrying on' of her message of the service of love.

JOSEPH KING.

Joseph King, aged 91 years, passed away on Fifth month 14th, at his residence, 750 North Madison Avenue. He was a retired farmer of Waterloo, Iowa, and had lived in Pasadena for about ten years. Surviving are his widow, Mrs. Martha King; a daughter, Mrs. W. A. Hallowell, of Waterloo, and three grandchildren.

Joseph King was a consistent and deeply interested member of Orange Grove Friends' Meeting at Pasadena, California, which he attended regularly.

He will be greatly missed for his cheery, kindly disposition and his cordial friendliness.

At the funeral services where the presence of neighbors and of Friends of all branches was a tribute of the high esteem in which he is held, John E. Carpenter read a beautiful poem, and Mary Travilla spoke most acceptably.

AQUILA J. LINVILL.

At a meeting of Philadelphia Quarterly Meeting's Visiting Committee, held Sixth month 3rd, the Committee heard with deep sorrow of the death of our dear friend and coworker, Aquila J. Linvill.

We recall his long and active service in the work of this Committee, which for many years he served as Clerk, and ever with earnest devoted interest.

We extend to his wife, our dear friend, Sarah T. Linvill, and family, our heartfelt sympathy and Christian Love.

The Committee desires that a copy of the above minute be forwarded to his wife, and published in the FRIENDS' INTELLIGENCER and *The Quaker*.

WINFIELD W. CONARD,
Clerk of the Committee.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

11th to 13th—Baltimore Quarterly Meeting, at Sandy Spring, Md. Bus leaves 9th and K Streets, Washington, D. C., for Sandy Spring, at 9.30 A. M., 1.30 and 5 P. M., on Seventh-day; also 9.30 A. M. on First-day All Friends are cordially welcomed. Wilson M. Tylor, of Easton, Md., and Joel Borton, of Philadelphia, expect to attend. At the afternoon conference on the 12th, the topic will be "Community Service"; the speaker will be Henry E. Jackson, of Washington, D. C.

12th—An appointed meeting, under care of Gwynedd Monthly Meeting, will be held in the Providence Friends' Meeting-house, at 3 P. M.

12th—A joint meeting of London Grove Grange and the Philanthropic Committee of Western Quarterly Meeting will be held at the Grange Hall, Avondale, 2 o'clock, Standard time. The subject will be, "The Gambling Spirit in Society." Address by Jane Rushmore.

13th—The P. Y. F. A. has chartered the steamer *Queen Anne* for a "Moonlight Ride." Leave Arch Street Wharf at 6.30 P. M. Bring box lunch. Music—dancing. Tickets (price 60 cents) can be purchased at the P. Y. F. A. desk, 15th and Cherry Streets.

15th—Monthly Meeting of Friends of Philadelphia, Fifteenth and Race Streets, 7.30 P. M.

16th—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 P. M.

16th—Haddonfield Quarterly Meeting, at Medford, N. J., at 10.30 A. M., Standard time. Meeting of Ministry and counsel at 9.15. Isaac Wilson expects to be present.

19th—Chester Monthly Meeting, at Chester, Pa., 2.30 P. M.

23rd—Supper for benefit of West Chester Friends' Home, on lawn of S. Price Stevenson, Chester, Pa.

24th to Seventh month 4th—Summer School, at George School, Pa. Register now.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.
WEEK ENDING MAY 30TH.

Five Years Meeting (For General Funds)	$33.00
Contributions for General Funds	366.78
For Germany	1,712.95
For Austria	699.33
For Russia	433.09
For Poland	3.33
For Serbia	300.00
For Clothing Dept.	19.50
Misc. Refunds and Payments...	431.65
	$3,999.63

CASH CONTRIBUTIONS.
FROM MEMBERS OF PHILADELPHIA YEARLY MEETING, HELD AT 15TH AND RACE STREETS.

Center Monthly	$52.50
Upper Springfield Mo.	15.00
West Chester First-day School	63.50
Penna. Peace Society	20.00
Philadelphia Mo.	306.50
Swarthmore	29.00
Chester (N. J.) Mo.	10.00
Greenwich Mo.	11.00
Salem Mo.	166.50
Makefield Mo.	10.00
Abington Mo.	100.00
Orange Grove Mo.	20.00
Wrightstown Mo.	39.50
Newtown (Del. Co.) Prep.	20.00
Lansdowne Mo.	25.00
Wrightstown	66.73
Richland Mo.	7.00
Wilmington Mo.	551.00
West Chester Friends	22.50
	$1,535.73

SHIPMENTS RECEIVED.
WEEK ENDING MAY 28TH.

Total—42 boxes and packages received; 3 for German Relief, 1 for Mennonites. 3 anonymous packages.

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PHILADELPHIA—ATLANTIC CITY

HOTELS.

Buck Hill Falls

The Inn at Buck Hill Falls will observe the Twentieth Anniversary of its opening on Sixth month 19th. The exact date of the opening was Sixth Month 22nd, 1901, when twenty-two names appeared on the register.

It is proposed to lay the corner stone of an appropriate gateway at Rock Oak Road and Cresco Road.

In the evening, historical exercises will be held at the Inn. A feature of this occasion will be the presence of six neighbors who have worked for the Buck Hill Falls Company for twenty years.

Ten years ago we planted a Cedar of Lebanon tree, but Buck Hill winters were too strenuous for it and it passed away. We hope the gateway will be more enduring.

Fourteen of the original twenty-two have been invited to be guests of the Inn over the week-end to participate in the ceremonies.

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REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 11 a.m., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

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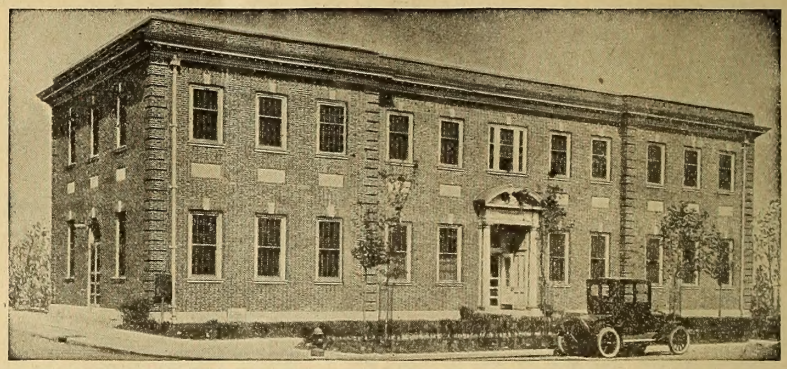
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Friends' Intelligencer

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The Trumpet Call

Summary of remarks made by Anna L. Curtis at the Fifteenth Street Meeting-house, New York, on Sixth month 5th, "Disarmament Sunday."

FOR two years and more we have been talking reconstruction,—reconstruction in devastated Europe, social reconstruction, business reconstruction, industrial reconstruction, reconstruction of international relations. But one vital element is omitted in much of our talking and planning.

When Jesus talked to Nicodeums he said: "Except ye be born again, ye can not see the kingdom of God." "Born again?" Think of a little child, fresh from heaven, "trailing clouds of glory behind him"; and think of him a few years later when the sights and sounds and thoughts and words and deeds of our man-made world have brushed from him the bloom of his God-likeness, even before he well knows the difference between good and evil. We must be born again; we must make the choice between right and wrong, between God and Mammon, between Christ and Cæsar: we must deliberately and of our own wills, be reborn into the spirit of God,—or we can not see the kingdom of God.

Christ called men to a rebirth of the spirit that they might build God's kingdom on earth: for centuries, the Christian church has urged men to repentance that they might enter the kingdom of another world: to-day, we are talking reconstruction of this earth, with little mention of its most necessary item,—the individual, spiritual reconstruction of men.

If the world is to be run on a new plan, it must be run by new men. God's machinery of love and good-will can be operated only by men of love and good-will. We have learned to run the machinery of force: God's machinery is different, and the man who would learn to run it must be reborn, reconstructed into the spirit of God; he must learn God, and study God's mechanics.

Christ told of the two houses, one built on the sand; the other on the rock. Our civilization has been built on the sandy foundation of force. And again and again in history, the storms and the winds have rocked the structure to its base; again and again, and more than ever in the last six years, has the entire fabric of civilization threatened to go down in ruins—because it is built upon the sands. What has held it, what has enabled it to make partial repairs? —The spirit of God, which we deny in building, as we do, upon force. God will not be denied: He breaks through the crust of selfishness, or cruelty, or avarice, or blood-thirstiness: even in war, "the sum of all evil," we find His spirit, bursting through, here and there against all opposition. God will not be denied, and it is God's spirit which has supported even the house built on the sands: the spirit of God is like piles driven down through the sandy foundation.

But that is not enough. To-day when civilization totters again, when its very foundations are cracking,—this is surely the time to rebuild,—to rebuild on the rock foundation of justice and good-will and faith and God's own peace. Cast aside the old materials; many of those who would rebuild to-day would use the old stuff on the old foundations. We want a civilization this time that will defy any storm, a civilization that will prevent storms.

Last week and to-day and next week, in the churches of this country, resolutions and petitions are being prepared, asking for disarmament,—every such appeal is a stone to be laid on the rock foundation of the new structure of civilization. We shall take part in this. It is our sacred duty and opportunity. But greater yet is the duty to rebuild ourselves, as men of God, as women of God, that we may know how to build the city of God.

The world calls to-day for a new civilization,—the millions of graves in Europe call to us; the starving children; the unclothed fugitives; the race-war in Oklahoma; the labor-war in West Virginia; these are some of the desperate cries for a new civilization founded on God's own foundation.

"Out of the graves a summons,
  Out of the tombs a voice:
'Oh, sons of men, 'Tis the hour again
  Of earth's primeval choice.
Whether to drift supinely
  Where chaos rides unfurled,
Or gird your wills triumphant
  To recreate the world.'
Oh, children of men, be noble:
  Let your gold in plenty pour,
For the graves of the earth are many
  And the wounds of the earth are sore

No price can pay for yesterday;
But *now* rings trumpet clear:
'Ye shall build the domes
Of the future's homes
Above the roads of fear.'
Out of the graves a summons,
And the sound of a high command:
'From the brutal haste
Of destruction's waste
Ye shall build the Promised Land."

Let us build, let us build: rebuild ourselves into God's own image,—the men and women we were meant to be: rebuild our earth, our civilization, on God's rock foundation of love and good-will, using God's building materials of co-operation and justice. Let us build the Promised Land.

The Christian Substitute for Force

A statement issued by the Friends' Peace Committee, 304 Arch Street, Philadelphia.

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and State are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The rungeon, rack and stake were used to protect the faith and preserve the church. To-day in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so wide-spread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the State be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconstruction of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces,—justice, sympathy, kindness, love and faith,—to provide for all that we value in our present social order. When the American Union was forced, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among

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us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than any army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. But he saved his cause by losing his life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the Early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed . But we do believe that after a *century* of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for *millenniums.*

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of German feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

A Declaration of Religious Freedom

The Pittsburgh Ministerial Union on June 6th declared that it cannot allow the Pittsburgh Employers' Association to dictate to church organizations what their attitude should be on social questions. The Ministerial Union expresses the conviction that the communications from the Employers' Association, urging business men to withhold financial support from the Young Women's Christian Association and the Federal Council of the Churches of Christ in America because of their industrial programs, do not fairly represent the employing group. The ministers also declare that they resent "this attempt of a commercial organization to prescribe limits within which alone the church and other religious organizations may move."

The resolutions are in part as follows:

"WHEREAS, The Secretary of the Pittsburgh Employers' Association has issued communications with the purpose of dissuading men from furnishing financial support to certain Christian organizations because ministers have not limited their message to a so-called 'neutral zone'; and,

"WHEREAS, This involves the dictation to religious bodies as to what fields of thought and human service they may enter,

"WHEREAS, The Church, whenever true to its mission, has zealously guarded its absolute freedom to proclaim the full Gospel of Jesus Christ without dictation from any external authority; and,

"WHEREAS, The Pittsburgh Employers' Association represents itself as speaking for the employing group —an assumption which we are convinced is contrary to fact;

"Resolved, That We, The Pittsburgh Ministerial Union, resent this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move; that we reaffirm the historic right and the duty of the Church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial, or any other group or agency the right to set any restrictions on the freedom of the Christian Church or its agencies to apply the spirit and standards of the Kingdom of God to the whole of life; that we declare it our solemn duty and purpose to defend this liberty of the Gospel."

To An Oriole

How falls it, oriole, thou hast come to fly
In tropic splendor through our Northern sky?

At some glad moment was it Nature's choice
To dower a scrap of sunset with a voice?

Or did some orange tulip, flaked with black,
In some forgotten garden, ages back,

Yearning toward Heaven until its wish was heard,
Desire unspeakably to be a bird?

—*Edgar Fawcett.*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SIXTH MONTH 18, 1921

A Suggestion for Quarterly Meetings

Many of our Quarterly Meetings have a session devoted to the consideration of some phase of social betterment. As a subject for discussion at these meetings, we wish to call attention to the idea of a Church Good Government Club, which was recently recommended in the Church Forum of the *Public Ledger*.

The suggestion was called forth by an article by Bishop Joseph F. Berry, Senior Bishop of the Methodist Episcopal Church, on the subject, "Should the Church Enter Politics?"

"As an organized unit? No!" writes Bishop Berry, in answer to this question, "As a unit expressing itself through its individual membership? Yes."

"The Church should go into politics through its individual members, because many of the political, economic and moral conditions in which we believe can be secured only by political strategy. Good laws form the basis of a good community, and good laws are of little account without good men to administer them. Good laws and good executives are both obtained through the channels of organized politics. So that Christian citizens are abundantly justified when they attempt to dominate the political arena, and Christian citizens are unpatriotic if they fail to make the attempt.

* * *

"If the Christian citizenship would register and vote, and then stand resolutely by the best measures and cleanest men, they would absolutely dominate the situation. We do not want a Protestant vote, nor a Roman Catholic vote, nor a Presbyterian vote, nor a Methodist vote, but an intelligent, independent, unselfish, patriotic vote—a vote of conscience and courage.

"Why should the politics of the city be turned over to chronic office-holders and the ward gangsters? I have no patience with the citizen who is too holy to get into the actual activities of political life. These are times when it is more religious to vote than to pray. If the world, the flesh and the devil can only keep us on our knees, they will be happy. We should give a due amount of time to prayer for Divine guidance in the solution of the problems of civic and national life, but we should then go out with a clarified vision and resolute heart, and help in every possible way to answer our own prayers."

It is as a development of these thoughts that the editor of the Church Forum presents his plan for Church Good Government Clubs. "Bishop Berry has pointed the way," he says, "How shall we go about it?" Here is a suggestion:

"Every church could have a Good Government Club, composed of men and women who are determined to do their little part toward righting the things that are wrong.

"The nucleus of the Good Government Club can be obtained in the men's Bible class. Or, if the men do not have the vision, let the women start it.

"A Good Government Club could consist of any number of persons, ranging from three to 500. Its business would be to take cognizance of things in the political or economic world that ought to be remedied, and use that tremendous weapon, public opinion, to compel the authorities, whether city, State or national, to remedy them.

"An active Good Government Club would see to it that all the voters of the congregation were registered. It would bring out the voters, every man and woman, if possible, on election day. It would give special attention to the primaries, for the politicians have a clever way of fixing things to suit the members at the primaries, which leaves the people the choice of two evils at the general election. It is a case of 'Heads they win, tails we lose,' for the people. Even national elections have been arranged in that manner.

"If that program of registering and getting out the vote is too much for an average family church, its Good Government Club could confine its activities to molding public opinion. There are so many things demanding the attention of Good Government Clubs—the rent gougers, the food profiteers, the coal barons, disarmament, obscene motion pictures, dance halls that should be under police surveillance, the housing problem, immodest dressing, neighborhood improvements—and others suggested by local conditions.

"The Good Government Club should take no hasty action in any of these matters. The proper procedure would be to obtain the fullest information on the subject by investigation and giving hearings to men who represent the organization or institution that is being criticised. When this has been done the club should publish its findings on the subject.

"Snappy, short resolutions, embodying the judgment of the Good Government Club should be posted on the church bulletin board, published in the church periodical and in the local newspaper. And in a very short time the metropolitan newspapers would become interested in what the Good Government Clubs were doing.

"An important feature of the Good Government Club's work would be the appointment of a committee to visit the men or the institution that is under criticism and let them know what the church people think about them.

"In this manner the Church would once again become a force and a leader of public opinion in the community. Every pastor should encourage the formation of a Good Government Club."

J. RUSSELL SMITH.

The Movement for Disarmament

The last few weeks have witnessed a very marked and unprecedented activity in the public interest in behalf of disarmament. The animated discussion of it in our recent Yearly Meeting was followed immediately by the three days' National Conference in Chicago, in which our Yearly Meeting was represented by five delegates; following this meeting a petition, signed by more than twenty thousand clergymen, has been prepared for presentation to the President; a very large number of meetings have been held and resolutions have been sent from them to the President and heads of Congressional committees; on First-day, the fifth instant, many thousands of sermons have been preached on the subject, and members of the Catholic, Protestant and Jewish Churches have been urged to act in their individual and corporate capacity; the United States Senate has adopted the Borah Amendment to the Naval Appropriation bill by a vote of seventy to none.

All these and other evidences of public interest and determination in the reduction and limitation of armament are a source of great and well-founded encouragement to the advocates of this reform. But on the other hand, there are evidences of undue optimism in regard to the subject. For example, one man in New York City remarked that if the petition from the clergymen was not hurried to the President, the whole thing would be done before it reached him. There is evidently a long, difficult struggle to be engaged in against the militarists, the profiteers of many kinds, the Navy League, the National Security League, and various other special interests and organizations, while the possible steps before us are at least six in number. The House of Representatives will have to pass the Borah or a similar resolution; the President will have to be persuaded to extend the invitation to the other governments; the other governments will have to be persuaded to accept his invitation; the International Conference will have to be organized in its many details; a prolonged and probably bitter debate will doubtless occur in the Conference itself as to the relative importance of super-dreadnoughts, super-aeroplanes, super-submarines, poisonous gases, deadly disease germs, and the other multiform devices of twentieth century science for mutual slaughter; and finally after the Conference has come to an agreement, the various governments will have to be persuaded to accept the decision arrived at and to put it faithfully into practice. No step in this long and difficult journey will be achieved without the devoted and perhaps supreme effort on the part of the sincere advocates of the reform, and without a successful appeal to the tax-payers and peace lovers in every nation.

Fortunately, the Society of Friends appears to be thoroughly aroused to the unprecedented opportunity afforded by the terrors of the World War and by the unprecedented increase in competitive armaments which has been so marked since the close of the war; it appears also to be thoroughly alive to its peculiar duty of evidencing loyalty to, rather than mere pride in, our testimony for peace. Several Yearly Meetings have already acted upon the matter; the Yearly Meetings' Peace Committees have appointed committees on Disarmament and sub-committees have been organized for work upon the various details of the movement. Philadelphia Yearly Meeting's committee has appointed sub-committees as follows: On Work Among Friends, Abbey Mary Hall Roberts, Swarthmore, Pa., chairman; on Non-Partisan Committees, J. Barnard Walton, Fifteenth and Cherry Streets, Philadelphia, chairman; on Meetings and Speakers, Walter H. Abell, Fifteenth and Cherry Streets, Philadelphia, chairman and the Committee on Information and Literature, Arabella Carter, 1305 Arch Street, Philadelphia, Secretary. The work of the sub-committee on Meetings and Speakers is largely in the hands of the younger Friends, and they have entered into it with the enthusiasm and energy which bids fair to convert the Society of Friends, temporarily at least, into a Peace Society for the accomplishment of the supreme task which stands before this generation. The Fourth and Arch Streets Yearly Meeting has appointed identical sub-committees, and it is hoped that a large degree of co-operation may be secured between the two Yearly Meetings' committees on Disarmament, and also between them and the Five Years Meeting. It would appear also that joint action is very desirable between the Friends in America and those in England, Canada, and Japan; for we stand face to face with an international task such as that which united the efforts of Friends on both sides of the Atlantic in the anti-slavery crusade.

In view of the immensity of the task, the greatness of the present opportunity, and the enthusiastic and devoted efforts of our younger Friends, is it not incumbent upon all of us, young and old, to join hands and work shoulder to shoulder in accomplishing the glorious achievement of putting a final end to war and the preparations which inevitably lead to it?

WM. I. HULL.

Next Steps in the Disarmament Campaign

The latest bulletin from the American Union Against Militarism, after commenting on the passage by the Senate of the monstrous naval appropriation bill, outlines the next steps for the peace forces as follows:

> "The first thing to do now is to urge the acceptance of the Borah amendment by the House rather than the resolution proposed as a substitute by Mr. Porter, which would simply concur in the desire of the President to bring about disarmament. Make it plain that you realize such action would simply mean the shelving of the whole proposition.
>
> "The second thing to do is to bring pressure to bear on the conference committee for the reduction of the appropriations. The members of that committee are Senators Miles Poindexter, Frederick Hale, Claude A. Swanson and Representatives Patrick H. Kelly, William B. Oliver, James F. Byrnes, Burton L. French and William R. Wood.

The Community Church

A new quarterly publication, *The Community Churchman,* put forth its "Volume One, Number One," in April. It is published in Canton, Missouri, and is dedicated to the promotion of the community church idea. It will be an indispensable source of information to all persons interested in this movement. Introducing the first number, Professor Alva W. Taylor recalls the findings in the survey report on

"Six Thousand Country Churches," by Gill and Pinchot (Macmillan Co.) in which it was disclosed that in Ohio there was "an average of one church to every 280 people. Out of every 100 of these churches 68 had less than 100 members, 55 less than 75 members, and 37 not more than 50 members."

The advocates of the community church are interested not only in overcoming this over-churched condition, but in promoting what they conceive to be a more vital religious life—more catholic in spirit, more inclusive and representative, and thus more continuous with the life of the community. Fortunately, a definition of the term "community church" is offered in the first issue of the magazine. It is "used to designate any religious organization in which at least the major portion of the Christian people of a community have united to serve the whole community."

It is also announced that there are already in the United States over 400 such churches. They fall into three classes: first, the federated church in which the denominational affiliations are kept separately, and the congregations unite for worship and service; second, the consolidated or union church, in which the sectarian lines are obliterated and an undenominational church is formed, or an entirely new affiliation is made; third, the denominational community church, which, owing to the absence of other churches, has come naturally to function for the entire community and which receives members of various communions into its fellowship. A community church must, of course, be distinguished from a church which is simply one of several churches ministering to the same population, but which may have a community program. The latter might be called a "socialized church."—*Bulletin on Church and Social Service of the Federal Council of Churches.*

Harding Endorses Child Feeding

President Harding, in a personally signed letter to Mr. Ferdinand Thun, Vice-Chairman of the $3,000,000 Campaign for the Feeding of German Children next winter, under the direction of the American Friends' Service Committee, gives sympathetic endorsement to the effort to feed the children of those whom the world calls our former enemies. His letter is as follows:

"The White House,
"Washington, June 3, 1921.

"My dear Mr. Thun:—

"My sympathy has been aroused in the efforts your organization is making to raise funds for suffering unfortunate children of Central Europe. I am impressed that the time has come when the old asperities of the war period may properly be forgotten in the face of such humanitarian efforts. The real ideal of human brotherhood will best and soonest be realized through the encouragement of such works as this.

"Very truly yours,
"Warren G. Harding."

Mr. Thun is Secretary and Treasurer of the Textile Machine Works, of Reading, Pa. The Chairman of the Committee, which includes representatives both of Americans of German descent and of the American Friends' Service Committee, is Henry Heide, a prominent candy manufacturer of New York City. Altogether nearly forty Americans of German extraction are on the Committee, and widely distributed between San Francisco and Boston. The representatives of the American Friends' Service Committee are: Rufus M. Jones, Charles Evans, Wilbur K. Thomas and Charles F. Jenkins. The Treasurer of the Campaign is the Provident Life and Trust Company, of Philadelphia, Pa., to which all checks are made payable. The American Friends' Service Committee is entrusted with the distribution in Germany of the entire proceeds for the continuation of the feeding of the German children.

The number of children that must be fed in Germany this month is 1,000,000. This figure has been reached on the basis of physical examination. This number will drop in the period of greatest plenty this summer to not more than 150,000 probably, but by the decision of experts on European food conditions an average of 500,000 children must be fed for another year before foreign relief can be withdrawn. This unquestioned fact is the ground of the $3,000,000 appeal, which is addressed primarily to Americans of German parentage and which President Harding endorses as above.

Boys' Club Work in Baltimore Monthly Meeting

The following account of the boys' clubs organized under Baltimore Monthly Meeting is taken from the "Baltimore News" of June 5. It is interesting to note that Bliss Forbush, secretary of the Monthly Meeting, who directs the clubs, is a son of Dr. Forbush, the originator of the Round Table plan.

From the day he steps out of the door of childhood till along about the time he begins to plan on casting his first vote every boy lives most of the time in a castle in the air. He worships innumerable heroes of history and of his imaginations, and dreams of deeds of valor that he is going to perform some day. The same spirit of chivalry that illuminated the Dark Ages is in every boy to-day, but in these prosy times it is hard for a boy to know how to work off his hero-worshipping, adventuresome energy without getting himself into trouble.

Some few years ago Dr. William B. Forbush, a writer of note, conceived the idea of forming a boys' society along the line of King Arthur and his Round Table, and it took so well that there are now more than 3,500 chapters with an estimated membership of 150,000 boys. They are to be found in every State of the Union, in England, Australia and many parts of Canada. Chapters are found in churches of all denominations. Valor, loyalty, courtesy, hatred of injustice and devotion to the church were the characteristics of a chivalrous knight, and so the society forms an excellent atmosphere for the psychological development of boys; it satisfies a craving for romance and forms an antidote to the ideals of the "gang" by making them knights instead of banditti or mock frontiersmen.

Baltimore's First Chapter.

On February 20th of this year the Stirling Chapter or Castle was founded in the Friends' Meeting-house, Park Avenue and Laurens Street, and now numbers twenty-five members, divided into an older and younger group, each of which meets weekly. Any member of the Sunday-school over eight years of age is eligible for membership in the younger group, and over twelve in the older group. The boys meet with ceremony, as the rites of the Round Table are followed as closely as possible. Though not yet fully equipped, some of the boys already have tunics of colors appropriate to their rank; others have provided themselves with

swords and shields, on which are painted their knightly coats of arms.

In an attic of the Friends' School the boys are building a castle hall, which, when complete, will, with its throne, siege perilous, and decorated with banners and spears, resemble in miniature a medieval baronial hall. After the ceremonies are over the boys either listen to some outside speaker, take up handicraft or kindred arts, or go up to the gymnasium where they indulge in many an original stunt as well as all the regulation games found in an athletic boys' curriculum, the evening usually ending with a swim in the pool. Socials and hikes also come on the program, often in addition to the regular meeting evenings.

While in the castle hall a boy is known under the name of an ancient or modern hero. This name the boy has chosen for himself, and he tries in his daily life to emulate his noble deeds.

No War With England

In an editorial entitled, "Panama Tolls and American Honor," appearing in the issue of May 18th, *The Nation* (New York), champions England's side, and vigorously protests against any reviving by America of discriminatory tolls in the Panama Canal. Such tolls would be in direct violation of the first provision of the 1902 treaty with Great Britain. *The Nation* says:

> Great Britain had greater rights under the old treaty. She gave them up in exchange for only this, giving her ships and those of all nations equality of treatment, in conditions and charges, with the ships of the United States. We cannot violate that solemn pledge without condemning ourselves before the bar of the world as a nation which refuses to keep its plighted word.

In the same issue appears the fifth editorial of *The Nation's* series, No War With England. It sounds a warning against the growing competition between America and England for the possession of foreign oil lands, and points out the danger that such trade rivalry may later become a cause for war.

No, Not Alone

"He went up into a mountain apart to pray."—Matth. 14:23.

But not alone, no heart could bear its load alone,
He smiled on men, he smiled
Because he knew, knew the deep craving
Of the hungry heart,
And, led by loneliness, he drew apart
From men, and found
That other Love, above all loves,
And, in the stillness, far from every sound,
Breathed all his joy, his woe,
Into that Heart, and then could go,
Strong in His strength,
And smiling back again
To work among his fellow-men.

ELEANOR SCOTT SHARPLES.

The Menace of Social Impurity

The following statement by Elizabeth H. Coale, an active Friends' worker for social purity, appeared recently in an Illinois newspaper.

Why is it that our legislators while discussing matters of grave importance to the nation at large are not also considering, as of equal importance, the subject of "white slavery," a subject more subversive of public health and morals than was ever the worst form of African slavery. They know of its existence; they also know of its blighting effects on the individual, and what affects the individual also affects the nation. They ought to know that the traffic is increasing until it has assumed gigantic proportions; they ought to know that those who are carrying on the business are piling up money from its profits; they ought to know that the material for conducting this business is furnished by the United States; they ought to know that Japanese vessels have almost absolute control over the trade on the Pacific coast; they ought to know that sometimes as much as one thousand dollars is paid for a single delivery in the Orient.

Delivery! as if one were talking of a bale of cotton or a barrel of sugar. Trade! as if one were speaking of trading a horse or a cow. It makes one's blood boil with indignation to use such words in connection with human bodies and immortal souls.

Is nothing to be done, can nothing be done to stop this nefarious business? There are in all the largest cities and towns little bands of earnest, faithful men and women devoting their time and energies to eradicating this monstrous evil, yet they are powerless to cope with it, though,—

"We should not scorn the slightest word or deed,
Or deem it void of power,"

for they exert an influence that can be felt, but the need is for legislation that will throttle the monster and arrest its work. Make a law suppressing the traffic, fixing the penalty for its violation so severe and so certain that it will deter from attempts to engage in the business. (And here let me remark that it is the certainty and not the severity of punishment that has a deterrent effect on the embryo criminal.)

The fundamental principles of Christianity and of democratic government have been so flagrantly and persistantly violated by these destroyers of human souls that one can but query, "How long, Oh Lord, how long" shall these things continue and Judgment be withheld, and we be permitted to live and be called a Christian nation?

Hoover Urges Garment Production

Secretary of Commerce Herbert Hoover, in a letter to the American Red Cross, gives unqualified support to the effort to clothe the destitute of Central and Eastern Europe:

"I understand that the American Red Cross, in connection with its general child welfare program, is planning to undertake through its Volunteer Service in the United States the production of garments to clothe hundreds of thousands of the underclothed children of Europe.

"This is indeed a splendid and most essential serv-

ice. The children as well as the adult population, of Central and Eastern Europe in particular, are daily suffering from exposure and from the diseases that follow.

"The slow economic recuperation of these districts makes it almost impossible for the governments concerned to care adequately for this pressing need of their population, and whatever America can do to alleviate this condition will be but another splendid example of her desire to relieve real suffering wherever it may be found."

Representatives of the American Red Cross, with which the Friends are co-operating in European relief, met recently to discuss their united budget of clothing to be sent in the form of an appeal to the women of America. In addition to the vast quantities of garments that are needed for men, women and children, they estimated that 1,000,000 babies will be born in Central and Eastern Europe this summer of mothers who will have nothing with which to clothe them. This pitiful situation should appeal to every mother who reads these words. Have you not baby clothes packed away in your closet which you are preserving for sentimental reasons, which would save the lives of babies in Europe? If you have no such clothing laid away, can you make baby clothes this summer and send them to us for a grateful mother in Europe?

'The Face of the Times"

One of Jesus' most direct and emphatic charges of spiritual decadence against "rulers in Israel" was that they "discerned not the fact of the times" in which they lived. Tested by that criterion, how many of us could give an intelligent and serviceable interpretation of "the trend of the days and years about us"? And yet Jesus regarded this as a definite indication of spiritual fineness of perception, a test of spiritual vitality. Would it not be well for each one of us to question ourselves as to how our own mental outlook, our "religion," measures up to this standard?

Though Scott Nearing, in his latest book, the *American Empire* (School of Social Science, 7 East Fifteenth Street, New York), has not specifically considered this motive for thorough survey and analysis of the "tide in the affairs of men," his book is none the less valuable, almost *in*valuable, to anyone who would speak accurately of "religion" to-day. For as Jesus, in season and out of season, emphasized in all that he said and did, no religion worthy the name is a mere theory for mental assent, nor a finished and definite "scheme of salvation," but a growing and increasingly-inclusive *relationship* between all the universe holds, between the mind and the soul of man and all environment even to the uttermost realization of God. Read in this spirit, the spirit which Jesus lived, this accurate and illuminating analysis of Nearing's holds much of inspiration, very much indeed that we need to know if we would not waste effort and waste time. It is indeed "a crucial time in which we live to-day."

Hegel said, "The history of the world is but the history of the increasing consciousness of freedom." Nearing has carefully traced the causes, the dominant factors in the immediate situation now confronting us and demanding our best efforts, our clearest intelligence to avert world-catastrophe. He makes clear to even the casual reader that mere protests to "the powers that be" are of less than no permanent value, for these, in securing a partial or seeming attention, but cloud the *real* source of danger—the *basic* issues. Washington is where things are formulated only, not the place where they are effected or accomplished. A move toward "disarmament" may be conceded as a sop to popular reaction against unbearable taxation, but it can be of no vital or spiritual value while the *causes* and *mechanism* of war remain *intact*. "Disarmament" is a mere surface symbol, war itself only a symptom. The *disease* lies deeper. And all peace-talk and protest and effort of whatever sort that stops short of definitely *curative* work, is but "dust in the eyes" and obscures the spiritual rottenness at the social core.

It is the underlying principles, not the mere superficial appearances that honest souls must face and fight—*first in their own lives* in every implication of their own economic relationships, in their own spiritual sloth and selfishness and lack of courage. It is there that the evil germinates whose fruition is war; it is there that it must first be rooted out. "The essence of our industrial system to-day is the exploitation of one man by another"; and this is the essence of all war. In our own uncritical indifference to this underlying *principle* of the industrial system we are directly, personally, responsible for the continuances of war, for the continued murder of man by his fellowman. Nor can this blood-guiltiness be done away with by mere verbal protest against "war"; all talk of "making the past war the last war" can be but sentimental evasion or at best ineffectiveness, so long as the *sources* of war remain unconsidered, unassailed.

For the reader who may think he has not time to read the whole of this most readable and absorbing book, it may be suggested that he begin at page 237 and trace the graphic, rapidly-sketched outline contained in the few remaining pages. Again and again he will say to himself: "But this *cannot* be true," and almost breathlessly will turn to earlier pages where every point is substantiated by an appalling array of facts.

"No nation can follow the imperial trail and live. . . . The trail is a long one, but it leads none the less certainly to isolation and death. . . . Liberties are the first to go, then lives pay the penalty of the ambitions of the rulers. It was so in the German Empire. It is so to-day in the British Empire. To-morrow, if our present course is not checked by those to whom mankind is of more value than are power and possession, it will be equally true of America. . . . The common people have borne the full burden of a cruel industrialism—its enslavement of little children, the slow murder of unremitting, monotonous, starvation—paid toil, unemployment, degradation. . . . To plain American men and women living quietly in their simple homes, it may seem hard to believe that they are, nevertheless, living in an aggressive, conquering empire. They probably have not a thought directed in malice against a single human being. They may even talk about and work for "peace." But they pay their taxes into a public treasury that uses an overwhelming percentage of these for definitely imperialistic purposes; they read imperialism in their daily papers; they hear it preached in churches. Within the next two years probably, if the "call to arms" comes it

will doubtless be called by both press and preachers "a national emergency," "a bugle-call to the bravest," etc., and only those who have followed the imperialistic mechanism of economics forging under the surface of our daily life the successive, inevitable links in the warchain, regardless alike of "disarmament" or "memorials" or "peace-meetings," will know that there is then no "emergency" nor sudden demand of any sort, but merely the culmination of the definitely-laid plans of to-day. At that time, as now, clear-sightedness and courage of soul alone can avail in the crisis, if indeed they *will* avail, since they seem so sadly in the minority to-day." ESTHER HARLAN.

Margaret Riggs Returns to China as Friends' Representative

The contributors to the Canton Christian College Fund will be interested to know that $1,500 has been paid over to the College for the support of Margaret H. Riggs for the next college year. Some of the contributions were in the form of pledges, but an interested Friend advanced cash to enable the Committee to forward the entire amount before Margaret Riggs sailed. Only a little while since a "Waycross Georgia Couple" forwarded their token of interest in this work. So with a balance to begin next year's work, we feel that we are now definitely expressing a message of love to the people of China through our representative, Margaret Hallowell Riggs.

ALFRED W. WRIGHT.

CURRENT NEWS

LONDON YEARLY MEETING.

The difficulty of traveling during the coal strike, and the high cost of railway fares have resulted in a rather smaller attendance than in former years. We are still meeting at Devonshire House, the slump in all trade and the cost of building have made this no fit time either to sell or buy sites: so that the Committee on the question of removing to a more convenient place finds its operations at a standstill. The basis of membership was one of the first subjects treated. It is the final stage of an agitation for the abolition of Birthright Membership which arose two years ago. But at no stage was there enough clear opinion to make any change. There has been an inquiry made by a Committee during the last year, which has elicited the alarming fact that we have not less than 2,500 nominal members, who do not attend meeting nor take any part in our affairs. Out of a total of 20,000 members this is disquieting, and a revelation to most people. We have made a net loss of four members during the year. This also is disappointing. But there are signs that 1921 may garner in some of the fruits of our association with other pacifists during the war. At Manchester we received seventeen satisfactory applications for membership at two consecutive Monthly Meetings this year.

One of the most interesting functions of this gathering was the reception of the Revised form of Christian Doctrine—Part I of the *Book of Doctrine, Practice and Discipline*. The doctrinal part has not been revised since J. Bevan Braithwaite edited it forty years ago. It has not been reprinted for a generation; and has been neglected, whilst the other parts have been revised and made alive in recent years. It consisted of a series of extracts from Yearly Meeting minutes chiefly, carefully selected in the evangelical sense. Whilst it was thus a dead letter, there has been for years a fear of touching it, for the sake of disturbing peace and quietness.

The difficulty has been met in the right way and with great success. A volume of over a hundred closely printed pages has been produced, the work chiefly of William C. Braithwaite as editor. (So we have moved from father to son. It is no longer called "Doctrine," but "Life and Thought," and it aims at being a typical record of the experiences of Friends, and, as a matter of history, a selection of various doctrinal utterances of deceased Friends and past Yearly Meetings. Poems of Whittier are inserted, which clearly marks it off as a record of experience rather than dogma.

The doctrinal statements of modern times, official and otherwise, are most helpful. Everywhere in Preface and Introduction, care is taken that no credal value shall be attached to the volume or to any part of it, and that it is hoped that it will, in another generation, be again revised. In fact, the statements therein are sufficiently diverse, and, if not directly contradictory, so different in atmosphere and background, that every one can find in it something satisfactory to himself.

Many ancient statements, no longer expressing living conviction, are therefore included, as a mere historical record. Among these are the more reasonable and non-controversial parts of the Declaratory Minute of 1829, by which London Yearly Meeting cast in its lot with the Orthodox after the separation. I am sorry this was not left out, for its continued insertion may be misunderstood in America. It does not in the least mean that we are again asserting what the Y. M. of 1829 asserted. Indeed the statement is a particularly bad one of its type; and the editors notice its curious use of the Old Testament. It begins with the sin of Adam and Eve, goes on to misapply two prophecies in Isaiah and one in Jeremiah, which are not, as used to be thought, Messianic. It asserts the miraculous birth of Jesus, quotes the Christological passages in the Prologue to the Fourth Gospel, in Colossians II and the first few verses of Hebrews, which it says are to be taken in their plain and obvious meaning. It does not, however, follow that this is correct meaning. The real origin of the imposing vocabulary of these eloquent but difficult passages, has, in fact, only transpired quite recently, through the researches of Dr. Rendel Harris, in his book, *The Prologue to the Gospel of John*. They are all, it appears, lineally descended from the epithets used for the Divine Wisdom in the Wisdom Literature of the Old Testament and the Apocrypha.

In connection with this it is useful to note that the Revision Conference says in its report:

"Careful attention should be paid to the dates of the different documents and extracts. These, we believe, were all vital expressions of truth as it was understood at the time they were written, but modes of thought and utterance change, and, while the central truths remain, their statement, if re-made by the Society to-day, would no doubt vary in subordinate points. We do not regard this book as in any sense a final expression of the Truth of God or of religious experience."

The Agenda revealed a very large number of subjects and, if Friends desired to debate every trifle, the business would become congested. But, happily, a spirit of practical business prevails, and there are few time-wasters. The attention of the meeting is occupied mostly by experts, Friends who really know the subject and are immersed in it. We have a new clerk, John Henry Barlow, having retired from a memorable tenure of the office. Roger Clark, of Street, who married Sarah Bancroft, of Wilmington, Del., is his successor, and affairs have moved quite smoothly under his guidance. There were no separate Epistles to American Yearly Meetings issued this year.

Of late time the Society has operated its own bookshop, a spacious one on the Devonshire House premises. No bookseller has ever made this pay as a private specula-

tion, and the Society loses on it about $2,000 a year after paying a moderate rent, though the bookshop has a turnover of $35,000 per annum; but we consider it well worth the cost. We have also a Central Literature Council, whose Secretary, Hubert W. Peet, does invaluable work as propaganda agent for Quaker literature of all kinds, in getting paragraphs about Friends inserted in leading newspapers, in stimulating quiescent librarians, and in many other ways.

The expenses of the Society have become serious under the now depressed value of money, which has beset almost every educational and philanthropic agency in the world. For the Yearly Meeting Fund $37,500 was asked, being double the usual amount. Only by using what was intended as a special reserve has this been found. Some Friends query the value of large expenses for ministerial journeys to distant parts of the world to the extent which has been recently incurred. We have now eight Friends traveling with certificates in the ministry, in Australia, the East, South Africa, and America. This is in addition to the missionaries, and to the Quaker outposts on the continent of Europe.

One long and crowded day was devoted to public affairs. Of these, Ireland took the first place, and occupied a whole morning sitting of three hours. Reports were given of our relief work in Ireland, and of the private interviews which had been held, to promote peace, with the leaders of Sinn Fein and the Government. Though these have not yet succeeded, we may hope that they will tell in time. It is cheering to hear that we are trusted by both sides and welcomed everywhere, apparently as belonging to another world from that of strife and lawlessness in which Ireland is plunged. Most of the actual funds for relief come from America, and Barclay Spicer and Owen Wilbur were over, from their work of distributing American funds in Ireland. Irish Friends expressed their welcome sense of renewed unity with English Friends over this undertaking.

The whole question of disarmament and of the peace of the world occupied the afternoon sitting, and called forth strong speech and strong feeling. It is felt that we are not doing at the moment in our localities, anything like the vigorous peace work which we did during the war; yet it is probably more needed now, and more effective now, than it could be then. It is indeed urgently necessary that we should endeavor to overcome the weariness and loss of energy which the prolonged strain against public opinion for five years or more has inflicted upon us.

The evening sitting was devoted to a discussion on Guild Socialism and co-operation in industry, particularly concerning the Builders' Guild and the miners' demands. Malcolm Sparkes, the founder of the Builders' Parliament, and W. H. Nickalls, the Vice-President of the Master Builders' Federation, protagonists on both sides, and both of them Friends, were present and added to the force and instruction of the debate. Socialism of sorts is a definite issue now in discussions in London Yearly Meeting. It was decided to ask the Meeting for Sufferings, if possible, to arrange for a Conference, lasting several days, on the Social Order. It may possibly be held at Manchester in the Fall.

One day was devoted to Education, and the chief interest centred round the somewhat pessimistic Report of an Education Commission recommending the closing of some of our schools, in a desponding and doctrinaire spirit, on account of the immediate financial stress. One school in England—at Rawdon in Yorkshire—and two in Ireland—at Mountmellick and at Brookfield—have been abandoned; but it is not likely that we shall lose any more of these precious centres of happy tradition and Quaker influence, both on Friends and on the numerous pupils who come from outside and enable the schools to pay their way. There were reports of the new, and so far successful, Friends' school in New Zealand; but Lucy F. Morland, who had visited South Africa, had discouraged further action in the same direction there. I hope, however, that that will not be the end of the effort Friends in South Africa are making.

On the whole it was a quiet Yearly Meeting, harmonious and efficient, but noticeable for the absence, from one cause or another, of some Friends who generally take a valuable part.

JOHN W. GRAHAM.

NEW YORK YEARLY MEETING.

(*Continued from Last Issue.*)

On Second-day evening, Rachel D. Du Bois spoke on "Negro Education."

Friends, she said, must take the lead in helping the readjustment of ten million colored people. It is not a popular cause. John Woolman took the unpopular cause when he tried to have the slaves freed. Martha Schofield and Abby Munro took an unpopular cause when they began to educate the slaves.

A new day in colored education is dawning, for the States are beginning to take more interest in it. The efficient school of Laing still has to teach the children in the grades, because no opportunity is given them by the State. But Schofield can soon close her doors to these, for the State is establishing a good graded school near by. This is Schofield's great opportunity to give high school work, more manual training work, more agricultural work, and to train teachers, above all.

Fifty thousand dollars is now needed for Schofield School; $20,000 of this for the Endowment Fund, $10,000 for the general work, and $10,000 for a heating plant. The heating apparatus, at present, consists of a little round stove in every building. I was there in February, and sat so close to this that I burned my dress.

Race prejudice means judgment beforehand. It is always used in a bad sense. Because of our own unwillingness to do manual labor, we exploit another race. We should, as Friends, take the lead in judgment. Bring together joint committees. Don't talk race prejudice. Talk common interests and common work.

On Third-day evening, Andrew Pearson spoke on "Two Years' Reconstruction Work in Serbia," and Clement Biddle on "The Work of Friends in Germany, Austria and Poland." As these talks were illustrated, the pictures, of course, told much of the story.

Drew Pearson said, in part, "The Turks got control of Serbia five hundred years ago, and kept control by stirring up strife among the people. It is hard for us to understand the place that our country holds in the thought of the Balkans, and indeed, of all Europe. They think of us as the land of the square deal. Whatever we may say or think commands the greatest respect. Next to the native tongue, whatever it may be, the most useful language is English.

"The Serbian people want no more war, but do not see how to avoid it without the help of England and the United States. Serbia sees her neighbors armed, and so keeps armed, and will keep armed until some nation has the courage to disarm. Then I believe the Balkan nations will be among the first to follow the great example."

Clement Biddle said, in part, "To-day in Germany we are feeding from 900,000 to a million children. We are getting too much credit for it, for the German Government gives half the rations, and the transportation and feeding-stations. This feeding is the best work for peace the world will ever see.

"The Poles have always had to learn two or three languages. So the Poles are natural linguists. Even the poorest Pole may speak four to six languages, while an educated man will have ten or twelve. The different elements in Poland hate each other, except in the presence of a common enemy. While they were fighting the Bolsheviki they held together. Now they are breaking apart.

"In all this work the religious side is most important. There is a fullness and richness in it that can not be ap-

preciated unless you are actually there. We are trying to give material, economic and spiritual relief. But there can be no real economic relief until the barriers of hatred are broken down. So the spiritual relief helps the economic. Europe needs a new spiritual background. Christianity has not broken down, as so many have said. It is only our human application of Christianity.

"Europe needs what the Society of Friends stands for. They are asking us why we come, they ask what we are. The great weakness of our work is that there are not enough real membership Friends in our missions. Young man and woman, Europe calls to you. Another year, it may be too late."

YOUNG FRIENDS' MOVEMENT.

The Young Friends' Movement of New York Yearly Meeting, which was started at the Yearly Meeting of 1920, has now adopted a Constitution, and an organization which, it is thought, is better adapted to its needs than that of Philadelphia, upon which it is based. The four officers are: Morris Burdsall, President; Sherman Stetson, Vice-President; Clifford Brison, Treasurer; Margaret Haviland, Secretary. These are ex officio members of the Executive Committee, which includes, also, one representative from each Quarterly or Half-Yearly Meeting. A Representative Committee, consisting of one member from practically every Monthly Meeting, will keep track of new members and changes of address, etc. Members of this Committee are invited to attend the regular monthly meetings of the Executive Committee.

The peculiar characteristic of New York Yearly Meeting is that the majority of its Meetings are within a comparatively short distance of New York City. It thus becomes possible, in arranging a Pilgrimage, to send out a general notice to practically all its young people. This was done last summer for a trip to Cornwall, and one to Jericho, and this spring, to Plainfield. This was done, also, for the two or three socials which were held during the winter in the gymnasium of Friends' Seminary. Practically the entire effort has been in the line of "getting together" with very gratifying results.

The Plainfield Pilgrimage deserves a special paragraph, as it has not before been written up. The entire meeting co-operated with the Young Friends' Association there, and announced that they could entertain thirty-five visitors over night on Fifth month 7th. With some doubt as to the result, a general invitation to members and ought-to-be members was sent out, with the result that thirty-five accepted, and thirty-three went. Those that arrived early enough Seventh-day afternoon found tennis and other games awaiting them. That evening a meeting of the Movement was held, in which its plans and purposes were discussed, and the Summer School described and discussed. This was followed by a social hour and "sing." All attended First-day School and Meeting on First-day. A picnic lunch was served in the Meeting-house, and then came a cross-country "hike" to the nearby hills. It was a week-end to refresh the visitors, physically, mentally, and spiritually, and to give them a new idea of what hospitality might include.

At Yearly Meeting, the Young Friends had supper together on Seventh-day evening, the feature of the occasion being a birthday cake surmounted by one candle. This was followed by their business meeting. The Movement had charge of the evening meeting of First-day.

During the coming year it seems certain that several more Pilgrimages than last will be held, both for the day and for the week-end. The Executive Committee also plans to arrange to send delegations of one, two, or three representatives to the more distant Meetings. Study groups are spoken of, but the most important business immediately before the Committee and the Movement members near New York, is that connected with the coming of the Western Young Friends to the city for the Christian Endeavor Convention. The plans for their entertainment are given elsewhere, but the Young Friends' Movement will leave no stone unturned in its effort to show its interest in these visitors, and its willingness to co-operate with the Twentieth Street Friends who offer this chance for co-operation.

ANNA L. CURTIS.

A pageant in ten scenes depicting various events important in Quaker history from the founding of the faith by George Fox to the present-day was presented on the lawn at the Friends' Home, 6300 Greene Street, Germantown. "The Children of the Light," as the pageant was called, was written by Horace Mather Lippincott. Miss Vesta Haines was manager and director. Among those assisting in the presentation were: Norman Mellor as king, Craig Janney as George Fox, Rebecca Wilcox as Margaret Fell, Russell Hibbs as John Woolman, Margaret Pusey as Elizabeth Gurney. Other characters were presented by G. Warren Poley, George Lupton and Anna Pettit Broomell, Edith Pusey, Alice Miller Williams and others.

PRAIRIE GROVE QUARTERLY MEETING.

Prairie Grove Quarterly Meeting met near Winfield, Ia., Sixth month 4th, 1921. After the assembly had convened, Theo. Russell voiced the wish of the meeting in hoping everyone present would feel that freedom to mind the light that has ever been the cornerstone of the true Friend.

L. W. Canby spoke very acceptably. Rev. Coggeshall, Pastor of the M. E. Church at Winfield, spoke of having had a birthright membership in the Society of Frieds in a meeting near Richmond, Ind., and among other things said that had he remained under that influence and in that Friendly atmosphere, he doubtless still would have remained a Friend. His remarks were timely and good.

The Quarterly Meeting then took up its business with Mary B. Vansyoc as clerk. There had been no Select Meeting owing to good and sufficient reasons. Among other matters attended to was a request coming from West Liberty Executive Meeting that that meeting be laid down. The request was granted and an invitation extended to hold the next quarter there. An appeal for the reduction of armament appropriations was sent to local members of Congress.

First-day dawned an ideal Iowa day, with the birds singing, the flowers blooming and all nature almost at her best, but owing to Chautauqua being on in Winfield, the numbers present were somewhat less than at former sessions. The silence was broken by L. W. Canby, who spoke of our duty as Friends to gather together and worship God in spirit and in truth, and he felt it a glorious privilege. Theo. Russell spoke of obedience and the many blessings that accompany it, and that it was Paul's obedience that caused him to about face, to follow the light and be a man. Laura Foreman felt that we did not emphasize the promises of God, and count our blessings sufficiently. Mary B. Vansyoc had a word of cheer and good council. Owing to conditions, lack of preparation, etc., it was decided not to have Quarterly Conference, and from greetings, handshakes, cordial and friendly, all felt that it was good to have been there.

T. R.

CENTRE QUARTERLY MEETING.

Everything combined to make the session of Centre Quarterly Meeting, held at Fishertown, Pa., from the 4th to the 6th of Sixth month, one of marked influence in the progress of the Society of Friends in this part of their heritage.

Beginning with the First-day School Association, the little folks and young people of the Fishertown First-day School struck the keynote which gave the pitch of advance thought that ran through all of the following services. "Fundamentals of a First-day School" was the subject for the attention of the association. A paper, well composed by one of the young Friends, opened the discussion, calling out many fine thoughts space forbids to mention.

At the close of the First-day School Association, the meeting of Ministry and Counsel convened. In consideration of the queries the fact was brought out that we have but a few recorded ministers in Baltimore Yearly Meeting and none in Centre Quarterly Meeting. The gathered expression of the meeting seemed to be that the queries on this matter should be entirely revised and wholly recast in our revised Book of Discipline. There seemed to be a minority expression that we should continue the recording of acceptable ministry and practice encouragement of it. Very acceptable vocal ministry is evidenced by the reports throughout Centre Quarterly Meeting.

On First-day morning one hour was devoted to school before meeting for worship.

A deep baptism of spirit prevaded the opening of the meeting for worship. Anna J. Branson, of Pittsburgh, Pa., gave a splendid uplifting inspiration to the meeting, showing by parable how the white light of God's love falling upon our lives will radiate beauty in so many different forms, just as the white light of the sun reflects through the prism of the raindrop, the beautiful colors of the rainbow. Another speaker said there is a divine unrest that draws with impelling force to higher things and the more abundant life. Isolation from the hurry and flurry of the people of the world will not draw out the best that is possible of a life; it is the social touch, the direct contact in every day living that influences others most.

In the business meeting we paused a moment in tender memorial to our departed friends. On behalf of all the visitors to this gathering we are sincerely grateful for the kind hospitality of the Dunnings' Creek Friends.

GEO. T. UNDERWOOD.

The Quaker Round Table of Pittsburgh held its annual picnic at Schenley Park, on Sixth month 4th. Although the attendance was not so large as on some former occasions, only twenty-one being present, a very pleasant afternoon was enjoyed, the weather being perfect, the place beautiful, and the basket supper as delicious as it was bountiful.

WORLD'S CHRISTIAN ENDEAVOR CONVENTION.

The World's Christian Endeavor Convention is to be held in New York City from the 6th to the 11th of Seventh month. Some thirty, more or less, young Friends from the Middle and far West are expected to be delegates to this convention. As these are all, or practically all, members of the Five Years' Meeting the Meeting of that body, in New York—locally called the Twentieth Street Meeting—is making preparations to receive and entertain them, so far as the meetings of the convention will allow. The young people of the Fifteenth Street Meeting have been cordially invited to take part in all arrangements, and a joint committee has been named to plan and execute.

As the rates for hotel accommodations are high, and as private homes where visitors can be roomed are mostly in the suburbs, at a distance from the Convention hall, the Fifteenth Street committee has offered the use of some of the cots used by visitors to the Yearly Meeting. The Twentieth Street committee enthusiastically accepted the offer. All Friends who send notice of their coming will be met at trains and escorted to their dormitory. On the evening of the 6th, they, and all interested Friends are invited to supper at the Twentieth Street Meeting. There, also, will be held a "tea-meeting" on the evening of First-day, the 10th, and the "Rally" on the morning of Sixth-day, the 8th, at which time every denomination in the city will be holding its own Rally. If there is opportunity, on Seventh-day, the visitors will be taken in groups to see a little of the city. Any other opportunity for fellowship or better acquaintance that may offer will be taken advantage of, although the steady succession of set meetings leaves little free time.

DEATHS.

FRAME.—MARY FURNAS FRAME, daughter of Dr. Robert and Bethiah Mosher Furnas, died at her home near Waynesville, Ohio, Fifth month 20th, aged 66 years. She was married to William T. Frame, who survives her. She was a birthright member of the Society of Friends and a member by conviction as well. She possessed a rare spirit, and met her trials, upheld by a faith that triumphed over every vicissitude of life. She bore the physical sufferings of her last trying illness without a murmur. Old, young, those of high degree and the lowly, were all dear to her as God's children. She was in turn loved by all who knew her.

"I cannot say, and I will not say
That she is dead—she is just away!
With a cheery smile and a wave of the hand
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there."

JONES.—At Moorestown, N. J., Sixth month 2d, MARY H. JONES, in her 85th year, widow of Barkley Jones, and daughter of Empsin and Rachel Haines. She was a lifelong member of the Society of Friends and a regular attendant of meetings for worship, when her health permitted. A faithful wife and loving, devoted mother, meeting the trials of life with Christian cheerfulness.

She is survived by six children, Rachel Deacon and Ella Jarrett, and Allen, Charles, Howard and Harry Jones.

R. L. H.

LIPPINCOTT.—At Marlton, N. J., Sixth month 9th, RACHEL E. LIPPINCOTT, wife of William B. Lippincott, in her 79th year.

LONGSHORE.—Sixth month 7th, 1921, MARGARETTA B. LONGSHORE, daughter of late Abdon and Permella Tomlinson Longshore, aged 72. Funeral at Makefield Friends' Meeting House.

MOORE.—At Sandy Spring, Md., on Fifth month 23, ELIZA NEEDLES, wife of Joseph T. Moore and daughter of Richard T. and Edith D. Bentley, in the 78th year of her age.

PYLE.—At Sidley, Pa., Sixth month 10th, ROSALBA ENOCHS, wife of Lewis W. Pyle, aged 65 years.

BIRTHS.

HALLOWELL.—On Fifth month 20th, to Israel Rand and Marion D. Hallowell, a son, THOMSON DYER HALLOWELL.

ROBERTS—On Fifth month 31st, to Preston T. and Annie H. Roberts, of Moorestown, N. J., a son whose name is PRESTON T. ROBERTS, JR.

WILBUR.—On Sixth month 2d, to Albert O. and Mary E. (Hoag) Wilbur, of Easton, N. Y., a daughter named LUCY ANNA WILBUR.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

19th—Meeting for Worship in Old Shrewsbury Meeting-house, Shrewsbury, Monmouth Co., N. J., 3 P. M. Under care of Advancement Committee of New York Yearly Meeting and Shrewsbury Executive Meeting.

19th—Members of Philadelphia Quarterly Meeting's Visiting Committee will visit Valley Meeting at 10.30 A. M. First-day School at 11.30. Other members will visit Schuylkill Meeting, at 10.30 A. M.

19th—Chester Monthly Meeting, at Chester, Pa., 2.30 P. M.

22nd to 27th—June Conference of the Intercollegiate Socialist Society on "Labor and the World Crisis," at The Inn-in-the-Hills, Highland, N. Y. (opposite Poughkeepsie). Norman Thomas, A. J. Muste, Scott Nearing and many others prominent in the labor movement will be present.

23rd—Supper for benefit of West Chester Friends' Home, on lawn of S. Price Stevenson, Chester, Pa.

24th to Seventh month 4th—Summer School, at George School, Pa. Daylight saving. Register now.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.
WEEK ENDING JUNE 6TH.

Five Years Meeting (For General Fund)	$59.28
Philadelphia Yearly Meeting (15th and Race Streets).	
Center Monthly Meeting	52.50
Upper Springfield Mo Mtg.	15.00
West Chester First-day School	63.50
Penna. Peace Society	20.00
Philadelphia Mo. Mtg.	304.50
Swarthmore	29.00
Chester Mo. Mtg. (N. J.)	10.00
Greenwich Monthly Meeting	11.00
Salem Monthly Meeting	166.50
Makefield Monthly Meeting	10.00
Abington Monthly	100.00
Orange Grove Monthly	20.00
Wrightstown Mo. Mtg.	39.50
Newtown Mo. Mtg. (Del. Co.)	20.00
Lansdowne	25.00
Wrightstown	66.73
Richland	7.00
Wilmington	551.00
West Chester	22.50
Other Meetings.	
Westfield Friends	450.00
Baltimore Yearly Meeting Hicksite)	6.00
Other Contributions.	
Contributions for General Funds	207.92
For Germany	928.54
For Austria	529.72
For Russia	1,357.25
For Poland	12.74
For Syria	5.00
For China	27.20
For Armenia	5.00
For Clothing	77.42
Miscl. Refunds and Payments	416.18
	$5,615.98

SHIPMENTS RECEIVED.
WEEK ENDING JUNE 6TH.

Alabama, Fairhope; Illinois, Chicago, Mt. Morris, Watseka; Indiana, Richmond; Maryland, Hughesville; Massachusetts, Dedham, Cambridge, Waltham, Boston, Brookline, Bolton, Duxbury; New York, 28 E. 75th Street, 1000 Park Avenue, Port Chester; New Jersey, Riverton; New Hampshire, Sugar Hill; New Mexico, Mesilla Park; Ohio, West Liberty; Pennsylvania, Wrightstown, Harrisburg, Swarthmore (2), Germantown (4), Haverford, Philadelphia (15), Rosemont, West Chester, Bryn Mawr, Llanerch, Roxborough; Virginia, Hollins. German Relief, Philadelphia, Pa. (2); Whitestown, N. Y.; Norwood, Ohio; Dubuque, Iowa. Mennonites, Curley Hill, Pa. Total—56 boxes and packages received at the storeroom, 5 for German Relief, 1 from Mennonites, 4 anonymous packages. Wshrd srdl cmfwy etaoi shrd etaoin nn

FUN.

The keen-eyed woman looked at the meat displayed on the butcher's stall for some minutes, and then exclaimed, "Is that English mutton?" "Well, as a matter of fact," replied the butcher, "the sheep was born in New Zealand. But, madam," he added in triumph, "it is of English parents!"—*Tit-Bits.*

HOTELS.

Buck Hill Falls

We extend to one of our Lot and Cottage Owners, Richard Washburn Child, our congratulations and good wishes upon his appointment as Ambassador to Italy by the President, and the Senate's confirmation. We shall, indeed, miss both Mr. and Mrs. Child and shall look forward to the time when they may return to their many friends in the Settlement.

On the 22nd of June, 1901, twenty-three friends arrived at the Inn for the "opening." In celebrating this twentieth anniversary, all who are living have been invited to become the guests of the Inn over the coming week end. The corner stone of a memorial gateway is to be laid and other appropriate exercises held. It is hoped as many old time cottagers and Inn guests as can, will be present.

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FUN.

THE HERO'S HARDSHIPS.

One of the novelists referring to his hero says:—

His countenance fell,
His voice broke,
His heart sank,
His hair rose,
His eyes blazed,
His words burned,
His blood froze.

It appears, however, that he was able to pull himself together and marry the girl in the last chapter. —*Boys' Life.*

———o—o—o———

"He's worth a million dollars." "To whom?"—*Life.*

———o—o—o———

One of the young pupils of a certain school was writing a composition on Whittier; in it he said: "Whittier was a very good man. He had very many fast friends. Among the fastest of them were Alice and Phœbe Cary."—*Christian Register.*

———o—o—o———

A captain in the merchant marine who received much commendation for his wonderful courage and endurance during the war was asked to address a meeting in the West, at which ex-President Taft was the chief speaker. Mr. Taft spoke first and at considerable length, and when he had finished the audience rose, almost to a man, to leave the building. The chairman sprang to his feet, rushed to the edge of the platform, and called excitedly: "Come back and take your seats. Come back, every one of you. This man went through hell for us during the war, and it is up to us now to do the same for him."—*Christian Register.*

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WOMAN OF MIDDLE-AGE (NURSE) wants care of invalid. Country preferred. Address P. 643, FRIENDS' INTELLIGENCER.

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FUN.

A Rhode Island Baptist congregation is progressing. By way of emphasizing the Christian democracy of the New Testament ideal, "The illuminated cross was used in the service of song again last evening, and a band of whistlers progressed from place to place about the edifice adding their notes to the other music. At length the whole congregation was invited to join in the whistling, with good effect."—*Living Church.*

———o—o—o———

It was one of the freshman class who, meeting the janitor of the building in which he had rooms, indulged in a callow joke. "Pretty near winter, Joe," he said jovially. "The trees are getting almost as black as you." "Dat's true, suh," and Joe surveyed the elms thoughtfully, as one seeing them for the first time. "Nature's wonderful, suh, no mistake. Come spring, dem trees 'll be almost as green as you, suh."—*Harper's Magazine.*

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
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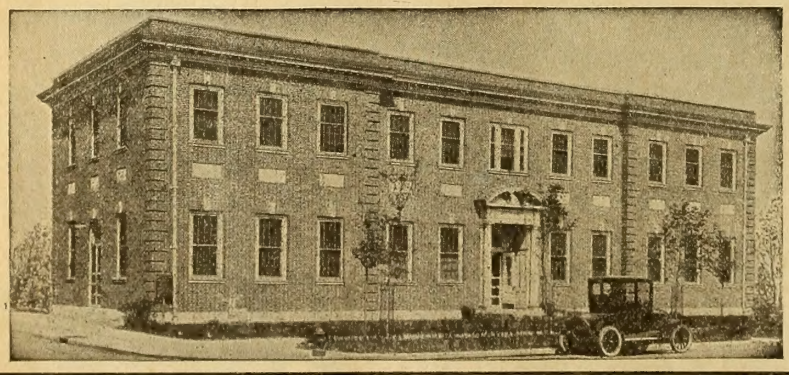
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, SIXTH MONTH 25, 1921 VOLUME 78 NUMBER 26

Why Should I Teach?

Teach because teaching is service. More and more the best people are coming to see that the only self-satisfying reward in life is to extend help to others—to serve.

Teach because the teacher more than all others molds the social world in which he must live, making of his boys and girls of today his fellow-citizens of tomorrow.

Teach because the most interesting thing in life is to watch growth, and of all growth the most inspiring is the development of mind and character under the magic of the teacher's sympathy.

Teach because teaching is a dedication of all that is best in you to all that is best in those about you—to fathers and mothers whose fondest hope is in their children, to the little child who trusts the world of grown-ups to guide him toward the light.

—From a leaflet issued by the Board of Education of New York City.

Character Building in Education

BY GEORGE A. WALTON

Principal of George School

Portions of an address delivered at an evening session of Philadelphia Yearly Meeting, Fifth month 11, 1921, *under the joint care of the committees on First-day Schools, George School, and Education.*

THE George School ideal is the production of a certain type of principle—a principle that is full of what the world calls character; a character that is at once in an attitude of harmony with God and in an attitude of love and service toward one's fellow men.

Now it is true, I think, from whatever angle we may view religious education or sectarian education—if one wants to make such a distinction—it is true that the greatest influence in character building is an influence that slips through our fingers; an influence that cannot be controlled. The greatest character builder is God. And it is natural and right for us Friends to believe that God has a way, which we cannot exactly describe, but in which we believe, of getting into every individual soul's experience and moulding his life. When an educational institution undertakes, as this institution of yours is undertaking, to mould a character that is in an attitude of love and service towards one's fellowmen, we have to know at the outset that the controlling influence in the growth of character lies entirely beyond our plane. Electricity is a power which we cannot understand, but God's understanding is not thus limited. God acts according to his own will, and according to his own laws, and we are still in such an elementary stage of human development, that we are not able to understand the will of God. We are not able to understand more than just the beginning of the laws of God.

When an institution such as George School undertakes to develop character, it is undertaking to produce a product which it cannot guarantee; for the human nature that we are dealing with, the human nature of the boys and girls, is just as little subject to our devices and plans as is the infinite nature of God. The gist of religious education, or any sort of education, is to help the human spirit get possession of the spirit of God. There is no way that the smartest school teacher in the world can inject the spirit of God into the human soul; the most that we can do is to suggest God. And there are several ways in which a school in the ordinary course of its life may suggest God.

God can be suggested in worship. We have at George School worship twice a week according to the Friendly form, always part of it in silence. Sometimes the meetings are entirely in silence, an experience much appreciated by the different types of boys and girls who go through it.

God can be suggested by the spoken word at George School to those who listen to the spoken word in meetings; both from members of faculty and members of Newtown meeting, from visitors and in other instances such as befit their own souls. God can be suggested by teaching the Bible, and the Bible is taught in four or five classes in George School curriculum and taken by a large proportion of the pupils. God can be suggested by the moods and the spirit of the daily lives of men, and we try to surround the boys and girls of George School with men whose moods and spirit is to some degree the reflection of the spirit of God. God can be suggested by the reflection of his spirit in his handiwork; in the beauty of the earth and the air and the sky, and if you will come and visit the grounds of George School, you will see from the trees, and the grass and the surroundings in general, that

we are endowed with that richness of air and earth and sky, that to my positive knowledge suggests God to certain ones of our boys and girls whose spirits run that way. And it is possible also to suggest God through the discipline of a school; through demonstrating development to the pupils and through helping them out of the difficulties into which they fall, as all the rest of us of all ages fall.

As far as it is humanly possible, then, it is the endeavor of the teachers and the boys and the girls who share the responsibility, to exert their power in a constructive way, to suggest the spirit and nature of God. After all is said and done, is it not a part of the religious belief which we hold that not only are we made in the image of God, but that in nature we are akin to him? Is it not true that we all of us together, who are the children of God, can if we live at all in harmony with his spirit, reflect his presence.

Now the building or the growth of character in any one of us requires a second step. It is not enough that we have the fact and presence of God suggested to us. The second step is that each of us is individually responsible. Somehow it seems as if God does not enter in except where he is welcome. Somehow it seems as if God never grows impatient with us as we do with naughty little girls and boys. We have all, when we have not gone in the right direction, been taken hold of and put where we ought to be. God does not do things in that way, and if we refuse to respond, he will not force his power into our lives. His spirit lifts us. If we choose to follow, we follow no matter how hard the load may be. The essential thing from the human individual point of view is that we respond.

God is everywhere. God is all around us; in us and through us, and yet so low are we in the school of human development, so very deficient in intellect, and so under-developed in spirituality, that we can live what the world calls a normal life and be quite unconsciousness of the presence of God. When a school wants to order its ways so that God gets in the development of character of its pupils, the thing to work for is that response to the pervasive presence of the power of God. Now we cannot *make* this response. There is no way we can treat the human spirit that guarantees that growing boys and girls will respond to the presence of God. By describing that high ideal of character building set for us at George School, I would draw attention to this fact that we feel that if we are to get the voluntary, genuine, sincere response on the part of boys and girls, they have to be led to want to do right.

Character building in the long run is not the result of habit. Boys and girls can be trained so that they have certain habits, and it used to be much more the practice than now to inculcate habits of speech, address, amusement, and so on. The early idea of education was to *train* boys and girls to certain ideals. It is not enough to *train* boys and girls in character habits. If we do that, they could not fail to meet the same kinds of situations, but as soon as they meet a different situation, they are confused and oftentimes the wrong choice is made. On the other hand, if we can train them to choose right in such situations as the school life presents, then we feel confident that, when they go forth into the world, they are more likely to choose right in the terrific problems which daily life presents to them.

Now there are two ways I might mention in which they could be led towards this choice; two ways to influence them to want to do right. One is to give them an opportunity to fill their days full of doing good and interesting things; to arouse every phase of human nature that can possibly be aroused. Somehow it seems as if the soul and mind, vigorous and alert, is much more likely to sense the presence of God, and much better able to respond to the presence of God, than the sluggish, apathetic soul. The active, wide-awake person is stimulated on all sides with every good phase of human nature. This means not only less room for the evil to take hold, but more capacity to respond to the suggestion of good. Now that is one of the influences that we depend upon to make conditions favorable to get these responses of will; a big curriculum, offering a wide choice, and a student life full of interesting things to do: plays, athletics, musical events, debates, and the rest.

But there is also another influence which can be brought to bear. The disciplined, self-controlled will succeeds better than the impulsive, capricious will. If we allow all the boys and girls the choice of right and wrong, there has to be management in with it all; the positive, settled determination that there are certain things they must do and certain other things which they must not do.

Rev. Dr. Merrill tells how often in life we have to balance ourselves, and not strive too far one way or the other. We must have freedom of choice, and at the same time we must be disciplined, or we will never get the free choice of righteousness. The undisciplined person cannot make a free choice. That kind of person is still a slave. Freedom is the result of constructive discipline. Destruction often tempts the human spirit and, just where to make the prohibition is the point that calls for the most deliberate judgment. Boys and girls at George School are compelled to do certain things, and that compulsion is also a part of the character training of the boys and girls, because it teaches them a sort of self-control. It teaches them to be able to give up their own way. Somehow if we always have our own way, it is very hard to stand in God's presence, just as it is very hard to enter into a superior relation with any one—to really love the members of our own family, if we have and they have their own way. I regard it as one of the mysteries of human life that, until we submit to the shackles of love and discipline, we have no freedom; and it is a difficult matter to describe how any school shall be so conducted that a student will get that discipline, and be yet enabled to choose the good and refuse the evil. Both processes must go on simultaneously in the heart and soul.

Discipline is necessary in intellectual things. It is only as we submit to it that we gain any degree of intellectual freedom. This being true, George School begins intellectual training as early as possible, and makes it as sound as possible. For real freedom to choose and follow the right takes the capacity to think

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truly by conscious effort, and that capacity is only derived by having a great deal of hard work to do. The capacity for choosing the right thing involves the ability to do the uninteresting things. We do not have faith in the claim that all things in the class room should be interesting. Some of them have to be drudgery. However much you may enjoy your work, and your home, and homefolks, some of the work is sheer drudgery and it takes brave Christian sentries to do it cheerfully, and that means good, hard, stiff lessons, and yet how true it is that those who master the difficulties in their lessons not only are they able to choose the right with character acquired, but to follow it with greater persistency and greater success.

I think I have touched upon the essential features of the George School ideal, although I have avoided a great many details which mean a great deal to me personally. Let me sum it up briefly that our ideal is the production of human personality, full of that sort of character that is in harmony with God, and that loves and serves its fellowmen; that the greatest influence in producing such human character is the spirit of God in active force in everyday life; that the great work which the school must undertake to do is to suggest the principle of the spirit of God in daily lives, suggest by worship, by preaching, by teaching the Bible; by the daily conduct of the members of the school; by the body of its environment. Finally we try to balance all this by leading the boys and girls to constantly choose what they will study and who their friends will be, and whether they will do right or wrong, and at the same time to give that inevitable amount of compulsion and routine, so that the process of choice and of submitting to discipline goes on at the same time.

"The True Sect"

The following article appeared, under the above title, in "The Nation" for June 15, 1921. *See editorial comment.*

There was a notable event in New York City the other day. In the new Town Hall a welcome precedent was established by a meeting to set forth the principles of the Quaker faith, with some reference to what its members have been accomplishing amid the turmoil of the world. It was a noble story and, as most noble stories are, it was told to a somewhat small gathering. At least it was told. For once the Friends decided to take the public into their confidence and to state in public meeting their religious challenge to the world. Modesty has been of the essence of this faith, and self-expression, too. Proselyting has not been stressed. To join the Friends one must have been impelled irresistibly from within. As for societies for the propagation of the faith of William Penn, or the sensational methods of some revivalists, they are utterly taboo; no Quaker has ever suggested them—he would not be a Quaker if he did. So the world has gone its stupid, bloody way, all unheeding.

This is a genuine misfortune, for this is the one great religious group in the world that has been true to itself, to its faith, and to the Saviour since 1914. It is the one notable Christian sect which has not bowed down to the god of war. . . . No one could question their steadfastness or their loyalty to something finer than any nation. None failed to respect them. Even the professional distillers of hate could not affect these nor even sought to. The quiet modesty, the selflessness of the men and women of the faith were their passport everywhere. When the real history of the war comes to be written no chapter will be as lustrous, as inspiring, as idealistic, as Christian as theirs.

There is nothing unpractical about them. They were of the first to bring succor to the suffering civilians behind the lines in France and at first the funds for this came only from Friends. Gradually the quiet effectiveness of their work and its utter selflessness led to much wider financial support. Their reconstruction work was of the best; the visionary idealists were found to be remarkably good executives, with a team work about their staffs that was never surpassed. As soon as possible after the armistice they went into the enemy countries to feed and clothe the starving. They were the true practical Christians. Had the victorious governments but assumed this role of the Good Samaritan there would be real peace in the world today. Wholly without hate or bitterness, the Friends saw in Germans and Austrians only men in the image of the Maker. They had no feeling of revenge to gratify; they absolutely refused to take any holier-than-thou attitude with the result that America today stands higher than any other nation in German eyes—a fact which is bound to produce rich dividends of good-will in the years to come and excellent material returns as well in future decades. Now these messengers of reconciliation have been intrusted with the work of disbursing the American money which is going into Russia to save the starving and sick. They are to have the priceless privilege of showing to Russians as they have to French and Germans and Austrians the very finest spirit of America, a true flowering of Christianity. The soul of America lies safe in their keeping.

Would that their church numbered its millions! If they were the established Church, these Quakers, there would be no need to preach disarmament. This is not the church that sings "Onward, Christian Soldiers," and goes to war; that blesses the flags and drums and guns, and furnishes chaplains to go along. Yet it is the one church to have waxed stronger and more powerful during the war, to have won many adherents; it is the church which has gained men's and women's respect wherever its work has become known and seen. It is not the church that builds great temples out of the profits of sweatshops and tenements of the slums, nor the one which produces the greatest captains of industry. But within its modest walls there stirs the real breath of religious life.

If the Friends' quiet and simple and gentle spirit only swayed large bodies of men a true league of nations would not be long in forthcoming. Our quarrel with them is that they hide their light. They have not gained as they should have because they would not recruit; they have seen many of the younger generation stray from the fold because the Quaker message was not made real and vital to them. Now, at last, there is a stirring among them and new signs of life. Can they not reach out and and ask into their fellowship? We venture to assert that hundreds of thousands in every land long today as never before for such a faith and know not that it exists, or that welcoming hands await them.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SIXTH MONTH 25, 1921

Our Opportunity

On another page, we reprint from *The Nation* a eulogy of the Society of Friends, entitled "The Truest Sect." Being engaged in Quaker publicity work, we receive copies of such documents whenever they appear, and it must be said that for the past two years they have appeared with astonishing frequency.

Each of these statements that comes into our hands impresses us with a deepening concern over two things. One is that the spiritual condition of the "Christian" world should be such that the comparatively limited practice of good-will revealed in Friends' relief work can be hailed with such universal acclaim. The forces of sympathy and service must be the very basis of any Christian civilization; and yet when these forces are exhibited to even a slight degree, they are hailed as unique. It means that Christian civilization, widely speaking, does not exist at all.

The second thing which weighs upon us is the fact that, despite this universal need for a deepening of the world's spiritual forces, and despite the universal recognition with which our efforts have met and the consequent opportunity by which we are confronted, the Society of Friends today is doing *almost nothing* to realize its possibilities as the potential leading force in a world-wide spiritual awakening.

We have our representatives abroad in relief work, and a few others in the foreign missionary field. Most of us at home give some financial support to these causes, and as much time as we can to the labors of various committees. But the world is preparing for another war, infinitely more destructive than the last, and we are *not* preventing that. We have thrown no saving light on the dark blotch of the industrial order. The "truest sect" we are called, but still a *sect*. The world has need of a movement. Ghandi has generated a great spiritual movement in India, and is at this moment transforming his nation. It *can be done*. Such a movement could be started in America or England as well, and such a movement alone can save our civilization from collapse.

And according to this article in *The Nation*, and many similar articles, the world at this moment is looking to us for spiritual leadership, is expecting us to start such a movement if it is to be started at all. Ought not this challenge to sink deep into the heart of every one of us? Are we, like the monks of the Middle Ages, evading the responsibility for leadership and withdrawing into the monasteries of our own passive traditions; traditions, it may be said, which are far removed from those handed down to us by such individuals as George Fox, William Penn or John Woolman. Faced by the crying need of today and confronted with the tremendous opportunities of today, these men would have had a message for the world, and would have considered no other thing in life so vital as carrying that message to the world. Personal affairs, the execution of routine organization business, all these other things, they would have made secondary. And can we, upon whom their mantles have fallen, do any less?

What are we going to do about it? Our reconstruction work, beginning in a single small unit, has grown to be a world force, affecting the physical existence of millions of human beings, and standing as the symbol of spiritual hope to millions more. Ought we not, encouraged by one success so far beyond our expectations, to extend the movement thus begun into other fields similarly related to our central religious convictions?

Feeling that Friends today are confronted with a challenge to evade which will be to let slip our greatest opportunity, we propose to begin in the INTELLIGENCER a series of articles under the general heading: *Our Opportunity!* Through this series we plan to give the clearest thinking which we can obtain as to what concrete steps the Society of Friends today ought to be taking to meet its present opportunity. Read the article to which we refer above. Think over its implications. Then follow the thoughts to be given in our succeeding issues in answer to the call which it sounds. If you have ideas on the subject, share them with us. The time has come for the next step. *Something* ought to be done.

A Memory System

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember all the happiness
That comes your way in living.
Forget each worry and distress,
Be hopeful and forgiving.
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joys, and hearts to love you.

—*Priscilla Leonard.*

Final Plans for Summer School

There is an unusually large registration for the Summer School which opens at George School on the 24th, with promise of a most interesting and enthusiastic session. Friends are coming from New York, Baltimore and the west, as well as a representation from most of the meetings around Philadelphia, and several from Arch Street meeting.

This program has attracted unusual attention among people who are not Friends, since Professor Kent and Whiting Williams are national figures in their particular lines of work.

The committee which have been at work planning for the Recreation and Social Activities have some definite and very attractive plans to be worked in between the regular items on the program.

The program, with some adjustments which have been made, is as follows:

SIXTH-DAY, JUNE 24TH.

8.00 P. M. Social.

SEVENTH-DAY, JUNE 25TH.

9.00 A. M. Opening address, George A. Walton.
10.00 A. M. Henry E. Jackson, National Community Board, "Democracy in Operation."
11.00 A. M. Eleanor Wood Whitman, "Dramatic Presentation of the Bible."
8.00 P. M. George A. Walton, "What Makes a School a Friends' School?"

FIRST-DAY, JUNE 26TH.

10.30 A. M. Meeting for worship at George School.
3.00 P. M. Speaker and subject to be announced.
8.00 P. M. John Herman Randall, "As an Age Thinketh, So Is It."

SECOND-DAY, JUNE 27TH.

9.00 A. M. Whiting Williams, "What the Worker Brings to the Factory Gate."
10.00 A. M. Demonstration Classes, led by Anna F. Gifford and Margaret L. Price, and Round Table Conference.
11.00 A. M. Charles Foster Kent, "Jesus' Social Plan."
8.00 P. M. Whiting Williams (subject to be announced).

THIRD-DAY, JUNE 28TH.

9.00 A. M. Whiting Williams, "What the Worker Carries Through the Employment Office."
10.00 A. M. Demonstration Classes and Round Table Conference.
11.00 A. M. Charles Foster Kent, "Jesus' Way of Winning Men."
8.00 P. M. Josephine H. Tilton, a "Parsifal" evening. Oliver Huckel's paraphrase of "Parsifal" will be read by Clara C. Adams, with illustrative music on the piano.

FOURTH-DAY, JUNE 29TH.

9.00 A. M. Whiting Williams, "What the Worker Can Give the Company."
10.00 A. M. Demonstration Classes and Round Table Conference.
11.00 A. M. Charles Foster Kent, "Jesus' Attitude Toward Recreation and the Sabbath."
8.00 P. M. David M. Edwards, President of Earlham College. (Subject to be announced.)

FIFTH-DAY, JUNE 30TH.

9.00 A. M. Whiting Williams, "What the Worker Can Give to His Foreman."
10.00 A. M. Demonstration Classes and Round Table Conference.
11.00 A. M. Charles Foster Kent, "Jesus and Modern Industry."
8.00 P. M. Frank Aydelotte, President-elect of Swarthmore College, "The Function of the Liberal College."

SIXTH-DAY, JULY 1ST.

9.00 A. M. Whiting Williams, "What the Worker Wants From His Job."
10.00 A. M. Demonstration Classes and Round Table Conference.
11.00 A. M. Charles Foster Kent, "Jesus' Religion."
8.00 P. M. William W. Comfort, President of Haverford College, "Home Service."

SEVENTH-DAY, JULY 2D.

9.00 A. M. Whiting Williams, "What the Worker Can Give and What He Wants From All of Us."
10.00 A. M. Demonstration Classes and Round Table Conference.
11.00 A. M. Charles Foster Kent, "Jesus' Way to Attain Happiness."
7.30 P. M. Elbert Russell, "Spiritual Climate."
8.30 P. M "Amos, the Shepherd Prophet," presented under the direction of Eleanor Wood Whitman.

CONFERENCE.

Under the care of the Young Friends' Movement.

FIRST-DAY, JULY 3RD.

9.15 to 10.00 A. M. Devotional Discussion Groups: "What Is the Young Person's Ideal for a Religious Organization?"
10.30 A. M. Meeting for worship at George School.
4.00 P. M. "The Problem of the Orient from a Missionary's Viewpoint," Lloyd Balderston and Joseph E. Platt.
8.00 P. M. "What Is the Young Person's Ideals for a Religious Organization?" Bliss Forbush, Janet Payne Whitney, Clarence E. Pickett and one other to be announced.

SECOND-DAY, JULY 4TH.

9.00 to 9.45 A. M. Devotional Discussion Groups: "What Is the Young Person's Ideal for a Religious Organization?"
10.00 A. M. "The Challenge of Peace to the Youth Today," Richard W. Hogue. Discussion.
2.30 P. M. Concluding Address, George A. Walton.

News from Daniel Oliver

Several interesting letters have recently been received by American Friends from Daniel and Emily Oliver. They are directing the relief and mission work at Ras-el-Metn, Syria, which is under the auspices of the English Friends' Foreign Mission Board. A number of American Friends are contributing to this work through the American Friends' Service Committee. The following material is taken from letters sent to Emma C. Bancroft and Charles F. Jenkins, copies of which were kindly forwarded to us.

As an introduction to his letter Daniel Oliver gives the following general picture of conditions in Syria: "After a year's absence from Syria we return to find that the business world is at a standstill everywhere, and that there is no employment to be had for working classes beyond odd days here or there. During the war Syria suffered almost the loss of all things. She was between two opposing forces. Blockaded on the west by the Allied fleets, and cut off from the wheat districts in the east (such as Hauran) by the Turkish armies, Syria suffered from famine and pestilence, horrors which are beyond description."

To help meet these conditions, the mission is carrying on a number of relief activities. Road making and repairing is being carried on in order to provide a means by which able-bodied laborers can support their families, while at the same time contributing to the permanent welfare of the country. Wool spinning and carpet manufacturing are used to furnish employment for girls and women. There is a clinic for medical relief work.

Clothing is being distributed; 8,350 garments having thus far been given out. In this connection, Daniel Oliver writes:

"The second-hand clothing from America has been

most useful, and it is difficult to find words to adequately express the thanks of the recipients. We only wish the generous donors could have seen something of the joy in the faces of those who received garments, and heard their expressions of gratitude."

The other important activity of the mission centers around the orphanage, in which 100 boys and girls are being supported and trained. That these children are like all others and love a good time, may be judged from this passage from one of Emily Oliver's letters:

"Our children have had two great treats this year; first they were all invited out to dinner by a young Syrian who came home from Spokane to visit his old father. Generally when the young men come back from America they make a feast for the heads of the different families in the village and have a great time of rejoicing, but this young man thought he would rather do something for those who had no friends or relatives. He took no end of trouble to give our children a good time, and prepared enough food for dinner to last for their supper, too. I wish your children could have seen them dressed so nicely in their new clothes and with such happy bright faces—they would have been so glad to realize how much they had been able to do for the comfort and happiness of these orphan boys and girls.

"Their second treat was an invitation for the older boys and girls to go over to Brummana to play soccer and basket-ball games with the teams of our schools there. It was quite an undertaking, as they had to walk both ways over a rough mountain road which zigzags down to the bottom of a deep valley 1,000 feet below Ras and up again the other side as Brummana is on another ridge of the Lebanon opposite to Ras. The hot weather has already begun with us, so the children started with their caretakers before six o'clock and took between three and four hours on the road so as not to get overheated and tired. They had a glorious time there, and though they were beaten in both games and had the long walk home at the end of a tiring day, they arrived in high spirits and eager to tell us of all they had seen and done."

The support of each of these children costs $150 a year. The mission is seeking to have individuals or organizations in other countries "adopt" them, by assuming the responsibility for their support. The First-day School in Wilmington, Del., recently adopted a child in this way. Daniel Oliver writes in regard to this adoption: "I am allocating to the First-day School a young boy, Saamey Aly, a Druse boy. He has not a friend in the world. His father died somewhere in South America during the war, and his mother went to the Hauran to beg and died there of typhus, and so we picked up the wandering waif and took him in, a living skeleton. To-day he is a fine healthy boy. The picture which was taken a year ago does not do him justice at all to-day. He has grown and developed, and is quite different looking from his picture of a year ago."

At the time of the writing of these letters, seventy of the children were still unadopted. "You can understand the heavy responsibility that we carry in having all these orphans on our hands for years to come," says one letter, "and what a help it is when any one comes forward and undertakes definitely to support one of them."

Another letter closes with the appeal: "There are daily opportunities in these different lines of work to convey the message of love, good will, and sympathy which we feel for the people of Syria, and we try to make use of these opportunities. We need your help, and you can help us by:

1. Supporting an orphan boy or girl.
2. Subscribing towards providing work for the widows and old women, or for the girls in learning to make Turkish rugs.
3. Sending clothes *in good condition.*

"Contributions, the smallest, will be gratefully received, and acknowledged by Charles F. Jenkins, Treasurer, Friends' Service Committee, 20 South Twelfth Street, Philadelphia, Pa. All contributions should be allocated, 'Relief Ras-el-Metn, Syria.'"

Greater Armaments: For Defense or Profit?

The burden of armaments grows no less. The Senate has voted the navy $494,000,000 for the next fiscal year, and should the amount be decreased in conference to the $393,000,000 of the House there would still be no sign of that economy of which the country has heard so much. Indeed one may look for it in vain in the appropriations being voted by the Sixty-seventh Congress. We have been told we are not preparing to fight any other country; that armaments are built only for self-defense. Yet we know that in the present condition of the world's finances there is no danger of any other country attacking us for many a year to come.

The taxpayer is asking, therefore, why it is necessary to make this burden of armaments so great. Since there is an admitted need for economy why is not this the time to practice it? Is there somewhere a lack of sincerity in the pacific protestations of our legislators?

Perhaps the *Japan Chronicle* is right "It is the big nations," to quote from a recent article on defense in that organ, "which always are in a state of nervous trepidation, and who see an enemy lurking behind every bush. Why do countries like Holland, Norway, Sweden, Denmark, and Switzerland, feel peacefully secure while, to judge from the newspapers, people in heavily armed countries like France, England, the United States and Japan cannot sleep at nights because of the perils they visualize all round them? . . .

"The only explanation that seems to fit the case is one that runs counter to all the assurances of armament-makers and armament-defenders. Conscience, we are told, doth make cowards of us all. Can it be possible that all this talk of self-defense, of preparation against impending attack, of the necessity of being thrice-armed not in the justice of our cause but in good, solid weapons of steel, is a mere *camouflage?* Is it in reality the insignia of the predatory State, based on the good old rule, the simple plan, that they should take who have the power, and they should keep who can? We are afraid there is a good deal to be said for this explanation."

When the humble citizen in the United States sees promises of economy followed by appropriations of millions for greater and greater armaments for "self-defense" he has to admit that in our own case the explanation has a good many facts to back it up.

BULLETIN OF THE AMERICAN UNION AGAINST MILITARISM.

A Book of Life

Maeterlinck says somewhere, "When the soul of one, as it were, strikes the note of the ideal, all souls attuned thrill with an echoing harmony." And someone else has said: "The gospel of 'wireless' (for the laws of that wonderful mechanism are indeed a gospel in their implications) symbolize for us the way of the spirit wonted to noble faiths and sensitive to all fine, far visions, focussing, revealing, the word of the Divine."

It is a distinctive feature of the outlook on life which Jesus gave the world that hope is accounted a virtue. In all other religions, of whatever age, it is regarded rather as a fault, or at best a foible. Jesus alone envisioned this, among the deepest impulses of the heart of man, as of redemptive, constructive worth, of the nature of the spirit of prophecy—pioneer of the 'promised lands' of the soul. When students of humanity and the human drama so rapidly unfolding today for those who "have eyes to see," find in "the laboratory of the soul of man" practical, indubitable corroboration of the message, the revelation, of the world's greatest seers who "walked by faith," it cannot but hearten the courage of us all for our on-going.

This is what Professor Cory has done in his latest book, "Intellectuals and the Wage-workers." (Published by The Sunwise Turn, West 44th St., New York City.) The title may seem unwieldy on first hearing. "Theorizers and the man with a hoe," someone has coined a cruder version of it, which, however, indicates the scope of the author's method.

From one point of view the book is an illuminating synthesis of the thought and research of the best pioneer-minds of today. But it is much more than that—a vividly original, deeply spiritual interpretation of the mental and emotional conflicts and growth, the materialistic and idealistic currents, in contemporary life. It traces the increasing clarity and breadth of the concept of "freedom," the deathless urge toward "liberty," and gives an analytical study of the mirage of literal "equality" and the deeper meaning of the impulse that so often bears that name; of the roots of religion—that "homing instinct of the soul"; of the spiritual value of a thorough and critical habit of mind (amiable sentiments and primitive prejudices alike vicious); of the "battle-wrought brotherhood" of mankind, "durable as fine-tempered steel," even now forging in the purgatorial fires we call the "class-struggle." The book is so packed with "seed-thoughts," "matrix-ideas," that it is not easy to give any just review of it in so limited a space. But it is hoped that even this meagre outline may at least suggest the practical value of its study.

Perhaps one of its most significant references is to the conclusion toward which a majority of our forward-looking authorities on psychology are tending today—that the "desire to love" is the most salient feature of the original nature of man—"love" in the essential sense of constructive interaction with all humanity, a sharing, giving, interpenetrating, identifying-with. This conclusion—that love is the most deeply ingrained of all human impulses, the primal human factor, literally the most *natural* thing in the world—is no hasty generalization, but the result of long and cautious, thorough and courageous research.

And it is encouraging indeed to be confronted with organic proof, so to speak, that original righteousness belongs where we have been making legends about original sin.

It is a temptation to quote, and yet of the inspiration of so compact a whole, quotations can give but scant idea:

"There is today a wonderful world-wide stirring toward a new orientation and unification of the social sciences . . . we now see religion, philosophy, science . . . not as separate areas but as states of mind which we all share in differing proportions and which a rapidly increasing number of us will share more richly, with more versatility and with better and better balance, no one factor in any life or any class or nation supreme except for a time." "Out of the materialism of the militant workers is rising a fine and deep-rooted idealism. . ." "There have been and there are in increasing numbers proletarian deeds of a humaneness quite new in the world. . . ." "Out of the fierce materialism of even the crudest version of the proletarian revolt there is emerging a new religion . . . a youthfulness of outlook, and a hope that is both honest and spacious . . . a social faith and a religious ardor of concentration. . . ." "Radicals are the only makers of religions . . . the founders of all religions have been and always willbe non-conformists, in the very nature of things. . . ." "The passionate sincerity and readiness for fundamental reconstruction with which proletarianism faces this great problem on which the religion of today must focus, the problem of the relations of man to man, the deepest mystery of our age. . . ." "Religion . . . beckons on the true adventurer to new frontiers, new unknowns to experiment with . . . today that frontier is the mystery of man's social relations and the hope that urges us is the democratic hope of the farthest vision of Christ himself. . . ."

"The basis of the whole labor-movement is deeply religious, often vague but always vivid, thrilling at the thought of 'solidarity' as Christians once thrilled with the vision of brotherhood. . . ."'"Every day brings from the ranks of the 'intellectuals' men and women who gladly surrender all 'private' ambitions to give all their energy and life to the great reconstruction movement . . . the criteria for these are: are they willing to renounce all crudely individualistic dreams of fame as picturesque martyrs, leaders of triumphal processions, . . . do they confidently expect to learn as much as they teach as co-workers with the 'workers'?" . . . "As in every revolution, the most unselfish and courageous are irresistibly attracted, together with the self-seeking and the lawless. . . . Garibaldi's famous 'Thousand' is an historic example of these invariable extremes. . . ." "Some new phase of materialism is forever arising to purge some shallow and sentimental 'idealism,' to be itself in turn destroyed to make room for some trenchant sincerity. . . ."

"The proletarian movement is becoming more and more scientific—an enormous panoramic experiment, changing under our very eyes from the old wasteful trial-and-error methods, hit-or-miss, for extraordinarily comprehensive, epical, self-conscious methods; as a matter of fact, the proletarian movement is becoming more competent than any other social current today to nourish whatever values will stand the test of reason and of freedom, and to beget in addition new and congruous values of unimaginable grandeur . . an essentially religious movement nurturing truly spiritual values, old, new and unborn, with a more vivid

hope than do any such institutions as church and college today, which have so long been accredited as custodians of things spiritual." . . . "The proletariat is more accurately defined as that class of workers, either mental or manual, who have become earnestly self-conscious and sustainedly active in the fulfilment of a purpose, of a fundamental and human-wide reconstruction movement, to create a society without fortuitous classes and therefore more rationally sensitive than any preceding society to relative values, their variations in degree and kind, and society's vital need of their full recognition."

"The individual worker is, economically, more completely a slave today than ever before in the history of the world because the demand for human labor is increasingly merely as *attendants on machines*. . . . Until now, this increasing perfection of machinery in industry has been a chief factor in world-exploitation; henceforth it must be made a chief basis of world-unity, in the establishment of a social order in which machinery will be the only slave the world will know, and the 'master-class' will include the whole world—every man will be master of his own soul."

E. H.

Why Children Should be Kind to Animals

Here are some of the reasons why we should do all we possibly can to protect animals:

1. They are, humanly speaking, dumb and defenseless.

2. They are especially liable to cruel treatment.

3. They are the victims of science, sport, fashion, ignorance and prejudice.

4. There is so much suffering in this world that we ought to do everything we can to lessen, and not to increase it.

5. It is cowardly and contemptible to cause a living, sentient creature unnecessary, or avoidable, suffering.

6. The animals do so much for us in so many ways, ministering to our needs, that they earn exemption for their various races from cruelty, suffering and ill-treatment.

7. Selfish and callous disregard of their rights can only react disastrously upon the moral nature of the human family, and make other similar evils appear excusable. It is a short step from cruelty to animals to cruelty to human beings. The parents who train their children to be kind, considerate and thoughtful for the animals, are laying up treasures which they themselves will reap when those children are grown up.

8. As Jeremy Bentham, the great jurist, wrote of the claims of animals: "The question is not—'Can they reason,' nor 'can they talk,' but *'Can they suffer?'*"—*Animals' Guardian, London.*

—*Western Humane Press Committee.*

I FEAR no more. The clouded face
Of nature smiles; through all her things
Of time and space and sense I trace
The moving of the spirit's wings,
And hear the song of hope she sings.

—*From Whittier's "Revelation."*

Red Cross Joins Friends in Great Drive for Clothes

Increasing knowledge of the appalling dearth of clothing throughout Central and Eastern Europe, as the appeals come from relief workers of all organizations that are active in the countries involved, has led the American Friends' Service Committee to unite with the American Red Cross in a thoroughgoing nation-wide summer campaign. Rates of exchange that make the prices of articles of clothing from 35 to 250 times what they were before the war, render purchase impossible. Babies in hospitals have to be wrapped in newspapers; tens of thousands of children have only one garment and no shoes nor stockings; many have to stay in bed in cold weather for lack of clothes; and mothers have sold their last skirt for food for their little ones and wrapped themselves in an old shawl. For five years the scarcity has been growing in acuteness, and will reach its climax next winter.

As was stated in our earlier appeal, new and second-hand clothes are wanted. Sewing-circles should be revived and new ones instituted. Of knitted goods, stockings come first in importance, and sweaters a close second. For second-hand clothing, strong, sensible suits in good condition, stockings and underwear for children and for men and women, and large quantities of baby clothes are needed. Every garment must be worth paying freight on to Europe. Sensible shoes in good repair, especially in large sizes, are needed as much as clothes; they should have broad toes and low heels, and must be tied together in pairs or they become practically useless.

Cloth, yarn and sewing materials, even to needles and thread, can also be used in enormous quantities, permitting the women of Europe to supplement your efforts with their own. Money for the purchase of cloth to be manufactured into garments in Europe, and for the payment of freight charges, is equally necessary.

Local drives for the collection of such articles as people with common sense will know to be of service, should be instituted in every city and hamlet of our land. Thorough sorting of the goods that are collected will be necessary. We repeat, every garment must be worth paying freight on to Europe. Speaking generally, articles of luxury should not be sent abroad. Soiled clothing must be washed before shipment, and shoes made ready to wear. In the recent campaign in Minneapolis the shoe-repairing firms and the laundries took care of this part of the program as their contribution for the children abroad.

Local organizations are being asked to pay freight charges to the coast. The main shipping center will be the great Red Cross Warehouse at the Bush Terminal in Brooklyn, N. Y. Local Red Cross workers everywhere will have the necessary shipping directions. Goods will also be received at the warehouse of the American Friends' Service Committee, Fifteenth and Cherry Streets, Philadelphia, Pa. Careful lists of the contents of every box and bale should accompany shipments, and articles of the same kind should, if possible, be packed together. The two organizations work in co-operation abroad and they prefer that the allotment of goods be left to them to be determined by the relative needs of the countries where they are engaged. If donors prefer to send their bales and boxes to particular countries, however, they may so indicate, with the assurance that their wishes will be followed as scrupulously as possible.

Collections should be made without delay, since a large proportion of the goods should reach Europe by September, if the greatest good is to be done with them. There are literally millions of people who are dependent upon the success of this drive for protection from next winter's cold.

After Emergency Relief, What?

The long-expected end to the relief work that we are carrying on in Central and Eastern Europe will come sometime. The emergency that took us across the seas and has kept us there will pass. Great, almost crushing, poverty will not cease, but the task of coping with it will ultimately be shifted to the nations concerned, which are now struggling towards self-support.

When we cease giving physical relief, shall we cut off spiritual relief also? Shall interest and friendship cease? Shall the strong spiritual ties that have been formed during the Quaker "Speisung" between Germany in particular and ourselves be severed when the "Speisung" stops?

This problem has been considered recently in England at a joint conference between members of the Friends' Relief Committe and members of the Council for International Service, several representatives of our American child-feeding group being present. After William Eves had explained the situation that requires the continuance of material relief until the summer of 1922, Carl Heath reported on an extended tour that he made recently through Germany and Austria to sound the feeling with regard to the continuance, after 1922, of spiritual co-operation.

He had heard everywhere a powerful call for such help. Many thoughtful Germans regarded the Friends not as a separate sect but as a movement. Dr. Otto, of Marburg, looked upon them as a "religious order," whose function it is to deepen the world's spiritual life, not by withdrawing men and women from the churches of their childhood, but by revivifying them within those churches.

Friends' centers that shall serve the cities and countries where they are located both with constructive material succor and with spiritual life and force, constituting links in the international chain of good will, should, in Carl Heath's opinion, be established at strategic points in Europe. Thus will be continued and strengthened the spiritual unity which God has created between the Friends and the peoples whom they have been privileged to serve. The material succor that may prove to be the best accompaniment of spiritual ministry is, it has been suggested, child welfare work.

Life's Meaning

Twittering birds in the morning's glow,
Sunrise flooding the world below,
Homely duties in house and lot,
And of the lowliest—none forgot.

Resting awhile in the noon-day heat,
Watching the shadows play over the wheat,
Taking God's blessings in grateful hand,
Holding the hours at his command.

Watching the sunset all gold in the West,
Surely the calm of the evening is best—
One bright star o'er the hilltop gleams,
Pointing a promise of realized dreams.

All this, and more, life means to me!
A long summer day—bright, happy and free—
Tired eyelids closing in peaceful goodnight,
Child-like faith in the dear Father's sight.

BERTHA L. L. DARLINGTON.

Brief Items of Interest

The chief of the Bureau of Fire Protection has issued a statement urging for a "safe and sane" celebration of the Fourth of July. "Noise is not patriotism," says the statement. "The firecracker is a national nuisance and its use should be avoided in the interest of safety. Avoid calamity by a safe and sane celebration on the coming Independence Day."

Hubert Peet, of the English Friends' Central Literature Council, writes that the book most in demand at London Yearly Meeting was *The Children's Story Garden*, issued some time since by a committee of Philadelphia Friends. Owing to copyright difficulties, the book had not previously been on sale in England. Hubert Peet adds that a series of short biographies, known as *Paths of Peace*, published by the Oxford University Press, contains stories of somewhat the same nature and has met with much popularity in England.

A committee of the Interchurch World Movement recently completed a "rural survey" of Salem County, New Jersey. The report of this survey says:

"The problems of neglect, related not so much to geographical areas as to ages, classes, and conditions, which call not for more churches but a modified and enlarged type of service by the churches already existing. . . . It was recognized that . . . more social and recreational facilities should be furnished; that the Sunday schools should be used in a larger way, both in religious education and for social ministry; and that there should be co-operation in ministering to groups of the Negro and other races, and in holding a service at the jail, the road camp, the hospital and similar institutions." To meet these needs, it is expected to institute a co-operative movement among the churches of the district.

Probably few Friends in America realize the extent of the foreign missionary labor which English Friends are carrying on under their Friends' Foreign Mission Association. The number of missionaries working under the direction of this organization is, according to countries, India, 25; China, 30; Madagascar, 23; Syria, 16; Ceylon, 5; Pemba, 8; making a total of 107 foreign workers. The expenses of the association for the year 1920 were more than £23,340.

The National Association for the Advancement of Colored People, 70 Fifth Avenue, New York City, announces that its twelfth annual conference will be held in Detroit from June 26th to July 1st, and will be devoted to a discussion of the future of the American Negro. A thousand colored and white people from all parts of the United States are expected to attend. Among the subjects to be discussed are "Negro Labor's Part in America's Industrial Future," also "Lynching and Peonage."

In his message to Congress on April 12th, President Harding said, "Congress ought to wipe the stain of barbaric lynching from the banners of a free and orderly representative democracy." He suggested the formation of a national inter-racial commission to study and report on the entire subject.

The Los Angeles Times gives some interesting statistics on the "silver cost of the war." If the cost of the war were taken in silver dollars and rolled into rails, it would be sufficient to build a silver railroad twice around the earth at the equator. If the amount were divided equally among the entire population of the earth it would give each man, woman and child one hundred and seventy silver dollars.

"The ceremony of the unveiling of the bust of George

Washington in the crypt of St. Paul's Cathedral, London, on May 30, 1921," writes Hubert Peet, "was a token of Anglo-American friendship that any Englishman would be glad to take part in.

"Shall any of us live to see the unveiling of a bust of some eminent Irishman in St. Paul's and hear him described and eulogized as a champion of freedom though born a British subject and deemed in his own day a rebel? The new world for which we all pray both in England and America will be nearer when such a memorial stands next to the finely wrought bronze head of Washington in the crypt of St. Paul's."

The June Conference of the Intercollegiate Socialist Society, which is in progress this week at The Inn-In-The Hills, Highland, N. Y., is one encouraging evidence of the increasing thought which American university and college students are giving to questions of national and international welfare. The university students of Europe have always been one of the leading forces in all liberal social movements. In the past, our college students have taken little part in the intellectual development of this country. It is hopeful to find the undergraduates beginning to assume their just responsibility for thoughtful leadership in advanced social programs.

Chicago has an interdenominational "Night Church," which last year, through meetings and the distribution of tracts and Scriptures, reached people speaking forty different languages.

PUBLICATIONS OF INTEREST TO FRIENDS

CATASTROPHE AND SOCIAL CHANGE, by Samuel Henry Prince. Columbia University Studies in Political Science. Vol. 94, No. 1. (Longmans, Green & Co.) $1.50.

This is a study of Halifax following the great explosion of 1917. Two views of history are here contrasted—the evolutionary and the catastrophic. The Biblical student will recognize at once the distinction as identical with that between the prophetic and the apocalyptic conceptions which appear when the older prophets are compared with Daniel and the Revelation. The extreme of apocalypticism appears to-day in pre-millenialism, which people of scientific mind have long since abandoned.

But it is well known that in the mental development of the individual there are not only gradual, continuous processes, but sudden mutations, so to speak, which condition some of the most important changes in human experience. Mr. Prince has challenged sociologists to recognize the possibility of similar efforts in social development.

In the case of Halifax the disaster ushered in a remarkable era of progress. But it is quite as possible the author points out as in the case of Galveston, for a great calamity to result in continued retrogression.

AN APPEAL TO THE PEOPLE OF THE CHRISTIAN CHURCH. An eighteen-page pamphlet prepared by C. J. Cadoux, of Mansfield College, Oxford, England, and issued by the Fellowship of Reconciliation, 108 Lexington Avenue, New York City. A brief survey of the relation of war to Christianity. "Of the many Christian people who felt quite convinced as to their personal duty in supporting the Allies in the recent war," says the author in his introduction, "there were probably few who did not take that position with great reluctance and without exactly knowing how it was to be harmonized with the religion they professed. The sacrifice of purely personal scruples and of complete intellectual consistency seemed to present itself as part of the great sacrifice for which the hour called. Now that the pressure of those four dreadful years has been relaxed, it is inevitable that the problem of the relation of Christianity to war should re-assert itself. . . ." The remainder of the pamphlet is devoted to a consideration of this problem.

THE LONG PILGRIMAGE: The 1921 Swarthmore Lecture, by T. Edmund Harvey. This year's Swarthmore Lecture, of which notice appeared some time since in the INTELLIGENCER, is now available in pamphlet form, and may be ordered through Friends' bookshops. Those who have had the privilege of personal contact with Edmund Harvey will look forward to reading his Swarthmore Lecture in full.

WHAT OTHERS SAY EACH PASSING DAY. Helpful Messages from Leading Living Americans; prepared by Francis Harvey Green. West Chester, Pa.: Horace F. Temple, printer, 1920. Three hundred and sixty-five short passages selected by Dr. Green to daily satisfy the longing expressed by Herder, "Refresh me with a great thought." An attractive pocket-sized volume.

A CRY OUT OF THE DARK. Three One-Act Pacifist Plays, by Henry Baily Stevens. Published by the Four Seas Company, Boston, 1919. These plays are recommended by John Haynes Holmes as not only constituting effective propaganda literature, but as being of inherent value and beauty. Friends' players should find them inviting.

CURRENT NEWS

GEORGE SCHOOL COMMENCEMENT.

The consensus of opinion of all who attended the Commencement exercises at George School, on Sixth month 16th, was that they were the best ever held there. The festivities began on the 15th with the annual Ivy planting by the class of 1921, the main features of which are the Ivy oration, this year delivered by Heman L. Chase, the reciting of the Ivy poem by Esther L. Lamborn, and the handing over of the spade used in this ceremony by Raymond M. Thomas, class president, to Paul Entriken, president of the class of 1922.

The Class Day exercises took place at eight o'clock. The members of the class were seated at a table on the platform as if for a banquet, with the class president as toastmaster, at his left, Miss Ross, the class sponsor. The toast-master acquitted himself well, appropriately introducing the different numbers of the program. The Class History was read by Claudine G. Kraenzlein. Class presentations were made by Mary Emma Book and Harman A. Yerkes, with the usual joy of the members of the class in each other's embarassment. The Class Will was read by Samuel R. Eves. It was drawn up in the most approved legal form, and turned over to the class of 1922 all sorts of interesting legacies. Katherine Cornell, the Class Prophet, showed by lantern slides how each member looked as a baby, how they look at the present time, and then gave a word picture of what they will be some years hence. During the evening musical selections were rendered by Samuel R. Eves at the piano, Marjorie Lawrence on the violin, and Edith Hammond gave a vocal solo, accompanied by Laura Reid and Marjorie Lawrence, who played a violin obligato. The audience joined in the closing song, "The Alma Mater."

On Fifth-day the Commencement exercises were impressively opened by members of the Junior class entering first, carrying ropes of ivy, between which the Seniors ascended to the platform. After a selection from the Bible was read by Mr. Walton, he introduced William L. Noe, Jr., who gave an essay on "The Call to American Youth." He was followed by Bertha D. White, who gave an oration on "The Trail." Both of these productions were admirably given,and showed a depth of thought and height of ideals that, according to the closing remarks of Mr. Walton, must be typical of the class as a whole. The address to the graduates was given by Dr. Paul M. Pearson. It was enjoyed by all, and contained much good advice to the graduates.

The following are the members of the class of 1921:

Conrad Acton, Charles M. Ambler, Mary Emma Book, Helen Broomell, Heman L. Chase, Theresa E. Cooper, Barbara Conrow, Katherine Cornell, Samuel R. Eves, Mary E. Grevemeyer, Helen V. Griffiths, Charles William Haines, Edith Hammond, Jeannette J. Heppe, Lydia T. Hicks, Claudine G. Kraenzlein, Esther E. Lamborn, Marjorie Lawrence, Emily P. Leedom, Katharine Lewis, Martha S. McLean, Esther A. Michener, William L. Noe, Jr., Norman L. Pancoast, Kathryn Regnier, Laura L. Reid, Alice M. Rogers, Frances Saurman, Wilson Stabler, Harold B. Taylor, Raymond M. Thomas, Donald C. Tyson, Bertha D. White, Margaret S. Wright, Harman A. Yerkes.

The annual Alumni banquet was held in the evening, during the course of which an urgent plea was made for all to work to complete the sum of $500,000 needed for endowment for properly carrying on the work of the school. $160,000 has been subscribed to date. The fact that out of the thirty-five members of the present class, more than two-thirds expect to go to college, is a high tribute to the work of the school, and the Society as a whole will benefit. The members should, therefore, seriously set about adequately supporting the school, and be ready with the largest possible pledges when the campaign is resumed in the Fall.

SWARTHMORE COLLEGE COMMENCEMENT.

The biggest Alumni Day in the history of the college was celebrated on Sixth month 11th, when approximately one thousand alumni returned to Swarthmore to do honor to their retiring President, Joseph Swain, and to welcome the new head, President Frank Aydelotte. Some twenty states were represented in this largest gathering of alumni known at Swarthmore, the graduates returning from as far south as Florida and from the west as far as Colorado.

The exercises of the forty-ninth Commencement at Swarthmore were truly an inspiring event. One of the big features of the morning's exercises was the awarding of the degree of Doctor of Laws to President Swain and to Morris L. Clothier, '90. President Wilson M. Powell, of the Board of Managers, presented President Swain for the honor, while Governor William C. Sproul, '91, made the presentation address for the honoring of Morris Clothier.

The principal address of the morning was delivered by Thomas Mott Osborne, Commander of the Naval Prison at Portsmouth, N. H., and famed for his splendid work in prison reform. The subject of his speech was "American Ideals."

President Swain made an impressive speech in which he set forth "Swarthmore Ideals," reviewing the ideals of the founders of the college and expressing what he hoped for Swarthmore in the future which lies ahead of her. "Mind the Light," the college motto, was the guiding principle which he declared everyone must follow.

Among the announcements, the one which filled Swarthmoreans with the greatest joy, was that concerning the Jubilee Endowment Campaign. President Swain announced that the Jubilee Million had not only been raised, but was oversubscribed to the extent of $100,000.

There was also a marked increase in the number of graduates. One hundred and seven students completed their Swarthmore course and were presented with diplomas. The largest previous number of graduates was ninety-one, in the class of 1917.

The final address of the morning was the "Farewell Remark," by President Swain.

Perhaps the sweetest memory of the Commencement Season will be the simple service at which Swarthmore women dedicated a gift of love and appreciation to Dean Emeritus Elizabeth Powell Bond. The gift itself is called "The Elizabeth Powell Bond Guest Room." For twenty years Dean Bond has helped Swarthmore girls to set for themselves an ideal of a womanhood of service and true worth. It is a token of what she meant to them that they have given to their Alma Mater the "Elizabeth Powell Bond Guest Room."—*The Phœnix.*

FRIENDS' CENTRAL SCHOOL COMMENCEMENT.

Thirty-three students of the Friends' Central School, at Fifteenth and Race Streets, Philadelphia, received diplomas. The address was delivered by the Rev. Richard W. Hogue, executive secretary of the League for Industrial Democracy. Essays were read by Emma K. Boehmer, Margaret V. Pusey and Charles B. Howland.

The Annie Shoemaker scholarship, covering all expenses for one year at Swarthmore College, went to Margaret V. Pusey, and the Rensselaer Polytechnic Institute alumni gold medal for the best scholarship in mathematics and science went to William K. Koelle, Jr.

The following were among the list of graduates: Josephine P. Coale, Francis M. James, Jr., Alfred T. King, May E. Parry, Margaret V. Pusey, William C. Rowland, Jr., and Helen G. Yarnall.

DISARMAMENT MEETING AT FLUSHING, N. Y.

One very encouraging feature of the movement for disarmament is the interest of the League of Women Voters. This is one of the strongest organizations of women, being built up on the old suffrage organization.

A very successful meeting in the interest of disarmament was held by the Queens County League of Women Voters in the Friends' Meeting-house in Flushing, on June 15th. The Friends were glad to give the use of their house for this purpose and to co-operate to make the meeting a success.

Mrs. Alexander Trowbridge opened the meeting, and Miss Mary Garrett Hay urged women to raise the standards in politics and impress their ideals on national affairs. Congressman Frederick Hicks spoke of the enormous drain of armaments, but felt confident that an International Conference on Disarmament will be held. Dr. Lynch, of the Church Peace Union, rose far above the usual mercenary arguments used in behalf of disarmament. He said that in the six months which he had spent in Europe, he had found three things uppermost in the minds of the best people of all countries: First, we can never have a stable world till we rid the people's minds of an aggressive nationalism and old-fashioned ideas of patriotism. Second, the people in their great suffering and disillusionment realize that great preparedness did not prevent the last war, and it is criminal to continue it. Third, we cannot have a double standard of ethics for the individual and the nation. Duelling is a thing of the past in civilized countries, and as individuals must settle their differences in court, so should nations.

A Friend expressed the hope that women will work to secure all that is possible now, with complete disarmament of our own and all other nations, as the ultimate goal, saying that "limiting" our armament by lopping off a few battleships will not secure peace. Hague Conventions and Courts of Arbitration will not function so long as nations have a club to which to fly in the heat of passion.

MABEL P. FOULK.

ALEXANDRIA MEETING.

At the Monthly Meeting of Friends of Alexandria, A. Mitchell Palmer very forcibly presented some facts and figures, showing the alarming tendency of the present day to increase our armaments.

He compared the five million dollars spent in equipment and endowment of Swarthmore College, since its inception sixty years ago, with the recent appropriation by Congress of forty million dollars for one battleship. A plea from the Monthly Meeting for the calling of a conference to consider disarmament was made in a letter which was sent to each of our 96 Senators and 435 members of the House of Representatives.

An unusual number of activities claimed our attention

through the winter months. Elbert Russell gave his course of six lectures on the "Social Teachings of Jesus." These were held jointly with the Irving Street Friends. Suppers also, at each Meeting-house, served to bring the two bodies into closer touch, and were most enjoyable and valuable.

Quite a number of visiting ministers have been with us. We feel that our regular attendance has increased, and our meetings are full of interest.

There have been a number of First-day evening suppers, followed by meetings on various subjects. One on "Prison Reform" was of especial merit, for we were favored to have Judge Katherine Sellers, of the Juvenile Court, and Oliver Hoyem, of the National Prison Labor Reform Bureau, to address us. Three special meetings for the study of the Discipline were held.

Our First-day school has closed for the summer. Our attendance this year has been increased over former years, and the interest maintained throughout the season. We feel privileged to have as regular attenders the seven Russian children adopted by Admiral McCully.

The Sewing Circle met every two weeks during the autumn and winter and quite a large number of garments were made for the reconstruction work, as well as for the "Bruen Home" and the "Visiting Nurses' Association," both local charities.

Our Monthly Meeting has given the Playground Association of Alexandria permission to use our burial ground at that place as a playground for small children. No interments have been made there for over thirty years, and descendants of those buried there have consented to this arrangement. The few stones that are there are to be carefully guarded, the undergrowth cleared away and the yard put and kept in good condition, thus serving the dual purpose of keeping the ground neat and being of value to the community.

Our Monthly Meeting has subscribed for a three-months' trial of the FRIENDS' INTELLIGENCER for all of our members who did not already take the paper. We have also put a regular subscription in the public library here.

EDITH E. MULFORD.

SALEM QUARTERLY MEETING.

Salem Quarterly Meeting was unusually interesting this time. A large group gathered in the Meeting-house at Salem, N. J., on Sixth month 9, 1921, some an hour early on account of the double time. Most came by automobile.

The vocal expression of the Meeting which was plentiful, centered about spiritual growth, bringing out Wordsworth's line, "Heaven lies about us in our infancy." Why are our spirits not keener today than when ideals were new to us?

In the business meeting Rachel Davis DuBois brought out a concern that we should aid in the nation-wide move for reduction of armament by writing individual letters to our representatives. The Meeting passed resolutions on the subject to be sent to various leaders in Washington.

In the afternoon Frederick Libby gave a stirring talk on disarmament as a war preventative. He said he felt that within the next ten years we could make war impossible if we worked hard enough at it, but that after that it would be almost impossible to move public opinion until after another war. He impressively put much of the responsibility on the shoulders of Friends.

MILLVILLE HALF-YEARLY MEETING.

Friends around Millville filled the Meeting-house several times during the week-end of the 4th and 5th. Isaac Wilson's reputation extends far and wide and folks travel many miles to hear him when he comes to Millville, his mother's birthplace. Seventh-day evening ushered in the series of meetings with a picnic supper on the lawn, after which Rachel Davis DuBois, of Philadelphia, gave a talk on "Friendly Responsibilities Today." One of the points brought out was our part in the race problem and our direct and immediate responsibilities for Schofield School as one of the ways out.

After the large Meeting First-day morning, Friends motored over to Catawissa in the afternoon, where an appointed meeting was held in the shadow of the ancient log cabin Meeting-house. Emily Walters still has the concern of her life to keep it going, although she is the only Friend in town. Isaac Wilson and Rachel Davis DuBois spoke to the large gathering of Friends and their friends.

After motoring back to Millville and having supper, Friends gathered for a First-day evening Meeting, which, with the hour of devotion and business meeting Second-day morning, brought to an end the "feast of reason and flow of soul." The fellowship with God and with each other on such occasions bind us together with "hooks of steel."

A PAGEANT OF FRIENDLY HISTORY.

Under the caption, "Children of Light," a pageant was given last week at the Friends' Home, Germantown. Friends of today from far and near witnessed the historical pageant.

The quaint costumes of many long-gone ancestors saw the light on this occasion, and those of a still earlier time were imitated, as well as present knowledge permitted.

The chronicle of events was written by Horace Mather Lippincott, and read by Edwin Johnson, of Germantown, whose head bore a huge old-time beaver, while from his shoulders hung a light linen coat of ye old-time cut. Vesta Haines was the director of ceremonies.

The events chronicled and shown included George Fox's solitary meditations; the grant of land to William Penn from King Charles, resplendent in ermine and velvet; Penns' treaty with the Indians; scenes in slavery days, with many others, ending with reconstruction workers in uniform giving bread to the starving people in Europe.

This was given two weeks ago at the Germantown Young Friends' Association, and was so well received it was repeated as an out-door pageant. There are fully seventy-five characters in the cast, all of whom are members of the association. The setting for the out-door performance was ideal here. It was followed by a picnic supper.

It is suggested this very creditable performance might be put into shape as a guide for others, and we hope it will. We trust many localities may find in this some suggestion to depict early Quaker history in such a graphic manner as will lead those viewing to a better understanding of the days long past.

A. C.

FIRST-DAY SCHOOL WORK IN BALTIMORE.

On Sixth month 9th fifty members of the First-day School of Park Avenue Meeting, Baltimore, went on a picnic down the harbor to Bayview. The party stayed all day and had a most enjoyable time.

On last third and fourth days nine members of the Yeoman and their leader went on a camping expedition. Headquarters was made at the home of William S. Pike, in whose barn the boys slept, and from there trips were made to explore the neighborhood. Baseball and other games were played.

Over one hundred people were in attendance at the closing exercises of the First-day School on the fifth. All classes took part in the exercises and suitable prizes were awarded to those who had held a high rank in attendance. One boy had not missed a First-day for five years, eight had not missed this year, nine had missed only once and nearly thirty more had missed only from two to five times.

Our First-day School took part in the campaign which has been conducted in the city by the Federated Sunday Schools to increase the membership in the city Sunday schools ten thousand. We reached our quota of twenty and at a recent public meeting our representative received a banner for the school.

BLISS FORBUSH.

LaVerne Hill Forbush, of Baltimore, sends the following account of a visit to the meeting held at Oberlin College, Ohio:

"This First-day I had the pleasure of meeting with the group of Young Friends which meets during the school year at Oberlin College. These meetings began three years ago with a regular attendance of two—today there were thirty present. Samuel Carter, of Columbiana, Ohio, who has had a special concern for this group, attended the meeting. The meeting is composed of several residents of the town and students representing several branches, all meeting together in friendliest union."

"Friends who desire a vacation or a new home," writes William C. Allen, "may remember that the beautiful Santa Clara Valley, Calif., has a rare climate where open-air life is possible all the year. In the middle of the valley is San José, a city of about 40,000. There are hotels, homes and occupations for all purposes and interests. Our little meeting at College Park, a suburb of San José, is known round the world as a center where all sorts of Friends worship in the old-fashioned way in harmony and love. We ask Friends who are visiting the Pacific Coast to stop at least a week-end in San José and they will be welcome at our meeting."

Among the graduates of the recent Commencement at Swarthmore College were Arthur T. Lukens, of Plymouth Meeting, and Albert C. Mammel, of North Wales, both members of Gwynedd Monthly Meeting.

BIRTHS.

Evans—At Bustleton, Pa., on Sixth month 14th, to Wayne Standley and Elizabeth Comly Evans, a son, named Rowland Comly Evans.

Michener—On Sixth month 15th, to Maurice H. and Mary Walton Michener, of West Grove, Pa., a son named Milton L. Michener.

Walton—On Sixth month 17th, to Howard K. and Alice L. Walton, a son, named Harold Vincent Walton.

MARRIAGES.

Downing-Jones—At Plymouth Meeting, Pennsylvania, on Fifth month 14th, by Friends' ceremony, George Valentine Downing, of Elsmere, Del., and Dorothea Bean Jones, of Conshohocken, Pa.

Green-Bunting—On Seventh month 11th, at New York City, Charlotte Andrews, daughter of Charles A. and Helen C. Bunting, and Sheldon Ross Green.

DEATHS.

Black—Suddenly, Sixth month 18th, at Roslyn, Pa., Joseph S., son of the late Thomas Newbold Black.

Longshore—At the residence of N. Willard White, Dolington, Pa., on Sixth month 7th, Margaretta B. Longshore, daughter of the late Abdon B. and Permelia Tomlinson Longshore, aged 72 years.

Pancoast—On Sixth month 19th, at her residence, 62 E. Johnson St., Germantown, Philadelphia, Sarah Frances Hurley, widow of David Pancoast, Jr., aged 81.

Pyle—On Sixth month 10th, Rosalba Enochs, wife of Lewis W. Pyle, at her late residence in Charlestown Township, Chester County, Pa., in the 66th year of her age. She leaves to mourn her loss her husband and five children, viz., E. William Pyle, M. Aubrey Pyle, DeWitt C. Pyle, Rosalba Clarkson Pyle and E. Baker Pyle. She was a member of Goshen Preparative Meeting.

Smith—At her home in Overbrook, Pa., Fifth month 18th, Martha Jane Smith, wife of Gideon Smith, aged 81 years. She was a member of Pipe Creek Monthly Meeting, Md. Her remains were buried in Friends' burying ground near Union Bridge, Md.

Williams—Sarah A. Williams, aged 82, a member of Fall Creek Monthly Meeting, at her home in Pendleton, Ind., on Sixth month 8th.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

SIXTH MONTH.

26th—A meeting will be held at the Kakait Meeting-house under the auspices of Cornwall, N. Y., Meeting.

26th—A public meeting will be held in the Court House at Mt. Holly, N. J., at 4 P. M., at which Frederick Libby, J. Lawrence Lippincott and Horace Roberts will tell of the work of the Friends' Service Committee. It is hoped that many Friends will show their interest by attending the meeting.

SEVENTH MONTH.

3d—First-day, 3 P. M. (Daylight saving time)—An appointed meeting for divine worship will be held at Caln Meeting-house, Pa., under care of a Concord Quarterly Meeting Committee. Young people particularly invited. The Meeting-house is within easy walking distance. Caln Meeting-house is near Thorndale Station, P. R. R. Automobiles will meet trolley leaving West Chester at 1.50 P. M. and Coatesville at 1.50 P. M. at Bailey's Road near **Thorndale.**

7th—Philadelphia Quarterly Meeting's Visiting Committee will attend at Germantown Friends' Home, at 7.30 P. M.

26th—Western Quarterly Meeting will be held at London Grove, Pa. (Standard time will be observed.)

28th—Caln Quarterly Meeting will be held at Caln, Pa.

30th—Westbury Quarterly Meeting will be held at Westbury, N. Y.

American Friends' Service Committee

Wilbur K. Thomas, Ex. Sec.

20 S. 12th St. Philadelphia

CHANGES IN PERSONNEL.

Sailed.

Anna Louise Strong, Seattle, Wash., on the S. S. Cedric, June 11th, for Poland.

Lydia S. Perry, Westerly, R. I., on the S. S. Lapland, June 11th, for Germany

Emily C. Poley, Mt. Airy, Pa., on the S. S. Aquitania. She will join the Austrian Unit in September.

Returned.

Hubert T. Richardson, Passaic, N. J., returned from Austria.

CASH CONTRIBUTIONS

WEEK ENDING JUNE 13TH.

Five Years Meeting (For General Funds)	$17.00
Philadelphia Yearly Meeting (4th and Arch Streets)	5,533.58
Other Meetings.	
Westboro Friends' Meeting, Ohio.	8.50
Palo Alto Monthly Meeting	95.00
Other Contributions.	
For General Funds	412.36
For Germany	1,290.00
For Austria	174.00
For Russia	104.00
For Serbia	15.00
For Syria	40.00
For China	67.00
For Clothing Department	171.77
Miscellaneous Refunds and Payments	231.67
	$8,159.88

SHIPMENTS RECEIVED

WEEK ENDING JUNE 11TH.

Conn., Middletown; *Ind.*, Greencastle; *Ill.*, Chicago (3); *Mass.*, Readville, Brookline, Boston; *Md.*, Sandy Spring; *Mo.*, Springfield; *Mich.*, Ann Arbor; *N. J.*, Atlantic City, Jersey City, Wildwood Crest, Paterson, Camden, Trenton; *N. Y.*, Brooklyn, New York City (3), Poughkeepsie; *N. H.*, Durham; *O.*, Cleveland, Dayton; *Pa.*, Chestnut Hill (2); Pocono Manor, Philadelphia (7), Haverford (2), Collegeville, Olney, Bryn Mawr, Jenkintown, Germantown (2); *Wis.*, Appleton; *Wash.*, Seattle; German Relief, Philadelphia, Pa. (2), Pittsburgh, Pa.; Mennonite Relief, Wooster, O.

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HOTELS.

Buck Hill Falls

The most important event of the past week has been the celebration of the Twentieth Anniversary as previously announced.

For once it really seemed good to feel the weight of that many added years in the happiness of the occasion.

At 5.30 the corner stone of the new Anniversary Gateway was placed at the junction of the Rock Oak and Cresco Roads, with Dr. Wm. Speakman in the title role.

The supper brought forty-three invited guests to the Inn. These included Directors, Employees, Officials and Guests of the first season.

Three of the happiest faces were those who had almost or quite reached the four-score years, namely Mary Anna Jenkins, Rachel Hillborn and Rachel B. Sheppard.

At 8.30 the program continued in the East Room with reminiscences and pictures of early days by Charles F. Jenkins; a poem by Emma Speakman Webster and the presentation of Twenty dollar gold pieces to the eight faithful artisans of the Company, and Florence Jenkins as Postmistress.

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A FRENCH QUAKER (LADY) wishes position for summer. Paradon, Post-office, Peekskill, N. Y.

WANTED — A TEACHER FOR French several hours a day, two days of the week at Plymouth Friends' School. Address A. Conrad Jones, Conshohocken, Pa.

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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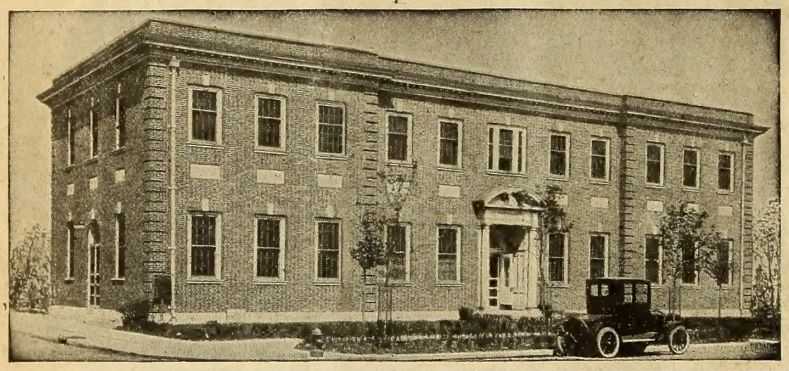
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ESTABLISHED 1844 PHILADELPHIA, SEVENTH MONTH 2, 1921 VOLUME 78 NUMBER 27

Our Opportunity In a World Ripe for Disarmament

BY FREDERICK J. LIBBY

The following article is the first of a series to be published in the INTELLIGENCER, *on the present-day opportunities of the Society of Friends. Frederick J. Libby was formerly International Commissioner, and is at present Publicity Secretary, of the American Friends' Service Committee.*

The great majority of the people of the United States are indicating, in no uncertain terms, their will for progressive disarmament, provided the policy is adopted in conjunction with other leading powers. They want peace with security. The security will depend upon the simultaneous action in the same direction of all the great nations of the world.

The crushing burden of the debt that was incurred during the last war is proving a convincing argument to large classes of citizens whom moral considerations have hitherto left cold. The terrors of the next war, as foretold by military men like General Tasker H. Bliss, and by war correspondents like Will Irwin, in his recent book on that subject, constitute a sufficient reason in themselves for not permitting that war to come. Ruthless and brutal to a degree that would make the last war seem human, the next war would be a life and death grapple of the nations of the world with victory as the only objective, and universal woe the only possible outcome.

While the economic motive, coupled with a well-grounded dread of letting the devil loose in the earth again, is uppermost in people's minds at the moment, it would be shallow to fail to realize that there is an undercurrent of spiritual idealism active in the movement. Men talk economy, when they are ashamed to give voice to their finer feelings. A host of returned soldiers know that war is wrong as well as foolish. They will avoid the church that glorifies it. Yet they will conceal in ordinary conversation the thoughts that used to fill their midnight hours in the trenches. Few men are left, in fact, who dare maintain in the face of public opinion the thesis that war is right, or that it is a biological necessity of the race. Secretary Weeks is one of the latest to confess his abhorrence of war.

The only ground on which its warmest advocates base their plea nowadays is that we must defend ourselves from the aggressor; that we must have security. This being assured, most men the world over want peace. Such half-way pacifism as this is unsatisfactory to the convinced Friend; nevertheless he must have patience, as God has, with the slow progress of the conscience of mankind on this point, being watchful lest self-righteousness on his part prove more offensive to the universal Father than the seeming blindness of his generation to the higher demands of Christianity.

There is something to be said for those who are not spiritually ready to risk all and disarm, trusting in the protection of the Almighty. The policy does not go far enough to be effective. The New Testament doctrine of non-resistance is unquestionably inseparable from the second great commandment. "Though I give my body to be burned, and have not love, it profiteth me nothing." An active foreign policy of service is the correlative of disarmament from the Christian point of view. A solid ground of friendship among the people of the world, such as our disinterested kindness to the children of Belgium, of France, of Germany, of Poland, of the Balkan States has created, is our true security in foreign relations. As has been urged, I think, before now in the Friends' papers, one tenth of the cost of our military measures against Mexico, if spent in the service of the people of Mexico, would have made our southern border permanently safe. A policy of good will and understanding towards Japan is the Christian substitute for enlarging the Pacific fleet. From the Christian standpoint, and therefore from the practical standpoint, disarmament unaccompanied by good works and good will is a dead thing and justly distrusted by thoughtful people. Until our nation is ready to go the whole way and be Christian in its dealings abroad, disarmament on the part of America alone as an isolated bit of idealism would probably prove unsatisfactory and might lead to a reaction.

Fortunately the rest of the civilized world shows evidences of wanting disarmament at least as much as we do. England can hardly wait for us to call the projected conference. Leaders in Japan are daily expressing their desire for such a conference. France, the most militaristic of the governments of the world today, defends her policy solely on the ground of security. Assured of security, her people, sick of war and its consequences, would no longer endure the burdens under which they now stagger. Germany is already disarmed. In Poland every class of citizens longs for peace, and their government, which is practically bankrupt, will follow the lead of France. When

the great powers move, the people of the little states will compel their governments to follow after. Where we have suffered from the war a little, Europe has suffered much. Millions of graves to our thousands are still green over there, and the laborers in factory and field are crushed almost to the earth by the weight of the armies that they carry upon their backs. Disarmament with security is, therefore, by no means impracticable for us. As a step towards universal peace it is a visible expression of one of the deepest hungers of the world.

In our own country the groups that are interested in this cause are many and influential. Labor at its recent conference has declared in favor of disarmament in no uncertain terms. The Grange and other farmers' organizations will support it. The women's organizations are showing that they stand solidly on this side of the question. The Socialists, as internationalists, are solidly with us. The churches of all denominations are not hesitating to urge general disarmament. A large percentage of the business world is taking this standing on economic grounds. Then there are the Peace Societies, the Peace Foundations, and the Mennonites, the Dunkards and the Friends. Possibly groups such as the German-Americans, who have been torn by the hard choice that they had to make in the recent war, have thought the question through until they, too, are genuinely international in their Americanism. For Americanism, at its best, is international in sympathy.

Many of these groups are represented in England, where some of them are better organized and more powerful than they are here. Labor, for example, is such a group. Some of us at the time of the All-Friends' Conference in London last August were witnesses of their unanimity and power in opposing another war. On the continent of Europe the same is true in varying measure in the different nations. Probably corresponding groups will be found on investigation to exist in Japan, even if they are not there so well organized nor so articulate.

When nine-tenths of the people of America and of the civilized world want disarmament as a step towards peace, why don't they get it? There can be but one reason; they are not organized. The federation of these groups, with agreement upon a joint progressive policy that will bring disarmament in a short term of years to a point where a great, sudden war would be impossible, is the one practical step lacking to make their will effective. The movement would need to be international in scope, since simultaneous diminution of the means of war in all the great nations would be required to win for the movement general support.

Is not this situation a challenge to the Society of Friends? Some will answer that it does not go far enough. They long for the abolition of war through the knowledge of Jesus Christ. They say, justly, that only by the conversion of the hearts of men will universal peace be established in the earth.

The answer to this argument is twofold. In the first place, Friends agree upon the policy of removing the causes of war, and armaments have proven that they are an active cause of war in the case of Germany. It was the threat implicit in the huge German military machine that kept Europe in anxiety until that machine had been destroyed. In the second place, the situation with regard to disarmament is the same situation Prohibitionists and, before them, Abolitionists, had to face. In closing the legalized saloon Prohibitionists did not set free the spirit of man; yet Friends have been strong Prohibitionists. In the abolition of legal slavery it was the body, not the spirit, of the negro that was set free. That liberation has yet to be achieved. Yet John Woolman was a leader among Abolitionists. Just as Prohibitionists should not be content till they have brought about the spiritual completion of their task, just as Abolitionists should not be content until they have done likewise, so the men of peace must not be content, in this new struggle, until they shall have set up the kingdom of God on earth. Nevertheless, as in these earlier reforms, they must not neglect the present opportunity in their contemplation of the larger issue.

The weight of the moral and religious inheritance of the Society of Friends is needed in this fight. This is the day which the founders and heroes of the Society foresaw and for which they suffered. They not only yearned for the spread of love in the earth; they were opponents of war as an institution. Through them and the heirs of their traditions, God seems to have been preparing a special instrument for this task. While others urge disarmament on economic grounds, or from fear, it is for the Friends boldly to urge it, as their fathers did, because war is wrong and armaments are the means of war. In the rising chorus of voices from all classes of people urging sanity and righteousness in this matter, it would be sad, indeed, for the Society of Friends to remain silent. It is not for this generation to live in rapt admiration of the deeds of their forefathers while the opportunity to fulfil the work of those forefathers slips by unnoticed. Ten years from now it will be gone. "Now is the accepted time; now is the day of salvation."

It remains to caution Friends, and particularly young Friends who may be expected to enlist wholeheartedly in this cause, that they must not sacrifice, in their work for disarmament, one jot nor one tittle of their testimony as Friends. They will be co-operating with other bodies whose motives, as has been clearly stated above, will be mixed. Friends will work with them loyally and without taint of self-righteousness, it is hoped. Yet they cannot forget that, for them, disarmament is only a step towards the ultimate goal of peace. They will, therefore, continue, through service, to sow broadcast the seeds of international good will as they have done in the best periods of their history. The efforts that are being made in our time to save the children of Europe with food and clothing are more important to future peace in the deepest sense than is generally realized. The Friends will never cease to foster such fundamental work. Their local groups will be living centers of information and inspiration for the disarmament movement, and at the same time will be living witnesses to the universal love of Christ.

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Truth

"To this end was I born and for this cause came I into the world that I should bear witness to the truth," was the declaration of Jesus unto Pilate, who then asked Him, "What is Truth?" to which question no recorded answer is given.

Previous to this Jesus had said to His disciples: "I am the way, the Truth and the life. The words that I speak unto you, they are spirit and they are life." He could not mean that He was to bear witness to himself as a mere man, that as a human being He was the Truth. It was the spirit, the Christ within Him to which He alluded.

The narrative of the humble circumstances of His birth, his presentation by His mother in the temple, and the blessing bestowed on Him by the prophet Simeon, and the aged prophetess Anna is beautiful in its simplicity. The tender reproach of His mother when finding Him sitting and conversing with the doctors is rather pathetic, and is followed by the simple statement that He was subject to His parents.

Though exposed to temptation of the most seductive character, with the strongest inducement to yield to them, He resisted all with, "Get thee behind me, Satan," showing the Godhead within Him. There had been martyrs to the cause of Truth before the advent of Jesus Christ into the world; there have been martyrs since; but His life and death were such an unparalleled sacrifice that He may well be called "The Savior of Mankind," the "Word which was in the beginning," the "Life which became the Light of men," "The Truth."

Truth is eternal, everlasting, unchangeable and has been in the world ever since its recorded creation as given in the Bible. This Truth it was that convicted Adam when he hid from the presence of the Lord after his disobedience. The same appeared to Cain telling him if he did well he would be accepted, if not, sin lay at the door. It was with Abraham in his wanderings, it blessed Jacob in his varied life, it guided Moses as he led the children of Israel through the wilderness, it helped David to become a man after God's own heart, it influenced Solomon to make his wise choice, it inspired the prophets in their utterances.

We must be careful not to confound the words "The Truth" with the word "Truths," they are really different in their meaning. Man is constantly discovering new truths in science, art, and literature, changing his theories and practices, while "The Truth" remains the same through all time. Oh that man would take heed to its teachings. Then there would be "Peace on earth and good will to men," and "Nations would not lift up sword against nations, neither would they learn war any more."

Holder, Ill. ELIZABETH H. COALE.

The New Spirit of Teaching History

Hubert W. Peet, the director of the English Friends' Central Literature Council, sends us the following interesting account of the promotion of a new spirit of enlightenment in history teaching in the schools of Sweden. The account is taken from the *International Review of Education,* published for the German League of Nations Society, by Dr. Elizabeth Rotten and others. The lessons of history, taught in this enlightened spirit, can make a real contribution to the growth of world unity. In Friends' schools especially we have opportunity to emphasize the unifying truths of history, rather than its disruptive prejudices.

"A new scheme of work," the article states, "has been introduced into Swedish schools this year. The following is an extract from the 'instructions' for teaching history:

"'The teaching of history must be planned and carried out in such a manner as to make the development of peaceful culture and of a political system of government throughout the centuries its chief object. The real purpose of history is to present a true picture of past times, so accounts of wars cannot be omitted. But at the same time it should be impressed upon the student of history that the greater the progress of culture the more has war been looked upon as an evil, and attention should be drawn to the misery that war always brings in its train, though at the same time the difference between defensive wars in order to protect the independence and rights of a nation and aggressive wars for the mere sake of conquest should be emphasized.

"'The teacher must take pains not to foster hatred and enmity towards other nations and should impress upon his pupils that peace and a good understanding between all nations is the chief condition upon which the common progress of humanity depends. Children must be made to feel strongly that heroes in the work of peace exist and that through their courage and self-sacrifice their countries have been well served, so that they richly deserve gratitude and admiration.'"

Patriotism

Patriotism is a passion of love to the Community, and of National Brotherhood.—Lord Shaftesbury, 1711.

Love is an essential part of Patriotism.

Hatred of other countries leads to Oppression at home and invites Antagonisms abroad.

The *Patriot* labors—

To improve and create, not to injure and destroy;

To raise his own country, not to degrade another nation;

To promote International Friendship and Helpfulness, not to rouse a boastful and quarrelsome spirit.

The man who lives to better the condition of his fellow-men and add to the happiness of their lives; to raise up a people strong in limb, true in word and deed, brave, sober, temperate, chaste;

This man truly serves the State:

He conserves its fundamental strength;

He truly loves his country;

He is a real Patriot.

Everyday life is full of opportunities for practicing such patriotism.

WILLIAM C. ALLEN.

Hotel Vendome, San José, Cal.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SEVENTH MONTH 2, 1921

Frederick J. Libby's article, "Our Opportunity in a World Ripe for Disarmament," constitutes the first of our series on the opportunities for widened service that lie before the Society of Friends today. It is our hope that each article in this series may set forth concrete practical thoughts and plans as to what the Society can and ought to be doing to fulfil the responsibilities which world-wide recognition have laid upon it.

Certainly this initial article is both concrete and practical in its appeal. There is enough favorable public opinion in the world to bring about disarmament at once, Frederick Libby says. Why then is disarmament not brought about? Because the sentiment in its favor is not organized for forceful united action. And the Society of Friends, because of its unique peace position and traditions, is better fitted than any other agency yet in evidence to take the lead in the work of organization and co-ordination which the hour demands.

Here is a great opportunity for service in removing the "staggering burden of armaments" which is one of the fundamental causes of war. To meet it would require the combined strength of all Friends everywhere, in the same way that relief service has required our combined strength. But the rewards should be in this case, as they were in the case of our service work, infinitely out of proportion to the effort required. Are we going to grasp this opportunity, or are we going to let it pass unheeded?

The second article of this series will appear in our next issue, and will constitute a further discussion of Friends' opportunities in work for international peace. It is by William I. Hull, Professor of History and International Relations at Swarthmore College, and a leading authority on problems relative to the abolition of war.

That the forces working for disarmament will have need of all the strength which co-ordination can give them is evidenced by the recent remarks of Secretary of War Weeks at Tufts College.

> "The present Administration is most desirous to have disarmament as far as it is safe to go," says the Secretary. "But we must ask that we be the judges of just what that degree is, for we have information which we cannot divulge, obtained in a reliable and complete manner, which makes us the only competent judges."

So the unenlightened citizens of the United States must not attempt to judge of the international situation! We thought this country used to be a democracy in which the judgment of the people was considered of some value. "Information which we cannot divulge": somehow that suggests the secret diplomacy idea recently in bad repute. Fair and free discussion of these great issues must be avoided, the Secretary tells us. But, of course, he considers it legitimate to use the people's resources for the armaments which his secret information convinces him are necessary.

Unfortunately the unenlightened citizens already know that both England and Japan have given hearty assurance of their readiness to consider any move toward the limitation of armaments which the United States may inaugurate. Thoughtful persons are beginning to wonder whether the administration's "desire" for the reduction of armaments is sincere. The other countries have said that they were ready; our own people have been for months proclaiming that they were ready. Unless substantial action is taken soon, we shall be forced to conclude that the militarists and munition manufacturers are winning the administration's actual support, while the people are getting nothing but fair words.

We admit that editing does have rewards. One of them is the pleasure of building up an issue, "composing," to use the art term; seeing the relationships between the various articles that appear in the same number. Sometimes we wonder whether any of our readers ever see these relationships. To do so renders an issue much more interesting than if it were simply a chance mixture of unrelated material.

Take the present issue, for example. We have not announced it as a special Fourth of July number, yet it really is one. William J. Allen's card on Patriotism deals with the subject that is going to be most discussed this Fourth as always, and deals with it in a way that makes the word more than a term for national selfishness. "The New Spirit in History Teaching," carries the same thoughts into a practical application. Frederick Libby's article on disarmament points out another practical application. Disarmament is one of the paths toward the extension of community life which we must pursue if we would follow in the footsteps of the patriots of previous generations. We might find other related thoughts among those which the articles in this number present. But we leave it to our readers to work out the rest of our Fourth of July issue for themselves.

The Epistle from London Yearly Meeting

Held in London by Adjournments from the 18th of Fifth month to the 25th of the same, 1921.

TO FRIENDS EVERYWHERE.

Dear Friends,

We face today a world of men in great and dire need, a world in confusion, and one that has lost its faith and the bond of an active confidence. The bitter aftermath of the war is a peace that is not yet peace. Europe is still in the entanglement of fear. The partial disarmament which has taken place is upon no sure basis of goodwill. Economic and political conditions are full of unrest. At home the industrial situation is one of constant upheaval and menace, and the tragedy of Ireland weighs upon the heart of every thinking man and woman. In this confusion many ideals are at war, and many have been shattered. Everywhere, in Europe, in America, in the East, are men and women, sensible of an impotence before the wrong and strife around them, who look vainly for a way out. Men fear for the future of our civilization, and cry out for sane and strong leadership.

It is in this very chaos of conflicting and destructive elements that we would sound the great note of a hope which springs from the heart of life and out of our own deep experience. For there is a power and a life which comes from the Source of things: an energizing and redeeming force which is the light and strength of man's spirit and the meaning of his personality. There is a dynamic and re-creative love in our midst, a love revealed to us in Jesus Christ, and stronger than all the forces of disintegration and destruction. As we realize this love, we know and share in the power of God, and reach out to find this living force in all our fellow-men. For Christ, the Light of Life, is creative and re-creative in each human soul. And He, the Spirit of Love, is the great and one restorer of confidence who can speak with healing to our condition.

The way of Christ is the answer to the way of chaos. The way of Christ is to see men as souls that must answer to the call of the Spirit. He speaks to the spirit of man, for He is the very light of that spirit. Jesus had a passion for souls. He saw in all men the Divine Light, and knew each struggling soul as a child of His Father. And under differing names that way of Christ, that true method of appeal to the spirit of man, is the way that men of goodwill and earnest desire are searching for in all the world. To us there comes a vision of a new society, where men are linked together by the sense of the life of one loving spirit in all, where soul answers to soul in the healing experience of a practiced brotherhood: love in action.

What is the ground of our faith in the practical reality of this vision? It lies in our Quaker experiment of practicing the presence of God in our fellowmen; of trusting freely to "the tender principle of God in all," and of finding the experience born of such practice to give true and wonderful results.

All our testing of the spirit of man at home and abroad, in war-time and in peace, has confirmed our faith in the way of Christ, and deepened our experience in its vitalizing reality. Our vision of a society of men following this way is thus no empty dream. In so far as we have been faithful we have proved it to be true in our relations with men. Day by day, in many countries, by plain and simple people, Christ's way is tested and proved.

One of the most striking things in the history of this present time is the fact that out of the bitter suffering of Central Europe so many are turning with eagerness to the new way of the Spirit, and seeking to find a community life which will give expression to a spiritual religion. This has drawn many to what Friends are believed to stand for, and everywhere our message of love finds an open door. For love does not fail, but shows in all its effects its power to redeem and reconstruct, and to bind men in a citizenship which transcends race, nation and class: that of the Kingdom come on earth.

Dear Friends, if this stirring vision of the true way of life for men is ours, it demands from each of us, and from our whole Society, a deeper sincerity and wider consistency in act and relationship. We need a more real courage as individuals, as a Christian community, to live in the light and without fear. We need to show to men in the *whole* life the reality of our conviction and of our inward experience. For "it is a totality of effort which God asks of the human race."

The demand upon men and women for character, strong purpose and living faith, is in these days great indeed. We may well doubt our little strength to meet God's call to us. Yet He has shown us the working power of his Spirit of light and love, and of His way of life for men, in and through the being and thought of Jesus Christ. And that Spirit is eternally revealed in every heart of goodwill. The indwelling Word is ever there, ready when men accept Him, to save and vitalize them by His realized presence.

We are very conscious that it is not only in what men say of truth and righteousness, but even more in what they do, that lies their true service to the world. We are also conscious that we all fail in thought and in life. But in a world of lost confidence there is a constraining call to those who have aught of insight, to use that insight for the service of mankind, and to go forward with a new resolution.

The future lies before us all unknown. We do not yet see what the new world will mean. Many changes are still before us. The wide social upheaval, new ideals of right, new thoughts, new ways, new conceptions of personality, must create a new society, and the making will be fraught with many and vast difficulties.

In the tasks before us, we need calmness and restraint and a reconciling spirit. We need also a readiness to venture; a willingness where truth and justice are concerned, to risk our comfortable lives. We need to be delivered from the fear of the unknown.

Dare we face it all with the sure courage of Browning's Paracelsus in the triumph of truth and God's good purpose?

> " . . . my foot is on the threshold
> Of boundless life—the doors unopened yet,
> All preparations not complete within."

We *can* so dare as we come to know in our own spirits a unity with God's ways, and re-dedicate our wills to the service of God and His Christ. Then with great hearts to help our fellow-men, we can rise in strength to meet the new dawn.

"Thou, O Christ, convince us by Thy Spirit; thrill us with Thy Divine passion; drown our selfishness in Thy invading Love; lay on us the burden of the world's suffering; drive us forth with the apostolic fervour of the early Church!"

Signed in and on behalf of London Yearly Meeting,

ROGER CLARK,
Clerk.

Second Follow-Up Meeting in New York

On Fifth month 18th, New York Friends held the second of a series of meetings which was addressed by Elbert Russell, and which was planned to develop the line of thought begun by him at the Town Hall Meeting. This second follow-up meeting was held at 144 East 20th Street, New York. The following are some extracts from Elbert Russell's address:

Salvation, according to the Quaker idea, is not being saved from the consequences of sin, but from sin itself. There are mystics in every religion—people who seek a closer personal relation with God. Quakerism is a Christian mysticism. Most of the great mystical sects have tended to run out—they have perhaps even become anarchistic. Mystical sects that have lasted two hundred and fifty years and have kept their sanity and the respect of their neighbors, are very rare. If Friends have done this, it is because they have tried to keep close to the historical foundation of Christianity.

There are certain primitive passions and instincts in the soul that, in time of excitement, break loose. Thus many little sects have arisen, from distrust, division, and hatred. Such are apt to be founded on varying interpretations of the Bible. Friends have never thought the Bible a substitute for revelation, or that revelation had ceased with the Bible. Historically, they have kept the middle ground, using the Bible as a guide-book to revelation.

Another thing that has kept us from drifting is our conception of religion as social. Friends recognize the principle of personal values, and also the larger principle of social values. Children *might* learn at home as well as at school—but they don't. On the same principle, a group of people worshipping together will get into closer touch with God than will each alone. This is our other anchor against disintegrating—we are a society, a worshiping group. Individualism is only half of our idea.

We believe that God is a God of love. That means that the best impulses of our lives are impulses of God. So far as God's presence in our souls shapes our conduct, it proves the divine overshadowing.

If the life of God is universal, it is in the Chinese or Japanese as much as in us, and it is proved that they have the capacity for appreciating it. The trouble with our modern Christianity is that we do not really believe that God is the Father of all.

John Woolman urged landowners not to exact a rent that would make the renter work to be dull and brutish. Woolman urged against the ills of the age just beginning.

Our hostility to war began even with George Fox. Living at the time of the "Holy War," he was offered a captaincy in Cromwell's army, because he was a "godly man." He refused, because he "lived by virtue of that spirit that taketh away the occasion of wars." "The end justifies the means" is the Christian's usual excuse for wars. But the real end that is sure to come to pass never justifies the means. Take, for instance, the negro. Many negroes were better off in 1860 than today—and other means could have been tried which would have made them much better off than they are. War is that kind of a means that always produces an undesirable end.

The first thing a man should seek, and the last give up, is love. Love and liberty of conscience are two essentials of life. Said Booker Washington, "The greatest injury a man can do me is to make me hate him." The man who hates has lost the most precious thing that God gave him.

Clothing Drive Grows In Magnitude

When a few weeks ago we launched our campaign for a million dollars' worth of clothes, we knew only that it was a minimum quantity to be divided among the neediest of the several countries where our workers are engaged in Central and Eastern Europe. What we did not know was the extent of the response that the appeal would elicit. There were some indications that the women of our country were tired of war-time self-sacrifice and that the nation as a whole had settled down to comfortable selfishness. We were not sure, even, that our appeal would receive recognition in the public press.

Once more a little faith has been rewarded beyond its deserts. Friends' sewing-circles are reviving. Every mail brings numerous requests for materials. Clothing is piling up at the warehouse. What is even more important as a sign of the unceasing interest in our neighbors across the water, the influential periodicals with nation-wide circulation are taking up the cry for clothes. We will not enumerate here the big weeklies and monthlies that in the course of the next few weeks will spread the knowledge of Europe's destitution to the remotest hamlet of our land. Enough, that the heart of the nation is still capable of being touched by a story of human need.

The Red Cross workers, from Eastport to Seattle, are being notified of the joint campaign of the two sister relief organizations. Everyone who will, can, without unreasonable effort, arrange locally for the transmission of his contribution. The success of the drive depends ultimately upon you, the reader of these words. It is to you and others like you that the appeal is directed. Do not mentally attempt to shift the responsibility to somebody else. It is from you that we ask your best. In reality, it is not we that ask. We are only the voice that transmits the plea of the children of Europe, and they are Christ's little ones.

Lack of Baby Clothes

"On my weekly tour among the poor of my village," writes a Polish nurse, "I stopped near a little shanty which I had always thought was uninhabited. In front of the broken-down door were two old women, greatly excited. They said that a poor woman had just been confined and that there was nothing to be found to clothe the baby. When I entered the room, the mother was lying on the floor with just a handful of straw under her, and near her, wrapped in a sheet of newspaper, was a newborn child, crying with cold. I was in my fur coat, well wrapped up, and did not feel any too warm, and here this tiny baby was covered only with newspaper. It was all they could find for it. The mother, a half-starved, hard-working woman, whose husband had been killed a few weeks

earlier on the battlefield of Kijow, had had no money, no time, and no strength to provide for the coming infant.

"I took off my warm waist, wrapped the naked little body in it, and warmed it as well as I could. It went to sleep, and the poor mother looked at me with grateful eyes and smiled. She was too weak to talk."

A million babies will be born in Central and Eastern Europe the coming winter for whom no sufficient clothing will be ready unless you provide it. In making up your parcels of serviceable second-hand clothes to send in as your contribution in the summer drive, do not fail to include something pretty and soft and warm for some baby of this great suffering host.

A Bit of Color

A dress for a little girl had been made out of an old dress of mamma's. The color of the cloth had been somber originally and it was now faded into a still duller gray. It made one think not of childhood but old age.

As the kind-hearted dressmaker looked at it, finished in her hands, she had a vision and an inspiration. She saw in her mind's eye a somber mud hut in Poland. It stood gray and cold in a desolate plain. A tired-looking woman was busy over a little fire making a thin soup for a half-dozen emaciated children who huddled about her waiting for their dinner. Their clothes were ragged and insufficient, and they were somber, too. Everything about the place was somber and sodden and gray.

With the vision came the inspiration. She could not send that little dress to add one more element to the monotony of that dreary household. As quick as a flash, she took out her workbasket and found in it a bit of red cloth. With it she bound the neck and the sleeves. It became a different garment under her hands. Now it might go. It would gladden the heart of the child that received it. It would bring a touch of color into that distant gloom,—a ray of light into the unbroken shadow.

What Is My Value?

What am I worth to thee, O Christ?
Through the sorrow and turmoil of life,
In the cheering of lives,
And the saving of souls,
In the worry and sorrow and strife?

What am I worth to thee, O Christ,
Through the dawning and noon and night,
In the planting of Love
And the guiding of feet,
O'er the plain and the valley and height?

What am I worth to thee, O Christ?
Will the little things count in the end?
Will the love and the word,
And the common deeds
Be of value to Thee, O Friend?

I. C.

"The Higher Life"

Extracts from the Baccalaureate Sermon, delivlivered at Swarthmore College, Sixth Month 12, 1921, by retiring President Swain. We regret that lack of space has necessitated omitting nearly half of this fine address. The text in full may be found in the Phœnix for Sixth month 13th.

What are some of the fundamental conceptions and ideals of the higher life? What is the law of this life—if such there be? What does it demand? What are some of the qualities which count in this life? What are its rewards? How do we know that this life is the best for all of us?

Religion means nothing if it is not as much a need of one's inner life as food and drink are needs of the body. Our bodies need exercise ,rest and nourishment, because this is in accordance with a physical law. Unless we follow the laws of life in the physical world, we have physical death. We have an intellectual and a spiritual nature, and these must be nourished also. If one has the right intellectual activity and recreation, his mind will grow and expand. If the spiritual nature has the right kind of activity and nourishment, it will grow in grace, power and beauty.

There are two ways to live—a selfish and an unselfish way. One may follow all the passions, desires and prejudices of the human heart without thought or care as to the hardships and cruelties which one's greed and pride and lust inflict upon others. In the early history of the race, the animal instincts and desires were dominant. Even in our more enlightened day we find much selfishness, because the human heart has passions and desires which will control for evil unless dominated by controlling power for good. The astronomer cannot see the beauty of the rings of Saturn with the naked eye. He needs the magnifying power of the telescope. The human heart cannot see good in others unless it has learned to distinguish good and evil in itself. The impure heart cannot see God any more than darkness can comprehend light.

When the unselfish nature becomes dominant in the human heart, we begin to recognize our own shortcomings and have sympathy for others. We begin to recognize the difficulties, conflicts and struggles of others. We then desire to help them in their troubles. We are willing to share their sorrows as well as their troubles. We cease to look on other men and women as pawns to be played in the chess game of our own selfish lives, but as human beings like ourselves to be helped in the realization of their highest labors and aspirations. It is also true that in this recognition of the brotherhood of man and in this unselfish service, little by little as the years come and go through our own experience and the experience of others living and dead, we come to a realization of an eternal and omnipresent grace or spirit in the world. To live in accordance with this spirit and as an obedient child of the Father is at once our duty and highest privilege; for it is only thus that man can come to his highest and noblest inheritance.

Love Basis of Higher Life

But what is the law of this higher life? The more you think of it, the more you will agree that love, as Drummond said, is the greatest thing in the world, and is the law not only of the Christian life but of all human beings who reach the highest stage of human development. This, of course, does not mean love in any purely sentimental sense, but in the sense in which Jesus used it when he answered the tempting lawyer who asked him what is the greatest commandment in the law; and he said to him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The story of the Good Samaritan teaches us that he is our neighbor who is ready to give us a helping hand in time of need. If there is genuine love in our hearts for others, when need for that love comes, it will manifest itself in some helpful deed. We are even commanded to love our enemies.

"We Must Follow the Law of God"

If we would be wise, we must follow the law that God has made for us to follow, "He makes his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." If we can but rise to the sublime law of the highest life and love not only our friends, but our enemies, we shall often make friends of our enemies, and shall be like Sir Galahad, whose "Strength was as the strength of ten because his heart was pure."

Nothing great in this world is accomplished without great sacrifice. The sun in giving light and heat consumes itself. The scholar of force and promise must give up much that allures men if he would receive the reward of scholarship.

There are two kinds of sacrifice. One is selfish, the other unselfish. One may be willing to sacrifice others to satisfy one's pleasure or greed. This is the essence of sin, and, therefore, a wrong kind of sacrifice.

The Grandeur of Sacrifice

The best men and women have always, vaguely, perhaps, seen the grandeur of sacrifice. Instinctively we all feel the grandeur of sacrifice of one's self for home, for country, for God. Pastor Wagner, in his beautiful sermon on "The Onward March," has this paragraph: "These, my brothers, are the simple but sublime truths contained in the message of Jesus Christ: 'If any one will follow Me, let him deny himself.' He sees us burdened with a load all too heavy and cumbersome, dragging about our appetite, our rancor, our paltry fears, our passions, like mere beasts, and He cries to us, "Come; I will show you liberty, bright mornings and evenings fraught with hopes. I will lead you on to a combat in which you will be happier than in the sleep of indolence. I will show you poverty which enriches, and struggle which will make you glad. Follow Me: I have the secret of happiness. If you bear My yoke you will be eased. You will find repose for your souls overwhelmed by the battle against the impossible.'" This, my friends, is the sacrifice which the higher life demands of you and me.

Again, it is easy to tell what love demands of us, because we each day are brought to judgment. We need not wait for a final judgment, because we are each day given an opportunity to test ourselves; for we have each day a chance to do something which will satisfy some personal desire of vanity at the expense of some other's good. "Every day is the day of judgment; every hour is the hour of destiny; every moment is the nick of time." If we have the proper love in our hearts we will do the generous, helpful thing and deny ourselves. If not, we will let our own selfish nature have its way.

Reward of the Higher Life

Now what is the reward of this higher life? It is not wealth or position or place or power, though these are all right if properly used. It is not even achievement. Napoleon and Cæsar were men of achievement. It is the effort and the motive which lies back of the effort which brings character. We find a satisfaction in being a part of any worthy undertaking. The right-minded citizen does not demand that he be given the leading part in any movement for the public's good, but he does rightfully gain satisfaction in being a part of such a movement. To feel that one has come into that spirit which has animated the wise and good of all ages is its own abundant reward. The only greatness which this spirit recognizes is the greatness of service. The law of this service is "Seek ye first the kingdom of God and His righteousness, and all things else will be added unto you."

We are in need of all the help we can secure to hold ourselves up to this ideal. President Ewing advised the student to hang on the walls of his room above the table at which he reads and thinks for days and years, a picture of the highest and holiest known to him. Such a picture, he says, should inspire the student to try and never do anything of which that highest and holiest would disapprove. I have indelibly imprinted on my mind the picture of a man of noble spirit and life who is a constant reminder of my shortcomings and yet who comforts me and urges me on to better days. I have also a picture on my heart of a noble woman of more than three-score years and ten who went about doing good, and who had a cheerful face and a kindly heart, a good word for every one she met, who saw the best in people, and ever gave a helping hand, who made people better because they absorbed something of her spirit by contact with her, who gave her voice, pen, and means to every worthy cause, who inspired love and admiration in others and who brought peace and joy and good will to all she met. Need I say that love was the dominating force in her heart—and that she found in that love its own sufficient and satisfying reward? The simple truth is, my friends, that the wise and good of all ages have been willing to give themselves up to be controlled by this greatest thing in the world, and have found the reward of obedience to its dictations more precious than gold or rubies or any other earthly possession.

Report of Advisory Committee of Baltimore Monthly Meeting

Covering Work of Past Four Months

The Committee, consisting of eight members appointed by the Monthly Meeting, the four heads of departments, the Treasurer of the Committee, the Yearly Meeting Secretary and the Monthly Meeting Secretary, have met twice each month to transact business and advise with the Secretary concerning new work to be undertaken.

Under the department of Pastoral and Relief Work, of which Daniel Batchellor has been head, has come all our work of calling upon the membership of the Meeting. Four sub-leaders have looked after separate sections of the city and it is believed that every family in the Meeting has been reached by one of these. Independent of these the Secretary has made over a hundred calls. Elizabeth H. Bartlett, Mary and Edith Blackburn and Thomas and Florence Taylor have especially spent much time in this work. The care of the sick has been in the hands of Annie T. Miller.

Strangers to our Meeting have been cordially welcomed by a committee functioning for that purpose and their names handed over to the Secretary to follow up. This has been done with gratifying results in several cases.

Through the awakening of our people by the work of this department and the work of the Publicity Department our average attendance First-day mornings has increased from 86 in the same four months last year to 104 this year, an increase of 22 per cent. These averages are known through the work of Elizabeth Sharples in recording each First-day the attendance at our Meeting. Seven new members have been added to the Monthly Meeting.

The Publicity Department, under the guidance of Arthur and Richard Taylor, arranged for two Monthly Meeting suppers, helped with the men's supper and secured the attendance at our Meetings of Elbert Russell, Dr. William B. Forbush, Dr. Henry R. Jackson and Russell Green. Cards were printed announcing the presence of these men and distributed through the neighborhood by the boys' clubs. This resulted in an attendance at these meetings of as many as thirty-five strangers. Deborah Blackburn

and Florence Taylor with the suppers and Dr. O. Edward Janney with the securing of speakers were especially helpful to the department. For publicity work the Secretary also wrote seven accounts of our activities for the INTELLIGENCER and helped to place four accounts of length in the Baltimore papers. Three letters were also sent to non-resident members of the Meeting telling them of our work here. A number of answers were received in return, showing their interest in our work.

The Religious Education Department, under Thomas B. Hull, has been most active. Besides the regular work which the First-day School Committee has done, several additions have been made to the membership of the school and an average attendance over last year of nearly 20 per cent. has been secured. A First-day Nursery was also established to permit the mothers of small children to attend Meeting.

Three clubs were established, two for boys, under the leadership of the Secretary, and one for girls, under the leadership of La Verne Forbush, to draw the young people closer to our Meeting and to encourage them to attend our Meetings more frequently. (An account of the activities of the boys' club, The Knights of King Arthur, has already appeared in the INTELLIGENCER.) The Queens of Avalon, the corresponding girls' organization, though having a membership of only six, have been very active indeed, spending their afternoons in sewing, domestic science, socials and nature walks.

All the boys and girls entered into the point system with zest and their attendance at First-day School and Meeting was greatly increased. They also did much helpful work for the Meeting, selling tickets for entertainments, distributing cards in the neighborhood, decorating the rooms and helping the Secretary in a number of instances.

The Advisory Committee was unable, due to the shortness of time, to assist the Young Friends' Movement very much, but desires to give it practical aid next year. The Secretary went once to Oxford for it and again to the Philadelphia Yearly Meeting. The gymnasium classes were attended by some forty of our people.

In addition to the work it has always done, the Welfare Committee, under the Department of Community Service, has accomplished several fine pieces of work. Several members have spent much time in studying the condition of our moving-picture houses, laying a foundation for future reform work; the start of a community league has been made in Oxford; and the playground at Asquith Street has been equipped and opened. A hundred dollars was raised through appropriations of Monthly Meeting Committees and from collections in our First-day school to purchase slides, swings, teaters and to provide sand piles for the children. The grounds were open the first of May and have been in use three half days a week with an average attendance of one hundrd children and mothers. Through June the grounds will be opened five half days, in August the same and in September three again. The Secretary is there whenever the playground has been opened and he has been ably assisted by Dorothy Pidgeon, Edith Blackburn, Edith and Bertha Hull and Elma Graham.

Looking ahead to next year's work it seems that all the work done this spring has proven worth while and capable of expansion. As figures show more clearly than anything else new growth in membership and interest, the following is what the Advisory Committee places as its goal to reach by this time next year:

1. An addition of twenty new members to the Meeting.
2. An average First-day morning attendance from October 1st to June 1st of 110. An average increase for those months of about 25.
3. A First-day school membership of 115 with an average attendance of 85. Classes fully equipped from nursery to adult ages. An increase in membership of 20.
4. Organized young people's clubs with a membership of 40. An increase of 9.
5. An average Young Friends' First-day evening meeting attendance of 20. An increase of 7. With greater increase if possible.
6. Short camps for our boys and girls near Baltimore, next June.
7. Three hundred calls made by the calling committee and 400 to 500 by the Secretary.
8. The Asquith Street Playground equipped to handle 150 children.
9. One hundred members of the Meeting engaged in weekly tasks for the Meeting. An increase of 50.
10. Gymnasium classes with an average attendance of 30.
1. Greater use of our equipment for our own members and for the neighborhood.

This program is one worthy of our united efforts. What has been accomplished this spring has been done through the hearty co-operation of the members of the Meeting, many of whom have rendered splendid service not mentioned in the above report; through the generosity of the Friends' School in loaning its equipment and staff; and through the help of several people not counted in our membership, but Friends at heart. With this same spirit of co-operation exercised through an entire year I feel the goal outlined above can be attained.

BLISS FORBUSH,
Executive Secretary of Baltimore Monthly Meeting.

Brief Items of Interest

The 1920 Annual Report of the Bureau of Mediation and Arbitration, of the Department of Labor and Industry of Pennsylvania, shows that during 1920 there were 555 strikes in Pennsylvania. This number is almost twice as large as in any previous year. Among the results were the loss of 3,128,000 man-days of labor, and $14,514,195 in wages. The causes of the strikes were wages, hours, unions and working conditions, the greater number being for wages. More than a hundred additional strikes were averted by the Bureau of Mediation and Arbitration.

A clipping from the West Chester *News*, recently forwarded to us, points out that the Meeting-house in Easton, Md., is one of the oldest, if not the oldest, frame buildings standing in the United States. William C. Poole, in the *American Forestry Magazine*, writes that its frame, inside woodwork and some of the weatherboarding are the same as at the time of William Penn. It was erected in 1683.

This year's London Yearly Meeting Epistle has been mentioned, and in some cases quoted at length, in more than twenty English periodicals other than those of the Society of Friends itself. Among the other literature issued by the Meeting was an appeal sent to all Members of Parliament urging that a truce be called in Ireland.

Following the third International Congress of The Women's International League for Peace and Freedom (Vienna, July 10-16, 1921), a conference of women of Japan, Great Britain, Australia and the United States will be arranged for the purpose of urging a naval holiday and the holding up of large appropriations for naval armament.

Evidences of liberalism abroad are the greatest aids to liberalism at home. No recent news has been more inspiriting than that which comes to us through the *Progrès Civique* of the promotion, by several groups of young French progressives, of an *Internationale* of the World's Youth. The purpose of this federation is to unite the coming generation in its crusade against war. The French unit is launch-

ing a struggle against militarism, and an effort to widely promote faith in the universal brotherhood of peoples.

Last week we printed an item on the missionary activity of English Friends. Since then we have obtained some interesting statistics regarding the missionary activity of American Friends, of other branches than our own. The American Friends' Allied Mission Council has more than one hundred workers in the field. Among these are 12 in Japan, 6 in the Near East, 18 in Africa, 12 in Jamaica, and 42 in Cuba, Mexico and Central America.

Alfred Scattergood has cabled to the Service Committee that Poles, French and Germans have co-operated with Friends' workers in shipping food to Upper Silesia. Thus does our work in Europe cast oil over even the troubled waters of ancient international enmities.

The Springarn Medal for this year has been awarded to Charles Gilpin, the actor who created the role of Custis in John Drinkwater's play, "Abraham Lincoln," and the title role in Eugene O'Neill's play, "The Emperor Jones." The Springarn Medal is awarded annually 'to the man or woman of African descent and of American citizenship who shall have made the highest achievement during the precedeing year in any field of elevated or honorable human endeavor." The donor of the medal is J. E. Springarn, treasurer of the National Association for the Advancement of Colored People.

The United States section of the Women's International League for Peace and Freedom is circulating the following pledge of passive resistance to war, which many of its members are signing: "Believing that true peace can be secured only through reconciliation and good will and that no cause justifies the organized destruction of human life, I urge immediate and universal disarmament and *promise never to aid in any way the prosecution of war.*"

It is already known to many Friends that during the war the United States Department of Justice refused to allow the Sermon on the Mount to be circulated, on the grounds that it would be "pro-German." Now comes even more startling news.

Early in 1920 the United States printing office officially refused to issue copies of the Declaration of Independence to an adult class in Washington. The statement of refusal said "that it would be unwise to print the Declaration of Independence . . because it would be an act of discourtesy to our friends, the British, and also that in the inflamed state of the public mind such a publication might increase social unrest and a tendency toward Bolshevism." So Washington, Jefferson and the rest were Bolshevists, too! Where will the madness stop?

For raising funds in this country for Germany, a strong committee of Americans of German descent has been organized. Its goal is $3,000,000, the sum which will be necessary from this country, over and above what Germany does, if Alfred G. Scattergood's program of feeding an average of 500,000 children daily for eleven months is to be carried out. The Friends will pay the overhead expenses of the American workers who, under the new plan, will supervise the operations in Germany, the details of administration being committed in much larger degree even than in the past to the German personnel.

The proposed extension of the work in Russia in cooperation with another organization is not yet definite enough for publication. If the plan works out as suggested, it will make possible the feeding of a great many more children in the neediest provinces outside Moscow.

Summer School

The Summer School at George School opened officially on Fifth-day evening, Sixth month 24th, when all gathered on the lawn for a social, the aim of which was to get everybody acquainted with everybody else.

The lecture program began on Seventh-day morning. George A. Walton delivered the opening address. He emphasized the social consequences of all that we think and do. The way of life which Friends seek to follow is that directed by God through the individual conscience. The purpose of the summer school, he said, was to study this approach to life through God and the means of achieving social righteousness.

Henry E. Jackson, director of the National Community Board, then spoke. His subject was, "Democracy in Operation." He began by stating that there was no distinction between the religious and the secular, the two being inseparably interwoven, and that the golden age of the Society of Friends is ahead, not behind. He said, however, that we need a mental revolution by which Friends will come to put the original purposes of their Society first, and the traditional manner of accomplishing these purposes second. Our revolt against formality has itself become a form and is hindering us in many ways. He then went on to discuss the purpose of the community movement. It is to bind America into a spirit spiritual union. At present, we have geographical and political unity, but no spiritual unity. Our people are of different races and classes, not working and living together as a unit, but many of them living in opposition to each other. The community movement seeks to reach our coming citizens and to weld them into a real community of common intests and purposes. Our franchise needs to be transformed into a universal public service. Our people face two great problems which they must solve before we can have a stable or Christian society. They must bring brotherhood into industry and into international relations.

Eleanor Wood Whitman next gave the school a talk on "The Dramatic Presentation of the Bible." She said that there were many methods of presenting the Bible, the dramatic method being one of them, and a very effective one. America, she said, is a play-going nation rather than a reading nation. If its message is to be widely carried, the Bible must be presented in a way that will win the interest of our boys and girls. Dramatic presentations not only create this interest, but make comprehensive many of the passages which are difficult to understand unless presented in objective form.

Seventh-day afternoon was devoted to recreation, tennis, baseball and swimming being in evidence.

In the evening, George A. Walton delivered an address on the subject, "What Makes a School a Friends' School?" He began by saying that the golden age of the Society of Friends, of which Henry Jackson spoke during the morning, would be brought about by education. The genius of Friends, he said, has lain in teaching, rather than in preaching or in advancing definite programs of social betterment. There are four outstanding points in the ideal of a Friends' school. In the first place, the school may be looked upon as the best agency through which the Society may express itself. It is not a secondary activity, but one of the most essential to our faith. In the second place, it is sympathetic to the public school system, but seeks to act as a balancing agency to it by fulfilling its deficiencies. Overcrowding, lowered standard to suit universal education, and other factors present in public schools can be avoided in private schools.

In the third place, parents are not expected to bear the full burden of the education of their children. It has always been the educational policy of Friends to meet a part of the expense of education through endowments. The fourth characteristic is the emphasis of the spirit of worship in the school. The ideal is to base the school life

upon the recognition of the value of human personality, upon an attitude of sympathy and service between teacher and pupil. Self-discipline through hard work is more effective as a means of discipline than is punishment.

After the lecture, the younger Friends gathered outdoors and spent half an hour singing favorite songs on the front steps.

On First-day morning, meeting for worship was held in the school auditorium. Harry T. Silcock, an English Friend, opened the meeting. Calling, "Lord, Lord," was not sufficient, he declared. We must get down to reality and carry on the work of Jesus by meeting the human need of the present. We must project Jesus' teaching into the social and international problems. J. Barnard Walton then spoke, basing his remarks upon an old German legend. He said that we must not only carry the spiritual truths in words, but show them in concrete acts as we are doing in our child-feeding abroad. "Bread and roses," physical and spiritual ministration must go together.

O. Edward Janney urged that we "hitch our wagon to a star," and strive for the highest aspirations which we can conceive. Caroline J. Worth, in referring to Isaiah's vision, said that God not only helps us but needs our help. Though we feel unworthy, we, like Isaiah, must be willing to go forth to carry God's message. Joel Borton said that the essential task of Christianity is to teach the world how to find the happiness which it is seeking.

Albert Farr decried the "mediocre spirituality" in which most of us live, failing to reach our highest possibilities. To keep our faith, we must express it and extend it. Charles Foster Kent spoke on the need of freely giving all our talents, whether great or small, and the responsibility which lies upon us to use them in the highest way. E. Maria Bishop and others offered prayer.

The afternoon lecture was given by Albert Farr, a New Jersey member of the Fellowship of Reconciliation. His subject was, "Love, the Christian Dynamic." His talk was beautiful in its simplicity and sincerity, and rich in fine quotations. He defined love, not as a limited personal affection or emotion, but as the way of life embracing universal brotherhood and respecting all human beings for their own inherent worth. It is not a vision, but an actual program to be attempted here on this earth at once. Love appears to be weak and slow because it cannot defend those who practice it against physical violence, but in the deeper sense it is the strongest thing in the world because it always wins the spiritual victory in the end. And it is the only plan God has for the world. If we do not practice it we are not following the will of God, and if we let it fail we will be letting God's plan for the world fail. The speaker pointed out that if the early Christians had adopted the militaristic attitude, they would have killed Saul of Tarsus when he was among their persecutors. In that case the world would never have had the apostle Paul, and our nation might not have heard of Christianity today. But instead they bore persecution without reprisal, their love later on won Saul, and he became the spreader of Christianity.

After supper a group meeting was held to hear Harry T. Silcock, Acting Secretary of the English Friends' Foreign Mission Board and Vice President of Cheng-tu University in China, and Su-Hsuan Fong, a graduate of the university and permanent secretary of the Yearly Meeting of Friends in that province. These workers presented the need of carrying the spiritual message of Christianity to the Orient. China was receiving much of the material side of our civilization, they said, but little of the spiritual side, and unless we carried the latter to her, would become materialistic and militaristic.

The First-day evening lecture was delivered by John Herman Randall, assistant to John Haynes Holmes in the Community Church of New York. His topic was, "As an Age Thinketh So Is It." Thoughts, he said, are the foundation of things. We cannot act right until we first think right. Before we can solve the world's present difficulties, we have got to change our thinking on five important points. First, we have got to cease thinking that the production of things is more important than human personality. Then we must come to realize that there is a common unity behind the seeming conflict of the factions of human life. The world has physically grown into a community, due to the inventions of the last century, but it has not yet developed the community spirit. When this develops, out of it will emerge a sense of common purpose. Nations can learn to follow the ideal of service and self-sacrifice as well as individuals. We must also come to really believe that love is the mightiest force in the universe. The world today does not believe in love. It believes in everything else but love. Love is not a sentimental emotion but a *principle* which lifts men above provincialism and prejudice. Finally, we must realize that the hope of applying moral and religious ideals lies, not in some power beyond the stars, but in ourselves. We alone can make the world what it ought to be.

After the lecture, a song service was held. Mary Baily assisted by playing two violin solos.

Further reports of the Summer School activities will appear next week.

NEWS NOTES

CROSSWICKS PILGRIMAGE.

The young Friends' Movement held a Pilgrimage at Crosswicks, N. J., on June 11th and 12th. The visiting friends were Eliza Ambler, Peace Canby, Brewer Walton, Elizabeth Lippincott, Anna Stapler, Helen Jessup, Richard Abell, William Kantor and Henry Pickering.

Seventh-day evening, after some games, Peace Canby led us in a study group on "The Friendly Message." Some of the questions discussed were, "Do Friends have a message? How can we spread the message in the Meeting and F. D. S. and in the eyes of the community? What is worship?"

It was felt that we must live what we talk about, also work as one in the Meeting and community as each one of us is responsible.

We all met on First-day at Meeting, and later enjoyed our lunch together.

The conference in the afternoon on "The Call to Service" was led by Henry C. Pickering, Brewer G. Walton and Anna K. Stapler.

How is our daily life measured? By the length, being number of years we serve others; width, different paths we follow; depth, kind of service.

After a short discussion we adjourned, feeling the Pilgrimage had been very helpful to us all.

ANNA R. PLATT.

A letter from Samuel Zavitz gives the following interesting news: "Next month the various churches in the township are to hold services in the park in the evenings of the five First-days. The Presbyterians, Disciples, Baptists, Friends and Methodists in the order named, the Friends coming on the 24th. Isaac Wilson has consented to come and help us. Fifteen hundred sometimes attend these gatherings."

Genessee Yearly Meeting is likely to be more than usually interesting this year. The time is changed from Sixth month to the first week in Eighth month, and at Pelham, Ontario, near the city of Welland, some twelve miles from Niagara Falls. Two branches of Friends meet there now, and a warm invitation was extended to us from both to meet there. We are expecting some eight representatives from New York, Philadelphia and Baltimore

Yearly Meetings. Dr. O. Edward Janney has consented to give the "Sunderland P. Gardner" address this year; subject, "The Essentials of Christianity." A meeting will be held on Seventh-day evening, Seventh month 30th, and meetings for worship on First-day the 31st. Friends expecting to attend should write early to W. Raymond Willson, R.R. 2, Welland, Ontario, Canada, in order that accommodations may be secured in time.

Mr. and Mrs. T. A. Jenkins, after a three-months' visit in Kittery Point, Me., returned to Chicago June 13th. Mr. Jenkins resumes his duties at the Chicago University for the summer months.

Wilmer Jenkins is with a Chautauqua Circuit in the East.

Francis Jenkins, having received the French Government Scholarship, leaves for Toulouse, France, late in September. He is allowed free tuition, 30 per cent. off on transportation and 3,000 francs. Francis has the honor of being high man scholastically in the Delta Upsilon fraternity, which ranks, in this manner, *second* at the Chicago University.

Beatrice Jenkins takes a position soon in the New York Public Library for two months, and will return to Chicago late in September to study at the Chicago University for her M. A. degree.

Plans are going ahead whereby Mr. and Mrs. A. C. Blackburn, Bedford, Pa., daughters Alice and Adaline, will drive west in their Cadillac with Dr. and Mrs. Janney. They will attend Ohio, Indiana, Illinois and Toronto Yearly Meetings in the month of August.—*Gathered Gossip.*

On June 18th, the First-Day School of West School Lane, Germantown, held its annual picnic at George School. There were eighty-six present, and under the leadership of our superintendent, Mrs. Fred W. Taylor, the day was a great success with not a dull minute in it. The children thoroughly enjoyed the gymnasium and swimming pool which the George School authorities had kindly thrown open to us, while the tramps through the beautiful woods and wading in the creek were enjoyed by the "children of a larger growth."

Bliss Forbush, secretary of Baltimore Monthly Meetin, expects to spend the month of July at Oberlin, Ohio.

Willis Russell, a Sophomore at Johns Hopkins, will take charge of the Baltimore Friends' playground during the month of July.

A judge in one of the courts of eastern Pennsylvania said that in all of his fifty years on the bench he had never had a divorce case in which there was a Quaker as one of the parties, and only one criminal case in which a Quaker was the defendant.

Malvern First-day School will not be in session during Seventh and Eighth months.

ZIBA C. MARTIN

After a brief illness, Ziba C. Martin, of West Chester, passed on into the higher life, Seventh-day, Sixth month 18th, in the 63d year of his age.

He was the son of Benjamin W. and Phebe Ann Martin, of Highland Township, Chester County, Pa., and a brother of B. Walton Martin, of West Chester, who survives him.

For a number of years he was the devoted attendant and home-maker for an invalid and lovely mother; after her death, still desiring to have a home, he furnished an apartment. Here he entertained many a group of friends with an evening of choice music interspersed with reading and informal recitation of beautiful and uplifting thought.

Entering upon a business career early in life, he was practically a self-educated man. He was a truly interested Friend, active on committees, a regular attendant at meetings for worship, and frequent at midweek and business meetings. He was always ready to lend a hand at times of social or business activity, and to give of labor, of money, or sympathetic encouragement, as the occasion required.

His automobile, with its load of visiting Friends, frequented many a little country meeting, and at times of Quarterly, Circular or Special Meetings he was most generous in its use.

The meeting, the social group, the camp fire circle, and the business world have sustained a real loss in the death of Ziba C. Martin, for in him were blended many of the fruits of the Spirit.

E. L. H.

DEATHS.

BLACK—Suddenly, at Roslyn, Pa., on Sixth month 18th, JOSEPH S. BLACK, son of the late Thomas Newbold Black. Interment at Mansfield Meeting, N. J.

BLACKBURN—At Schwenksville, Pa., MARY BLACKBURN, in her 90th year.

HEWLINGS—At Marlton, N. J., Sixth month 21st, SAMUEL B. HEWLINGS in 87th year.

SCATTERGOOD—At Rutledge, Pa., Sixth month 21st, RACHEL P., widow of Joseph B. Scattergood.

MARRIAGES.

BAKER-ROBERTS—At Moorestown, N. J., on Sixth month 21st, by Friends' ceremony, VERYL R. BAKER, of Christiana, Pa., and ANNA H. ROBERTS, of Moorestown, N. J.

HAIGHT-BARNES—At Valley View, Purchase, N. Y., on Seventh-day Sixth month 18th, by Friends' ceremony, SARAH ESTHER, daughter of David R. and Henrietta S. Barnes, to WESLEY LEROY HAIGHT, son of Isaac and Caroline S. Haight, of Port Chester, N. Y.

BIRTHS.

FIELD—On Fifth Month 23d, at Glen Ridge, N. J., to Helen Freedom and Henry Cromwell Field, a son, named HENRY CROMWELL FIELD, JR.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

SEVENTH MONTH.

3d—First-day, 3 P. M. (Daylight saving time)—An appointed meeting for divine worship will be held at Caln Meeting-house, Pa., under care of a Concord Quarterly Meeting Committee. Young people particularly invited. The Meeting-house is within easy walking distance. Caln Meeting-house is near Thorndale Station, P. R. R. Automobiles will meet trolley leaving West Chester at 1.50 P. M. and Coatesville at 1.50 P. M. at Bailey's Road near **Thorndale.**

7th—Philadelphia Quarterly Meeting's Visiting Committee will attend at Germantown Friends' Home, at 7.30 P. M.

17th—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Reading, Pa., at 11 A. M.

26th—Western Quarterly Meeting will be held at London Grove, Pa. (Standard time will be observed.)

28th—Caln Quarterly Meeting will be held at Caln, Pa.

30th—Westbury Quarterly Meeting will be held at Westbury, N. Y.

EIGHTH MONTH.

1st—Miami Quarterly Meeting, at Green Plain, Ohio. Friends attending this Quarterly Meeting will please notice the change from Eighth month 8th, due to the conflict of dates with Indiana Yearly Meeting.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS
WEEK ENDING JUNE 20TH

Five Years Meeting (For General Fund)	
New York Yearly Meeting	
Westbury Monthly Meeting	$40.00
Muscatine C. E. Society	13.00
Iowa Yearly Meeting	
Gibara, Cuba Mission	24.00
	$77.00
Other Meetings	403.80
For General Fund	90.00
Other Contributions.	
For Germany	1,667.28
For Austria	221.29
For Poland	402.50
For Russia	279.36
For Syria	235.00
For Armenia	3.00
For Serbia	37.50
For Clothing	106.99
	3,572.54

SHIPMENTS RECEIVED
WEEK ENDING JUNE 18TH

Cal., Los Angeles; Conn., Sharon, New Haven; Ill., Mt. Carroll; Mass., Newton Centre; Cambridge, Hyde Park, Lawrence, Highlands; Minn., New Prague; Mo., Fayette, Md., Baltimore (2), Sandy Spring; N. Y., New York City (3), Mt. Vernon, Millbrook; N. J., Moorestown (5), South Orange, Berlin, Montclair, Riverton; Ore., Eugene; O., Granville, Dalton, Bellefontaine, Mingo Junction; Pa., Haverford (3), West Chester (2), Philadelphia (13), Wynnewood, York, Germantown (2), Chestnut Hill, Swarthmore, Reading, Drexel Hill, Hatboro, Lansdowne, Collingdale; Va., Winchester (2);

SUMMARY OF SHIPMENTS

65 boxes and packages received, 1 anonymous package.

FUN.

CONFUSING SYMPTOMS.

"Why don't you go in?" asked one tramp of the other, as they stood before the gate. "Dat dog's all right; don't you see him waggin' his tail?"

"Sure I do," said the second tramp, but he's a growlin', too, and I don't know which end to believe."—*The Advance.*

———o—o—o———

Little Mary was visiting her grandmother in the country. Walking in the garden, she chanced to see a peacock, a bird she had never seen before. After gazing in silent admiration, she ran quickly into the house and cried out: "Oh, granny, come and see! One of your chickens is in bloom."—*Christian Register.*

———o—o—o———

They that take up the sword shall perish by the taxes.—*Cleveland News.*

HOTELS.

Buck Hill Falls

With the many detours on account of new road construction encountered between Philadelphia and The Inn, it is hard to recommend the best route. On the whole and at the present time, we suggest using the Bethlehem Pike thru Sellersville to Bethlehem, then over the William Penn Highway to Easton, then to Water Gap and East Stroudsburg, via Martin's Creek and Portland. From East Stroudsburg to Buck Hill, the Paradise Valley road is in better condition than it has been for a number of seasons.

The Advance Guard of the Boy Scouts arrived last week and Camp Major is now ready for more boys than ever. Two of the Scouts hiked up from Philadelphia and made the trip in twenty-eight walking hours. The route they took was from Willow Grove to Doylestown, to Easton, to Water Gap, to East Stroudsburg, to Analomink, to Cresco, and then to Camp Major.

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Special Sunday Night Supper
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Luncheon, Afternoon Tea, Dinner
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Locust Valley, N. Y.

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COAL
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REGULAR MEETINGS.

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GENEALOGIST
ELIZABETH B. SATTERTHWAITE,
52 N. Stockton St., Trenton, N. J.

FUN.

MIXED

A political speaker was criticizing the policy of the government in relation to the income tax. "Yes," he said, "they'll keep cutting the wool off the sheep that lays the golden eggs until they pump it dry!"—*Harper's Magazine.*

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A LADY DESIRES A WORKING housekeeper. Pleasant home with every convenience. Laundry work done. Reference desired. 620 S. High St., West Chester, Pa.

WANTED—WOMAN AS COMPANION, preferably a Friend. Give full particulars. Address P. 671, FRIENDS' INTELLIGENCER.

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FOR RENT—AT EAGLESMERE, PA., a small cottage, 7 rooms, all modern convenience. Beautiful scenery. Terms reasonable. Box 126, Eaglesmere, Pa.

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PRACTICAL NURSE DESIRES POSItion; experienced as mother's helper with children and light duties. M. Torpey, 1812 Green St., Philadelphia. Poplar 5752.

FUN.

A regimental band was about to be organized at one of the war-time cantonments and, after the first rehearsal, the officer in charge was signing up the candidates.

"Your name?" he asked the trombonist.

"Sam Jones," returned the embryo trombonist.

"Your station?"

"Camp Devens."

"Your rank?"

"I know it," sighed Sam.—*American Legion Weekly.*

———o—o—o———

ALAS!

Professor.—When you examine a dog's lungs under the microscope what do you see?

"The seat of his pants, I suppose."—*The Pelican.*

———o—o—o———

Caller.—Is Miss Jones in?

Servant.—No, madam.

Caller (surprised).—Where is she?

Servant.—Don't you know, mum? Miss Jones is going to be married, and she goes to the college every afternoon to take lessons in domestic silence.—*Financial News.*

Strawbridge & Clothier

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Many groups in the Sale at prices that even exceed this Department's well-known standard of value-giving. For instance—

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Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

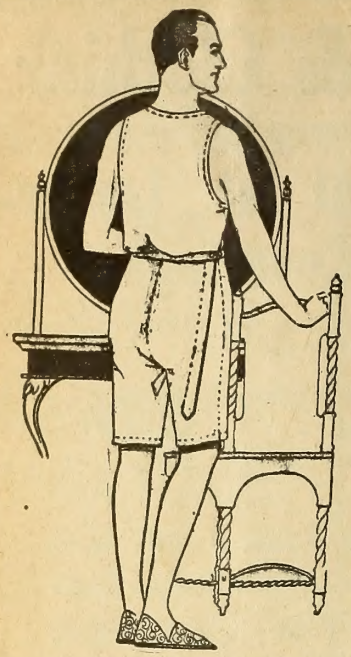
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, SEVENTH MONTH 9, 1921 VOLUME 78 NUMBER 28

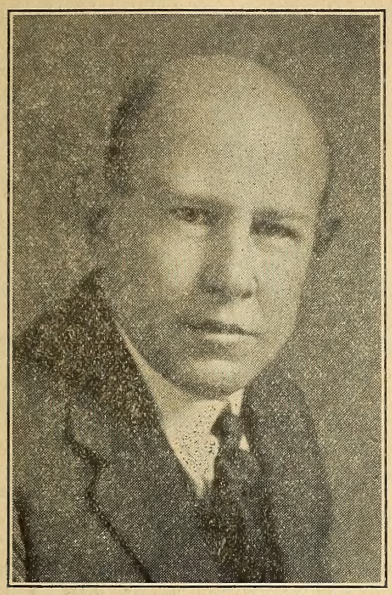


Photo Bachrach.

Frank Aydelotte

The Function of the Liberal College

BY FRANK AYDELOTTE

President-Elect of Swarthmore College

Summary of the Address delivered at the Friends' Summer School, George School, Pa., Sixth month 30th, 1921.

The war which we have just passed through has given the most extraordinary endorsement to the work of our technical and engineering schools. This is an age of engineers. Aside from their leadership in the war, they are now doing tremendously important services in the work of reconstruction, and in the ordinary tasks of peace we have yet fully to realize the value of their work and the unique strategic character of their position.

The engineer is not merely a scientist. Seventy per cent. of the graduates of our technical schools are what is known as operating men. They do very little theoretical engineering work. They forget their calculus and their theory of mechanics, and use their engineering training mainly for the familiarity which it gives them with the great tools of industry which it is their task to keep in operation. The one problem to which they must day by day make original solutions is the labor problem. They are captains in the vast army of labor, responsible to their employers for keeping the ranks of labor in the best possible working condition. In this position they are mediators between labor and capital, and, if they have the wisdom to do it, they are in a better position than anyone else to solve those difficult problems of the relationship between the two most important factors in industry.

This situation being what it is, it is not surprising that institutions like the one from which I have recently come, the Massachusetts Institute of Technology, are increasing by leaps and bounds in numbers, in endowment, and in influence. There are not wanting educational prophets to say that the days of the college of liberal arts are numbered.

I do not believe it, and I want today, giving full weight to the value and importance of technical training, to indicate what I think is the unique and still more important position of the college of liberal arts and of liberal education.

We are living in a world that knows how to make war but not how to make peace. The art of warfare has never been so thoroughly developed, has never focussed so much of the best knowledge and the highest ability of so large a proportion of the world as it does at the present day. This is true not of one kind of warfare merely, but of many kinds.

This is true, above all, in our international relations. The common attitude of one nation toward another is that of hostility, of distrust, and of prejudice. Instinctively we tend to suspect some sinister motive

in the man who manifests friendliness toward another nation. Peace means coöperation. It means understanding the aims of others and helping others to realize their aims at the same time that we realize our own. It is not a matter merely of unselfishness but of wisdom. This is just as true between nations as it is between individuals, but any person who proposes, as a matter of national policy, the consideration of the interests of other nations as well as of his own, is by most of us laughed at as a dreamer or suspected as a conspirator.

That our age knows how to make war but not how to make peace is shown, in the second place, in the political world. The end of political parties and of political activity is the expression of the will of the majority of the people, in our laws and in the actions of our government, but how ineffective our political parties are for the realization of this end! The one thing in which they are effective is waging political warfare against one another. This they do with the utmost skill and ability. The thing they do best is unfortunately not the thing which is best for the nation.

Our organization for war rather than for peace is shown, in the third place, in the industrial world. Never was there a time when workmen were so effectively combined to realize their own aims and to wage war against their employers. Never were the employers in so effective a position to protect themselves against the workmen. The art of industrial warfare has been developed in a way that would not, a few generations ago, have been considered within the bounds of possibility. Unfortunately, however, the best interests of the workman and the employer and the public are served not by industrial warfare but by industrial peace and coöperation.

This understanding of the aims of others and the good will for their realization which are the crying need of the world today internationally, politically, and industrially, are not lacking because of the total depravity of human character, but rather because of the lack of human wisdom—what in the past has been meant by humanities—or liberal knowledge. Our age has wonderfully developed various technical and specialized instrument knowledges for the accomplishment of various special and technical tasks, but has not developed and has not made common this broad human knowledge of the values of the ends to which technical skill is only a means.

In this period of the decay of that education which has been traditionally known as "liberal," some people tend to say "liberal knowledge" means "useless knowledge." That is not true. Liberal knowledge is knowledge which is useful for a liberal purpose, for understanding of the aims of others and estimating their human value. It is the most crying need of the world today.

We have not learned the most important lesson whic hthe war has to teach. We do not realize that democracy is impossible without education—without training for citizenship. Democracy must train the leaders as well as the followers. We hear a great deal about Americanization, but not enough about the training of those leaders who must show an enlightened electorate the fundamental significance of the problems which it faces in international relations, in politics, and in industry. It is understanding of these problems which constitutes the new humanism needed by the times if democracy is to be made workable.

This training must come, and it is the college of liberal arts which must furnish it. It is necessary if civilization is to survive, and it will come because the human spirit needs it. In the last war our western civilization trembled on the brink of destruction. The events since the war, the seasick international situations, recent developments in industrial relations and in political life, show us that peace is not a condition but an achievement—a matter of understanding, of justice, and of good will. The task of the world today is to teach men how to live in peace, and in the importance of that task lies the function and the value of the college of liberal arts.

Education and Quaker Unity

The following article by Horace G. Alexander, of the Woodbrooke Settlement, is taken from the Friends' Fellowship Papers. It is reprinted at the suggestion of Edith M. Winder, and sets forth a matter of much importance to the future of the Society of Friends.

Since the Conferences of last summer there has been on my mind a matter whose right or wrong treatment will, I believe, greatly influence the future of Quakerism. The events of recent years have brought all sections of Quakerism close together, and we have come to feel, perhaps as never before, that we are all united in a common purpose. Is this sense of unity to endure and to deepen or not? No doubt the answer to this question must ultimately depend on individual "faithfulness," but, in spite of what a writer in a recent number of F. F. P. said about the dangers of over-organization, I think it will also depend very largely on the corporate action of the various bodies of Friends, especially on the facilities provided for the youth of the Society to gain an international outlook based on personal experience.

I believe that if, as we all hope, in a few years the world settles down to a fairly peaceful and prosperous existence, the Society of Friends may easily settle down into something like its pre-war provincialism. We may have a few Quaker "outposts" on the Continent, depending on the devotion of a few "missionaries," or on men and women of various nations whose spiritual needs have been met by the "faithfulness" of Friends in the past few years. For the rest our horizon will be limited by our own particular Monthly, Quarterly, or at most Yearly Meeting. The generations that grow up unmindful of the great experiences we have all passed through since 1914 will regard the new Quaker embassies and the new international outlook of Friends with the same bored indifference that was customary amongst younger Friends before the war—in England at least—with regard to the missionary zeal of the later nineteenth century.

What can we do to avert this? The best thing that we can do in a corporate capacity, I believe, is to

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provide much greater facilities for travel and for international study, and to cultivate within ourselves and amongst the Society generally, as far as we can, a sense that a real international spirit is an essential element of the fully developed Quaker outlook on life.

What is involved in a "real international spirit" is itself a theme that demands much more careful thought than has yet been generally given to it. It certainly ought not to be a vague emotion of universal brotherhood. But I am not here much concerned with defining what it is. I only want to point out some of the methods by which it may be cultivated. First, there is travel. "The grand tour" was regarded as an essential qualification for the best educated of our ancestors. It may have been superficial, but it certainly taught men of imagination to rise above much of that pettiness that limits the life of those who regard peculiar national conventions as essential to "good manners" and "culture." The "grand tour" may not be the best way to encourage an international spirit, but it can be modified in many ways. Two points that I want to insist on in this connection are, first, that if we limit international travel to those who express "religious concerns" for visiting certain countries we shall deny these opportunities to many who are too young and modest to have "concerns," but who would use such opportunities to great advantage for themselves, for the Quaker colonies they might visit on their travels, and for their own Quaker communities to whom they would ultimately return. Secondly, the funds that might be needed for making such travel possible would be far less than the funds that have been forthcoming for supporting those who have done reconstruction work in various countries in recent years.

Apart from general travel, we need far more encouragement of interchange of students between Woodbrooke and its equivalents in England, America, and other countries. Each term at Woodbrooke we seem to have an ever-larger number of countries represented—and an ever-decreasing number (except when special efforts are made) of Friends taking this excellent opportunity of combining acquisition of useful knowledge with the chance of learning something of the outlook of people from other countries. Although it is not my main purpose to defend Woodbrooke, or to appeal for students, I must say that I think that so long as Woodbrooke is regarded—quite falsely—as a place fit only for abnormally religious people, and in any case as a kind of special intellectual luxury for those who cannot make up their minds to settle down to serious productive labor, the chances of a really strong, united Quakerism will be very poor. A Woodbrooke education or its equivalent ought to be regarded as essential to every well-equipped Quaker; and any meeting that does not do all in its power to help or to urge its younger members to go to Woodbrooke ought to be ashamed of itself. This is part of the educational duty of the Society as a whole, resting on every meeting: it cannot be left to the "concern" of individuals.

There are alternatives to Woodbrooke. I believe there is at least one American "Woodbrooke," and next summer the International People's College is to open in Denmark. May it have a long and useful life, and may it have many young (or old) Friends amongst its students. May it soon be followed by similar institutions in Germany, France, China, India, and elsewhere. And may each and all such institutions be frequented by Quaker students from England, Ireland, America, and many other countries.

But this is all a dream of the future. International travel, on the other hand, can be, and ought to be, encouraged more and more by the Society, and there is no reason why it should not start in a small way. But there are better and worse sorts of international travel. A mere sight-seeing journey is one of the worst sort; but I certainly should not so describe a journey whose main object was the study of Italian art in Italy or ancient monuments in Mesopotamia. Other better sorts include long holidays or courses of study in a French, German, Russian, or other "foreign" home or university, or other "secular" institution. (I believe strictly speaking most universities are not secular in theory, though they are in reality.) There is also the possibility of spending some weeks or months in more or less intimate connection with a center of Quaker activity in another country, or with some other form of religious or humanitarian enterprise. All these, I think, are good. But there is another bad sort that should be avoided—we must not get into the habit of sending our young Friends to make a tour of American or Continental meetings or mission stations where they will be expected to give addresses, and from which they will come home gray-haired, disillusioned, and spiritually ruined at the age of twenty-two. If they want to help in any way, let such help be welcomed. If not, nothing should be done to suggest that participation is expected of them. Official "travelling ministry" must be left to those who have "concerns." Yet I can well believe that the visits of some of the young travelling Friends would be as great a stimulus and encouragement to the weary Quaker missionary or ambassador as are the visits of ministers traveling with minutes.

Such international travel and inter-change of students, to say nothing of permanent institutions, will not come to pass without organization. To be sure, it would be absurd to spend tens of thousands of pounds and much labor in endowing travelling students and equipping institutions, unless there is first a widespread recognition of the importance of international education. But so far as the younger generation is concerned, I believe that a great many young Friends in England, and doubtless in other Quaker communities, too, would make excellent use of such opportunities if the body of Friends made it easy or even possible for them to avail themselves of them. Partly, no doubt, we fail in our lack of appreciation of the comparative importance of things: we spend money on new meeting-houses or new heating apparatuses instead of spending it on equipping members of the meeting to be leaders of Quaker thought and action. But when the mental attitude is right it will have to be expressed through better organization. The choice for us in this world is not between much organization or little, but between good organization and bad. If we were completely disorganized we should all die of cold and hunger within a month or two. Let us, Quakers, see to it that all our organization is such as to set our members free, and to encourage and equip them to do their best work in the world; and let us see that any lack of organization to this end is supplied.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SEVENTH MONTH 9, 1921

As the major portion of this issue went to press before the conclusion of the Summer School, we are limiting our reports for the present week to President-elect Aydelotte's address. Our issue next week, Sixth month 16th, will be a special Summer School Number. It will contain reports in full of all Summer School activities not already touched upon in our columns, summaries of the lectures and addresses, brief impressions by different Friends who were present, and other features. Your notebook and this special number of the INTELLIGENCER will be your best souvenirs of the Summer School.

Long journeys are the outcome of accumulated single steps. The INTELLIGENCER has a long journey before it in reaching its final goal, but we must make that journey one step at a time. While we are building up gradually in all ways, there will always be one particular step in advance upon which we wish to concentrate our energies so that that step may be definitely achieved within the shortest possible period of time.

The one step at present is to complete the task already begun of making the INTELLIGENCER definitely, consciously and actually a paper for *all our Friends in all sections of the country.* It has been felt at times by Friends in other vicinities that it was a *Philadelphia paper.* Perhaps at times it has tended to be too largely such. Of that it is not within our province to judge. But it is within our province to assure Friends everywhere that the INTELLIGENCER is *not* to be a Philadelphia paper in the future, if by that term is understood a limitation of its interests and its responsibilities to Philadelphia alone. It is our hope to represent Philadelphia Friends in every possible way as we have sought to do in the past, but at the same time we want to represent equally Friends in New York, in Baltimore, in Chicago, in all the communities throughout our Yearly Meetings from the Atlantic to the Pacific.

Progress has already been made toward extending the sources from which our contributions are received, and consequently toward widening the field of the INTELLIGENCER'S appeal and usefulness. This progress we wish to continue. But it must be remembered that we can only open the door toward making the INTELLIGENCER representative of all Friends' communities. Whether it finally is so will depend upon whether the Friends in those communities coöperate by contributing news and other material to our columns.

The Executive Secretary of Baltimore Monthly Meeting recently told us that he looked upon the INTELLIGENCER as the organ of his meeting, that he intended to report to the members of his meeting through it, and that he expected them to keep in touch with it in order to know what the meeting was doing. This is the right spirit. We hope that other meetings will follow. The door is open. Come on in and help us build up a paper that will be a worthy organ of all our Friends everywhere.

The final passage by Congress of the Borah resolution for an international conference on the limitation of armaments is, so far as we know, that first important step toward the new international order that has been taken since the late war began. The march is beginning again. The most powerful nation in the world today has gone on record in favor of a concrete proposal to limit armaments. Consider what that means. For thousands upon thousands of years of human life warfare was unthinkingly taken for granted, and for centuries past, though its horrors began to impress humanity, it was regarded as a necessary evil. Visionaries alone dared to dream of a world at peace, as they alone dared to dream of impossibilities like telephones and steam locomotives and airplanes. Then within the memory of this generation came the Hague conferences, in which the mind and the conscience of humanity began to seriously consider the settlement of international disputes by civilized means instead of by armed conflict. The Hague conferences made tremendous steps forward. The growth of the world community was interrupted, as was everything else, by the World War. For six years it looked darked for the future. It still does not look light. But the march toward an enlightened world order has now begun again. The first forward step has been taken.

Let us realize two cautions in connection with this advance: first, that it is *only* a first and extremely primary step, and, second, that it was taken *only* as a result of months of ceaseless labor on the part of the peace workers all over the nation. Our government would never have passed the Borah resolution unless practically forced to by nationwide public opinion. And in the same way, all future steps must be won by *our* continued efforts. This first step of itself guarantees nothing. The pilgrimage is only beginning. But we are on the road to peace, and the first step has been taken. Now let us go forward to the second step—seeing that the international conference is actually held and that it produces fundamental results.

In the second article of our series on *Our Opportunity,* William I. Hull further discusses the opportunities of Friends in peace work. While covering the same general field, it seems to us that he and Frederick Libby have respectively emphasized its two phases. Frederick Libby points out the opportunity for Friends to take the lead in organizing the disarmament sentiment throughout the world into a single self-conscious unified movement. Dr. Hull calls us at the same time to widely carry our own unique message of religious convictions against war. Both of these activities are practical, concrete and vital.

We should be carrying on both of them if we would make the most of all our opportunities.

Next week Joseph E. Platt will contribute an analysis of our opportunities in a related field—that of the carrying Christian ideals to the peoples of the Orient.

Our Opportunity!

II

FRIENDS AND DISARMAMENT

BY WILLIAM I. HULL

Professor of History and International Relations at Swarthmore College

The movement for disarmament has become the "impending issue" of our time. The economic, political, international, educational, moral and religious aspects of the question are making their appeal to the various classes of the community. The pulpit, press and public forum are sounding the rallying cry, and organizations of various kinds are responding to the call and moving upon the government for action. As in the anti-slavery days, every lover of humanity is anxiously inquiring as to the part which he should play in the promotion of the great reform.

What part shall the Society of Friends take in this new Armageddon? What reason shall *it* stress for disarmament? How far shall it coöperate with other organizations which are stressing other reasons and utilizing methods with which it may not be familiar? The answer to these difficult questions may be found in Paul's description of his own method, in I. Corinthians, IX: 19-22. To become "all things to all men" is a difficult answer; but to bring about disarmament and with it the abolition of war is a difficult task. Fortunately, the advocates of this greatest reform of our age give evidence of being in a heroic mood and determined to resort to heroic remedies.

The overburdened taxpayer responds vigorously to a statement of the economic facts and figures which show the responsibility of the competitive increase of armaments for a large part of his burden. The discovery and lucid statement of these facts and figures may not be neglected by Friends. The marvelous opportunities, offered by the present condition of the world to our own, the richest of countries, in the field of national and international industry and coöperation, must also be shown and emphasized; for the chief economic tragedy of our time is not so much the enormous sums expended upon armaments as it is the neglect of these wonderful opportunities for economic development and service.

The lover of American democracy is made deeply anxious by the influence exerted upon our national government and its expenditures by an increasingly numerous and powerful military and naval clique, and by an invisible government of armaments' contractors and profiteers, who fatten upon preparations for war in time of peace almost as much as upon military necessities in time of war. He must be successfully appealed to by a revelation of these ominous facts which are ineradicably bound up in a system of "adequate armaments," whether that system be centered at Potsdam, Paris, Tokyo, London or Washington.

The attempt of internationalism to prevent wars, and to substitute judicial settlement and industrial coöperation, for competition in armaments and empire, among the nations has made a profound and almost universal appeal to the peoples, largely as an outcome of the World War. All who approved and supported that war must be shown that without disarmament neither *the* League of Nations nor any other association of nations has any chance of success. Friends are in a peculiarly favored position to teach the lesson of our own American history, both in Colonial Pennsylvania and in the foundation of the Union, that coöperation and judicial settlement of disputes was possible only on the basis of State disarmament and constitutional prohibition of future armies and navies within the States.

Those who believe that individual development and national prosperity alike depend upon education are aroused by the military monopolization of more than eighty times as much of our national expenditures as is devoted to education; they contemplate with dread the constant attempts to militarize our American system of education by injecting into it the Napoleonic-Bismarckian poison of universal, compulsory military training; and they resent with indignation that suppression of free speech and freedom of the press which is still being attempted (more than two years after the end of the war removed the excuse for such tyranny) by local posts of the American Legion and by other non-American organizations. The truly patriotic believers in our American school system must be confirmed in their anxiety and convinced by an appeal to reason, experience and the facts of the present situation that the mad competition in preparation for war and the multifold devices connected therewith are not only drying up the stream of education, as far as the national government is concerned, but are doing their utmost to poison the very source and fountain-head of that stream everywhere.

The frightfulness and wholesale character of the past war have aroused the consciences of millions against the devices and methods of warfare, and have made them question the morality of any future war, regardless of its origin or object. They must be shown the uses and significance of superdreadnoughts, supersubmarines, superaeroplanes, big guns, high explosives, hand-grenades, poison gases, and disease germs, upon the development of which all the ingenuity of twentieth century science is being lavished in feverish anticipation of "the next war." They must be taught the full import of David Lloyd-George's assertion that "If the past war was not the last war, the next war will leave civilization in ashes"; and especially there must be brought home to them the even greater tragedy of devastating the souls of youth by making of them the wholesale slayers of their fellow-men, women and children by bombs, poisons and all the devices with which science can equip the art of wholesale slaughter.

All these things—the economic, political, international, educational and moral aspects of armament and disarmament—it seems incumbent upon Friends, as upon everyone at present, to deal with in the course of the disarmament campaign. But beyond all these there lies the religious aspect of the question, and it would appear to be the peculiar duty of Friends as Friends—in their corporate or representative capacity—to stress this aspect as the fundamental and all-important one. The historical Quaker testimony against war and

preparations for it, the loyal adherence of the Society to this standard through more than two centuries and a half of almost ceaseless warfare, and especially their loyal adherence to it during such plausible wars as the Civil War and the World War, force themselves upon Quaker consciousness, appeal to Quaker faithfulness, and give the world a right to demand that the Society shall live up to its standard in this, as in former crises of the peace movement.

It has been our all-too-vivid recent experience that no other motive than the religious one is adequate to enable individuals or societies to seek peace and pursue it, consistently and unfalteringly. Economic, political, international, educational, and even moral, considerations have all been brushed aside or distorted in preparations for and participation in the recent war. At times of supreme test, they have proved but broken reeds; and they cannot be depended upon in the future infallibly to prevent wars or to put a stop to preparations for them. Implicit obedience to the categorical imperative of God himself, "Thou shalt not kill," and "Thou shalt overcome evil with good"—this alone can be safely relied upon in times of supreme crisis. All our other arguments against war and preparations for it may be diminished or annihilated by changing conditions; they may continue to be true, but may be set aside again, as has been the case so many times before: but this eternal principle of God's will as expressed in Christianity will remain the same yesterday, today and forever. The expense of armaments *may* be greatly reduced; democracy, internationalism, education itself, *may* appear to be furthered by preparations for war, or by participation in it, as has been urged in the past; even moral considerations *may* proclaim the next war a "holy" one. But still the Christ within continues forever to demand: "What is that to thee? Follow thou me."

Is not this, then, the *distinctive* contribution of Friends to the disarmament movement, as to every other phase of the peace movement of our time? Whatever other walls, gables and cornices may be added to the structure, shall not Friends continue to insist that unless the House of Peace is built upon the rock foundation of religious conviction it cannot possibly withstand the storms and floods which are bound to beat upon it? However far we may find ourselves able to go with others along the pathway of peace, and whatever methods of theirs may commend themselves to us, shall we not, as the Society of Friends and as representatives of that Society, stress our *religious conviction* as of fundamental and eternal importance? And, after all, is not this not only what God expects of us, but also what all the sad, sick world is seeking?

An Austrian Child's Hymn of Gratitude

What can I do?
What shall I say
All I can give you
Is thanks today.
Possessions I have none,
Except a little heart
To love and to thank you
Before you depart.

A Message from Kakiat, New York

Summary of the remarks made by Anna L. Curtis at the Special Meeting at Kakiat, New York, Sixth month 25th, 1921.

"A word fitly spoken is like apples of gold in pictures of silver." "The pen is mightier than the sword." These are only two of the many sayings which express the power of words. What would a college athletic team of today be able to accomplish without its college yell from the backers on the side-lines? The knights of old, with their followers, had each his battle-cry, which stirred their souls, and made them more powerful. Two of the most wonderful phrases in history, in their power to thrill men and inspire them to great deeds, were set against each other in the Crusades.

"God wills it," cried the Crusaders, fanatically believing themselves destined to free the Holy Land from the infidels. God never wills that anything shall be achieved by war. But with such a battle-cry as this the Crusaders might well have swept the Turks from Palestine had it not been for that other rallying cry, "There is no God but God, and Mahomet is His prophet," with the support of which the Mahommedans held their own.

It would be good for us, today, to carry a stirring slogan into our Christian lives as well as into our athletics—"God wills it." What has God willed? God has willed that no person, rich or poor, black or white or red or brown, employed or employing, man or woman, shall be ruled over by another, against his will, and for the profit of the other. God has willed that His truth and His faith shall be as free to every man as God's air. In a word, God has willed brotherhood; and for centuries we have been fumbling along, carrying out the beginnings of what God has willed.

Think of what you and I owe to God, and to those men who have gone before us and have begun the work that God wills. All this beauty of earth, such democracy as we have reached, the religious freedom that we have reached, our literature, our inventions, our comforts—all that we have we owe to God, and to the men who went before us. And we can never repay them: all that we can do is to "pass it on" to those who come after us; to carry on the work of finishing the earth.

And let us take that other war-cry and modernize it and individualize it, "There is no God but God, and *I* am His prophet." Is not that the very essence of Quakerism,—of Christianity? In the time of John Huss, the time of Luther, of St. Francis, of George Fox, whenever there has been a fresh outburst of the Light into the world, have not those who received it been driven as prophets to carry the message? Many of the early Friends went to the far corners of the earth; many remained at home, and toiled and brought up families; but each "shook the country for ten miles round," says the old record. For each knew himself to be a prophet of God. As on the day of Pentecost, the Holy Spirit came to every man, and every man spoke and lived the word of God.

[Here a story was told of several of the disciples twenty years after Pentecost. They were thinking of giving most of their time to earning their living and laying up for the future, devoting Sundays only to the preaching of the message. The steadfast faith of

Andrew prevailed, and Peter, Paul and Matthew continued to give their whole lives to their task.]

And so the work went on. But what would have happened if those disciples had carried on their Christian business as most of us do, making it secondary to their other business? The prophet of God must carry the word of God, must work the will of God, every hour in every day. This is your first business as Christians. Prophets of God, as you go home, wherever it may be, take with you this thought, to the farm, to the kitchen, to the school, to the factory, to the parlor: God wills justice, and I am His prophet to help bring justice into the world; God wills friendship, and I am His prophet to help bring it to men; God wills brotherhood, and I am His prophet to make all men brothers.

My Garden

I had some seed.

It was good seed because I knew whence it came.

I went into my garden and enriched the soil and turned it over, and raked it and made it mellow. As I worked, the odor of the newly turned earth filled my nostrils. I felt its capacity for life and growth. It seemed to yearn for the seed that I had to sow. I stretched a line across my prepared soil and made a little furrow along the line. Prayerfully and humbly I stooped down and placed my seed in this furrow. I then covered it up and pressed the earth down firmly.

I did not go the next day into my garden to scratch up some of my seed to see if they had begun to grow. I just left them in faith.

When I went to my garden again I could see that they had grown and broken through the earth, and were reaching up into the light. As I looked at them, grown now into plants, I felt very humbly my real partnership with the Great Creator. And yet they did not all grow alike. Some grew straight up, some sent out leaves upon the ground, while others sent out branches. It seemed to me more beautiful that they should not be all just alike. It seemed to me that I liked more to have them growing unlike and yet close together. I believed that the Great Creator knew what He wanted to make of them when I had planted the seed.

Then, one day, as I went into my garden, I was met by a delicious fragrance, and I found that my plants had many flowers upon them. The flowers were all very beautiful and nearly all were different. Some were borne upon stiff, upright stems as if proudly proclaiming what kind of flowers they were; others were in long spikes and still others were modestly drooping. They were of nearly every color except green. The fragrance that they sent out seemed to be an invitation to come and see what God had given to them; a longing to share with others the sweetness in their hearts. While I looked, marvelling, the humming bird came and thrust his bill deep into the heart of a flower, and the honey bee seemed almost to sing as he drank his fill of the sweetness, and the beautiful butterflies hovered over them and the more common insects visited them, and the ant climbed the stem to take its share, and it seemed to me that the flower gave freely to all, making no difference.

Another day I went into my garden and the flowers had gone, and the time of the seed gathering had come. As I went among my plants I noted those that I thought I had grown most nearly into the life that the Great Creator had intended for them, for I wanted to gather the seed from these. I noticed that those that had given most largely of the sweetness of their hearts yielded the largest harvests.

My Friend, to thee has been given seed. These are thy thoughts, thy longings and aspirations, thy words and thy deeds. If thou hast but the faith to sow these seeds thou canst make thy dreams come true.

"Thou canst never tell when thou doest an act
Just what the result will be;
But with every deed thou art sowing a seed
Though its harvest thou mayest not see.

"Thou canst never tell what thy thoughts will do
In bringing thee hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.

"They follow the law of the universe;
Each thing must create its kind.
And they speed o'er the track to bring thee back
Whatever went out from thy mind."

—*Olive Leaf (London).*

ELLWOOD BURDSALL.

Port Chester, N. Y.

Here and Now

The searching article which follows is contributed by one of our readers who desires not to be named, but who will be glad to communicate with any Friends interested in the matter set forth.

No individual or group laying importance on personal conscience should be cold or inactive in the face of such a situation as this.

George Fox underwent long and bitter imprisonment rather than concede even the point of taking off his hat at the command of judge or court; that is, rather than concede the right of coercion to social custom or individual arrogance; rather than concede the supremacy of any human authority over individual conviction, spiritual vision. Just at that time, under those peculiar circumstances, a hat and the wearing or not wearing of it was a vital thing, really a spiritual symbol. And the whole world would be the poorer today had George Fox evaded that prison experience.

Today, hat-wearing, *per se*, is a thing of no essential significance whatever for any of us. But there are other things today that to the superficial glance may appear as trivial, and yet they may none the less stand for the very fibre of courage, of character-building, an epoch in history. We have sufficient perspective now to see George Fox's insistence in its true relation and value. Are we broad-minded enough to concede at least the possibility of spiritual value in like matters of our own time? This is a crucial question.

Most of us know more or less vaguely that many men and women throughout our country are today imprisoned for matters of principle, of conscientious conviction. But how many of us know just how this came about, just what these brave souls are enduring today, just *why* they chose continued imprisonment rather than make any concession? And yet what other thing is there in the world more richly significant for our study? What finer, more vivid inspiration than this "contemporary gospel of the God within us"? If George Fox were here today, is it conceivable that he would be indifferent to these things?

"But, what can any of us do?" There were many ways in which the honest and courageous souls of that

time "upheld the hands" and "refreshed the spirits" of their fellow-workers who were in distress, chiefly because they took the trouble to know intimately all the circumstances and worthiness of each one. That was an essential part of their bond of brotherhood. Which of us can say as much today? Again and again friends of George Fox besought the privilege of taking his place in prison. That this was refused alike by the courts and George Fox himself detracts nothing from the splendid loyalty of the spirit in which the service was offered. Which of us today has in any way whatever expressed a like sympathy with those who are, *vicariously,* "living the world's life"? Which of us recognizes even dimly, as did early Quakers most vividly and sincerely, that we are *literally* "members one of another," *inescapably* "more than brothers," and that the suffering of one for conscience' sake is essentially the concern of every conscience? To use that quaint but most expressive word so often on the lips of George Fox, how many of us today are "tender" toward these who are bearing more than their share of "the brunt of the burden of our humanity in the making"? Though, rightly or wrongly, our lives may be full of "manifold concerns," yet can we not, at least in defense of our own intelligence, on behalf of our own spiritual development, share some part of our *thinking,* our interest, sympathy, understanding, with these men and women who are fighting our spiritual battles, doing pioneer work for "the kingdom of God to come"? An adult American who had never so much as heard of Quakerism could hardly be considered "educated"? Can those of us who know *nothing practically of today's culmination* of this age-long urge toward freedom of spirit, that is today more widely than ever before defended by courageous souls, justly claim even "culture"?

A few weeks ago in an "upper room" on Washington Square in this city, at the request of a white-haired woman whose protest against injustice to others had at one time earned her a prison sentence, a scant score of Friends gathered to hear the wives of two so-called "political prisoners" tell of the conditions under which their husbands and more than a hundred others indicted at the same time under similar charges, are today, vicariously, doing our work, the world's work, the work that must be done that the children of tomorrow may be free. Other meetings have followed. It was some of these devoted souls, broad-minded, far-visioned, "tender," who made possible a respite for a few of these men during the past two years. Unostentatiously, almost as a matter of course, more **than** one whitehaired Friend pledged all that she had, all her living, her home itself (as bail) that these brave men, so long confined, might be with their families for at least a time and also earn something for their maintenance. Now that their legal appeal has been denied, all have been returned to Leavenworth prison to serve their full sentences—some of these for twenty years. It is in sympathy with this present situation that these meetings have been held. Understanding, fellowship, and timely and *practical* expression of these have resulted, to the extent of the ability of this small group. Consider for a moment a meagre outline of the facts: Here are men—as sensitive, as used to comfortable, clean, hygienic surroundings as are you and I, many of them well-educated men (one a graduate of Oxford, England, but now a naturalized American)—confined throughout this summer's heat in cells only six feet long, nine feet high, and four feet wide (one narrow "bed" or "bunk" placed above the other against the wall), wretchedly lighted and ventilated, and *two men in each of these.* On Sundays, eighteen consecutive hours must be spent under these conditions. The quality of the food is such that eyesight soon becomes seriously impaired—oatmeal, bread and water twice daily every day in the year, no fruit the summer long except half a dozen prunes on Sunday morning, a midday "stew" that taxes even the hardiest digestions—these but a few of the many factors that make up the long days of these men in prison. Can we, any one of us, imagine ourselves living in such conditions, day in and day out, years on end? Can we form any conception of the inevitable human- reaction, physical, mental? Try for one moment to visualize, realize, these things. Try *honestly.* And then try to understand what it means in terms of *character* for these men to "endure unto the end" rather than "recant." This is no little thing that they are doing. Is not the least that we can do to recognize its cost and its *worth?*

It is not essential to the purpose of this writing that the specific problem for which these men have stood, thier particular "organization" or the exact letters of the alphabet by which this may be popularly known—whether "ABCD" or "PQRS"—be detailed here. The point is that these men sincerely believe they are doing right, that they have everything to lose and nothing to gain, *personally,* and that they stood and are still standing, self-forgettingly, true to the ideal as the ideal has manifested to them.

The chief "crime" of which the only man of this group whom the present writer knows personally is charged, is that of making it his business, during a strike for humane conditions in a certain Western center of industry, to see that no women or little children (no wives or babies of the strikers) went without at least one ration daily to stave off starvation. To this man, who has lectured at Harvard and in a number of other university centers, a Friend (of Brookline, Mass., at whose home he had frequently stayed) recently sent him, to Leavenworth, the "Life of George Fox." And this book, read thoughtfully, with an understanding born of deep experience, interpreted in terms of today's crises, is doing a big work in Leavenworth prison. Another Friend sent Elbert Russell's "Spirit of Quakerism." The INTELLIGENCER is being sent weekly. It may be that every word this paper will carry will be weighed by men of keen intelligence, with experience, far vision; certainly every word that is of any vital human service will be made to serve to the extent of its worth. Just how far such influences in such a place will reach there is no human means to measure.

Recently a Conference in Chicago asked this group of men their decision as to applications for individual "pardons" from the Government. Following are a few sentences from the reply framed at the request of some four-fifths of the entire group, by the man above referred to whose signature was the first on the paper:

> "Individual application for 'pardon' inevitably implies that the remaining defendants are 'guilty.' . . . All are innocent of any 'crime' and all should receive the same consideration if justice be done. . . . We wish it understood that neither our position nor our point of view regarding the necessity for solidarity has changed. . . . We are not conscious of having committed any crime nor of having violated any law and therefore we cannot consistently make any personal application for 'pardon.' "

In a subsequent letter to a friend, the man above mentioned wrote:

> "To ask for individual 'pardon' is in my opinion disloyal not only to those of the group who are not perhaps so widely known as others may be, but also

to the cause itself. . . . I believe that the moral value of our cause is, socially, very great, and great educational service may be accomplished by the present situation. . . . I am not 'guilty' of anything but an honest and lawful attempt to make this world a better place in which to live."

This man is voluntarily serving his full sentence rather than take advantage of the offers of the influential friends to secure his individual release. "Greater love hath no man than this——?" The indictment under which these men were imprisoned was practically a "blanket" indictment—so loose in its requirements of "evidence" that it was actually discovered that several of those originally "convicted" had been dead for a long time, merely their names having been secured from the seizure of papers without any legal warrant whatever.

To the present writer, the crux of the whole matter lies in the fact that the required price of release is moral degradation in that release is conditioned upon admission of "crime," and that by refusing freedom at such a price these men have raised the whole matter to a spiritual issue, and are essentially a part of the spiritual power working in the world today.

An International People's High School

Only thorough, sincere international, inter-racial understanding can develop that mutual sympathy with and interest in each other's self-realization that is the sole basis of world-peace. A superficial, sentimental interest in "peace" is easy to proclaim; mere words are easy to donate. How many of us have invested anything *more* than words in the cause of world-peace? How many of us have taken the trouble even to know all that is being done by others to further this cause, to keep in touch with fellow-thinkers and workers the world over, and thus widen our horizon, our sympathies, our usefulness with each new effort in cooperation.

Here is a practical experiment that should certainly interest us all: The 15th of next September an International People's High School will open in Copenhagen, Denmark. Hegermann-Lindencrone, son of the former Danish Ambassador to the United States, and Peter Mannich, who will be principal of this school, have been working tirelessly and unselfishly to this end for a long time, and at last their dream is coming true.

Denmark's location, its areal significance, its neutrality during the war, its non-political ambitions, all make this little country especially fitted for such an enterprise just now. It is already the home of that unique institution, the People's High School, and the new school will to some extent make use of P. H. S. experience.

The motto of the new institution is, "Love of neighbor knows no national boundaries." A sentence from its statement of principles reads: "Society is like a human body whose separate parts work, each, in its peculiar way toward a common existence and improvement." The school will receive pupils from all foreign countries and will endeavor to "awaken in them a mutual understanding and sympathy. . . ." The school will not exact any sectarian affiliation from its teachers, but will seek to employ chiefly those who are led by belief in a rebirth of Christian ethics and principles, in democratic direction of a supranational spirit as a means to regeneration of our social life. . . ." The course of study will be broad, intensive, practical; history, civics, hygiene, psychology and international problems will be obligatory; all else, optional.

A large manor house just outside the city limits of Helsingor, well known in maritime history (as also in literature, it being the burial place of Hamlet), has been acquired as the nucleus home of the new school. It is surrounded by five acres of park land and some forty of tilled acreage, the proceeds from which latter will, of course, go to the support of the school. A number of internationally known persons have pledged financial, moral, or personal-service support, among whom are Arnold Rowntree, of England; Sir Oliver Lodge; Sir Michael Sadler, rector of the University of Leeds; Prof. Charles Gide, of France; Prof. Edward Lehmann, of Lund University, Sweden, etc.

CONTRIBUTED.

The Town of the Friends

The following appreciation of the beliefs and works of the Friends and practical suggestions for further service appeared in a recent issue of Vienna's leading newspaper from the pen of Helene Scheu, a prominent authoress of that city:

"From England and America came men and women to Austria in her sore need. They brought food to the hungry, clothes to the needy, and hope to the broken in spirit. They do not spare themselves in their work in the hospitals, children's homes, their own offices and warehouses. Their faces are illumined from within with the knowledge of a better world than the one they see around them. One cannot quarrel in their midst or quite despair. Many of their men during the war refused to kill, and faced imprisonment and death for themselves rather than give up their convictions.

"These people preach love of one's neighbor, not only by word of mouth, but in deed, through sacrifice and danger, giving their services and their possessions. They believe that the power of good is stronger than the power of weapons, and must prevail in the end. If the world is to be changed, it is through people like these that the change must come.

"During the war, the Friends built up with their own hands in the devastated regions of France houses for the homeless inhabitants. One of these colonies has been named 'The Town of the Friends' by the French authorities. Should not such a town be raised in every country which has been disturbed by war, for everywhere the war has made men homeless?

"In the city on which the effects of war have fallen most heavily, that is, on Vienna, where the people are nearest to despair, the beginning should be made. Five Hundred dollars would build a dwelling-house. A colony of several hundred of such houses, planned as a town and named 'The Town of the Friends,' might be made a meeting place of men who have the rebuilding of the world at heart. Each one of the individual houses might be owned by a Friend in England or America who had contributed the money. In the midst of the town could stand an International Home for foreign guests who would come for days, weeks or months, to exchange ideas. What an opportunity this would provide for international coöperation!"

Do Friends who read these words feel self-condemned? Are our "faces illumined from within." Is it true that "one cannot quarrel in our midst?" We have reason to be glad that our foreign representatives have not taken with them the differences that mar our life at home. Let us not require of them that they publish abroad our shortcomings, but rather let us try to live up to what the world thinks we are.

Knowledge and Service

Notes on the address by Richard W. Hogue, delivered at an evening meeting of Philadelphia Yearly Meeting, Fifth month 11, 1921, *under the joint care of the committees on First-day Schools, George School, and Education.*

There are two great motives contending for the mastery of human lives. One is the motive of self-interest, the other is the motive of service: the life moved by selfishness with its first reaction to save itself, and the life of service which steadfastly adheres to the welfare of others, the common good. To those of us who think we understand something of the history and philosophy of the Friend, you seem dedicated and bound by your very origin to be exponents of the law and the spirit of service above that of self-interest. It seems to me that this should be the first lesson in your educational department.

While we talk along lines of education, let us not confine our thought to the education of children in school, but the fundamental principles of education. The child not only inherits the physiognomy but the intelligence, and moral and spiritual character. Therefore, if we fail to educate ourselves, we distort and pervert the higher possibilities of our children. The child is very largely the product of emotion. Conditions of work, the state of public opinion, will go a long way towards undoing any academic training in the world. The home is the best institution for training toward unselfishness. Out of our minds spring the text-books with which we educate our children, so that if we fail to produce for their education text-books of right judgment and fundamental facts, the right conception of human life, we are deliberately mis-educating our children. The question is as to what is this underlying right conception. Here in this audience there is the universally recognized superior motive of service. Under the leadership of Him who said, "Ye shall know the truth and the truth shall make you free," we certainly of all people should be willing to face the facts. It is the school of Reality in which we are being educated, and if we are not permitting ourselves to be educated, God pity that refrigerated condition of mind which our self-isolation or self-satisfaction makes adequate for us. Are we willing to educate ourselves as to the facts? They can be found out. It is our task to form study groups and to study them, and then to bring the teaching of Jesus into our lives and the lives of others in whichever way the facts demand. The whole economic and industrial system of the eighteenth and nineteenth centuries was allowed to grow up as a part of our religious institutions. Yet from end to end it quite forgets the right meaning of justice. Who is going to right this system save those Christians intelligently cognizant of the facts, honest in facing them, and spiritually determined to re-create the way of brotherhood and unselfishness?

Why are the conditions what they are? is the next question for our educational progression. In other words, it will get us nowhere if we study conditions without studying causes. It is our duty of mind and spirit to be willing to find and apply that learning born of intimate study of conditions. Would that every man would seriously consider applying that remedy regardless of what it would cost? Has the time not come for seeking to live the New Testament? Let's do it. Are we not willing to follow the challenge of the spiritual leaders of all times and to put it in the place of destructive influences?

Let me live in a "house by the side of the road."

There are hermit souls that live withdrawn,
In the place of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor
their tears,
Both parts of an infinite plan.
Let me live in a house by the side of the road,
And be a friend to man.

God grant that we may soon refuse to accept that stultifying inaction which has satisfied so many supposedly educated Christians, that we may come to the courageous conviction that we have no right to stop short at saying, "Let me go from my house by the side of the road," wherever the race of man be found with the motive of human service.

Some Modern Beatitudes

Blessed are those who rise early First-day morning, for they always get to meeting on time.

Blessed are those who get to Meeting on time, for they arrive in the spirit of worship.

Blessed are those who are never late, for they cause the ministers to love them.

Blessed are those who appear at eleven, for they do not cause the noise of their approach to disturb the hour of Meeting.

Blessed are those who must be late who take seats near the doors, for they do no harm, but they get the back seats in the congregation.

Blessed are those who come even at the twelfth hour, but Meeting begins at eleven. BLISS FORBUSH.

Japan Contributes for Russia

A draft for $31.36 from the apprentices and office boys who attend the Bluff Evening School in Yokohama, Japan, has been received this week by the American Friends' Service Committee for use in Russia. It came in small amounts from hard-working Japanese boys and represents, so Douglas Haring writes, a real spirit of helpfulness and some real sacrifice.

Douglas Haring adds that this is probably the first time that many of these boys ever contributed to a humanitarian cause. They have not been trained in service as boys are sometimes trained here. Relief appeals are rare in Buddhistic circles. The gift goes to show that Japanese boys, like American boys, are responsive to the cry of human need and will help generously when their hearts are touched.



Young Friends' Camp

"Camp Onas," the Camp of the Young Friends' Movement of Philadelphia Yearly Meeting, is to be held, this year, along the Susquehanna River, near Peach Bottom, Pa., from August 13th to September 5th.

This is our third annual Camp and we plan to have many more, because we believe the experience of work and play together in "the wild" creates a feeling of fellowship that is worth much.

A devotional discussion group is held directly after breakfast. The rest of the day is spent in the many activities that this beautiful section of the country affords—hiking, swimming and boating and, of course, no day is complete without a camp-fire.

One of the best things about camp is that the group is small enough for everybody to do everything together. Only twenty campers can be accommodated at one time and no one person can stay for more than one week.

The charge is:

August 13th-20th	$12.50
August 20th-27th	12.50
August 27th-September 5th	15.00

All Young Friends and other persons interested in the Society of Friends are welcome at Camp Onas.

For further information, address Eliza M. Ambler, headquarters of the Young Friends' Movement, 154 N. 15th Street, Philadelphia, Pa.

The Eyes of the Children of Europe

CAROLINE G. NORMENT

What I shall never forget about the children of Europe is the expression in their eyes. They have little, thin, gray faces, these children. Their thin little bodies lack the surplus energy which makes our boys romp and "cut shines." They are apathetic children, unchildlike children. They remind me of the speech of the physician in Macbeth: "I fear she hath known what she should not!"

These little ones have known what they should not. They have known mothers who were not strong enough to endow them with healthy bodies at birth. They have known mothers who could not give them nourishment enough to grow on. They have known only a world in which one was always hungry, a world where everybody shivers in winter. They have known anxiety; the Lord's Prayer for daily bread they have offered time and again without visible response. Their little, thin faces, their starveling bodies haunt me—but most of all their unchildlike eyes.

Four Months of New Life for a Dollar

FRANK E. WALSER

In the semi-darkness of late evening, I was strolling through a side street of Warsaw when I caught sight of a tiny child sitting a few yards away on a large stone by the gutter. She was probably five years old, but like most of the little ones in this unhappy land was as small as the average child of three. Her little dress was dirty and unkempt hair half-covered her face. When she at last felt sufficient interest to look up at me with bloodless cheeks and lifeless eyes, she seemed more like an unhappy little whisper than like a human child. She went on holding her head in one hand as if she were too tired to play and almost too tired to live.

I am writing this to you, Americans yonder who read this, to ask you for just one dollar, because your Polish Unit can for a dollar give this child or any child in the cities of Poland a pint of fresh milk every day for four months. Your dollar will transform this unhappy little whisper into a glad little song.

A Legal Experiment With Human Life

Members of the Society of Friends and other persons interested in abolishing Capital Punishment, should take particular notice of its new manifestation in the State of Nevada.

On March 28, 1921, Governor Boyle of that State signed a bill, providing for the use of lethal gas in executing the death penalty, and abolishing other forms of Capital Punishment in Nevada.

A special cell has been designed for this experiment in killing. When closed, the cell is completely air-tight. But there are two sets of valves in the walls, one set admitting air and the other set admitting gas.

The condemned man is placed in this special cell, and his death-warrant designates a certain week during which the execution will occur. This week must not be less than sixty nor more than ninety days after the date of the judgment. The prisoner will know that at some moment during this week the valves admitting lifegiving air will close and those admitting death-dealing gas will open. And he will know that this may happen at *any* moment during those seven days and seven nights.

The humane legislators of Nevada plan that the actual suffocation shall occur while the prisoner sleeps; but, as our Philadelphia *Ledger* said: "What manner of man will ever sleep other than the sleep of exhaustion that precedes death? How many deaths will he die before he dies that death that the law has ordered and the court approved? And it has been written into American organic law, the Constitution of the United States, that 'cruel and unusual punishment shall not be inflicted.'"

The Fort Wayne *News and Sentinel* says, that "Nevada has adopted a plan of refined torture. For, no doubt, prisoners of a nervous organization will die a thousand deaths under the impression that gas has been introduced into their cells long before it has."

The New York *Globe* discusses the new form of execution, and asks a most remarkable question: "Why, when Capital Punishment has reached this stage of furtiveness and delicacy, where there is no one definitely violent moment when the soul is brutally wrenched from the body, should we butcher criminals at all?"

Why, indeed? Especially as statistics prove that crime decreases in States where Capital Punishment is abolished, and it has already been abolished in

twelve States. Hanging used to be the custom, shooting and electrocution have been abundantly tried, and now comes the indefinable horror of lethal gas. All these contrivances cost the States large sums of money, which come out of our pockets in the form of taxes.

Are we willing to continue paying for this outgrown abomination, in money, and what is more serious, in the brutalizing effects it produces upon us and upon our children? If not, let us raise our voices against Capital Punishment, in such clarion tones that the lawmakers cannot ignore us.

ANNA WHARTON MORRIS.

The House Where the Children Play

By Edgar A. Guest

In every street there's a certain place
Where the children gather to romp and race,
There's a certain house where they meet in throngs
To play their games and to sing their songs,
And they trample the lawn with their tireless feet,
And they scatter their playthings about the street,
But though some folks order them off, I say,
Let the house be mine where the children play.

Armies gather about the door
And fill the air with their battle roar,
Cowboys swinging their lariat loops,
Dash round the house with the wildest whoops,
And old folks have to look out when they
Are holding an Indian tribe at bay,
For danger may find them on flying feet
Who pass by the house where the children meet.

There are lawns too lovely to bear the weight
Of a troop of boys when they roller skate,
There are porches fine that must never know
The stamping of footsteps that come and go,
But on every street there's a favorite place
Where the children gather to romp and race,
And I'm glad in my heart that it's mine to say,
Ours is the house where the children play.

—From a card issued by the Swarthmore Chautauqua Association, with the permission of Reilly & Lee Co., Publishers.

Brief Items of Interest

Friends who are concerned for the cause of human liberty are following the trial of Sacco and Vanzetti, two Italian labor leaders against whom a "frame-up" is suspected, with sympathy and it is to be hoped with support. The case of the Government has been weak, that of the defendants even against odds exceedingly strong. If justice is given the verdict will be one of acquittal. But funds are urgently needed to meet the expenses of the defense. Contributions should be sent to Anna N. Davis, Secretary-Treasurer of the New England Civil Liberties Committee, 44 Edgehill Road, Brookline, Mass. Anna N. Davis is herself a Friend.

Speaking in the House of Representatives on June 8th, Congressman Frank W. Mondell, of Wyoming, said: "All history teaches what recent history has proven conclusively, that a nation possessing a great fighting machine will develop an inclination to use it; that with the growth and maintenance of such an establishment there is developed a pride, a jealousy, and a false philosophy which urges and justifies its use."

A cablegram received recently by the Service Committee from Alfred Scattergood announces that the organization in Germany is feeding this week 1,010,658 children, in 8,364 feeding centers, in 1,640 communities.

One of our correspondents writes that in connection with the reconstruction and relief service of young Friends abroad, it should be mentioned that "this service is rendered entirely without compensation, and at times at considerable sacrifice to those undertaking it. As the Y. M. C. A. work, and as a general thing, the Red Cross work, was well paid for, the general public has the impression that all this kind of work is in some way paid for. But the young Friends have only their bare expenses paid. Outside this, it is a free gift that they offer to suffering humanity."

Every intelligent, loyal American citizen should read carefully and take seriously to heart every fearless word that Governor Dorsey has written in "The Negro in Georgia," a statement addressed to the conference of citizens which was called to meet in Atlanta to consider "the Negro lynched, the Negro held in peonage, the Negro driven out by organized lawlessness, and the Negro subject to individual acts of cruelty;" because, in the last analysis, every citizen is morally responsible for the present-day, ruthless exploitation of ignorant, handicapped, helpless people, and because every citizen can and should make some contribution to the reshaping of public opinion in the interest of promoting law and order, a square deal for everybody, and a program of social justice, which can be none other than a program of applied Christianity.—*The Southern Workman.*

The *Nation* is publishing a series of articles entitled, "The Truth About the American Legion." In the opening article, the author says: "Organized ostensibly to continue the friendships that developed in the fighting forces and to advance the legitimate interests of former service men, the Legion has grown away from that into a super-government. It gives orders to public officers and is fearfully consulted by them; . . . it has established a censorship of public meetings and by actual or threatened violence suppresses freedom of speech; it is attempting to dictate the instruction in our public schools and pass upon the qualifications of the teachers; although nominally non-political, it has actually sponsored a host of bigoted and repressive laws and policies, impeding the return of the rest of the community to a more normal existence."

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

TO THE EDITOR:—What grander opportunity can be offered us to share the light which has been given us with those who are still groping in hunger and darkness?

"Who are these Friends, and what are their principles of action?" is a question asked the world over, and should be answered fully and convincingly.

We are told that even in large libraries of our foreign cities the subject is so briefly treated that there is general ignorance of the Society of Friends.

Would not contributions to the public libraries tend to increase the spread of more general knowledge of our Christian civilization?

Even donations from our household collections of special books that have helped us, might also prove helpful to others.

SARAH COOPER.

Conshohocken, Pa.

NEWS NOTES

FOR SUMMER SCHOOL NEWS

See editorial announcement of the special Summer School Number to be issued next week.

The West Chester Branch of the Woman's International League for Peace and Freedom conceived the happy idea of holding street meetings in the cause of disarmament. On two successive Saturday nights, Frederick J. Libby and Dr. Wm. I. Hull have spoken from the Court House steps to a large though shifting audience. No introduction, no preliminary remarks ,but as the speaker begins to talk the people halt to listen. Like most suburban towns, West Chester streets are thronged on the last evening of the week. Pleased with their success, the League would suggest the method to other communities.

LAVINIA C. HOOPES.

The Vacation Schools of New York Monthly Meeting will open for the summer on Third-day, Seventh month 5th, less than a week after the regular public schools of the city have closed. The schools will be carried on in both New York and Brooklyn, in the gymnasiums and playgrounds of the two school buildings. Sewing classes, kindergarten, folk-dancing and games, and community singing will be the features of the New York School. In Brooklyn, the playground will be open most of the day, for organized games, or individual play. Kindergarten work, basketry, clay modeling and other hand work will be taught here.

The following interesting statistics are taken from the *First-day School Bulletin:*

"Among the numerically strong schools in 1920 are Moorestown, with an enrollment of 292; New Garden, 180; London Grove, 158; Swarthmore, 125; West Philadelphia, 121; West Chester, 119; Woodstown, 117; Mickleton, 111; Kennett Square, 106; Wilmington, 102; Trenton, 101."

A conference for the women of the Japan Yearly Meeting was held at Mito in Second month. The subject was, "What Do We as Women Friends Need?"

It is estimated that there will be about 170 girls in the Friends' school in Tokio this year.

For more than thirty years the Society of Friends has been in touch with leper work at its station of Sehore, India. It was owing to an invitation to the Friends' Mission to come and give Christian teaching to the lepers in the new State Asylum there that the doors were opened to the evangelization of this and the adjoining states. Permission is given to all religious sects to visit the institution, but so far our own missionaries at Sehore are the only ones to respond.—*The Canadian Friend.*

Letters and cablegrams from the Executive Secretary and Chairman of A. F. E. Committee indicate that their visit to the fields is proving valuable. In London they held a conference with the English Friends at which various causes of misunderstanding and confusion were removed. They proceeded then to Germany, where the number of children being fed is now at its maximum of slightly over 1,000,000. From Germany they went to Poland, and thence to Vienna. They sail for home July 2d, probably arriving in New York July 9th.

Despatch from Berlin, June 29th, tells of the return to this country, early in July, of Alfred Scattergood, Philadelphia, Pa., chairman of Quaker child-feeding organization in Germany, and William Eves, 3d, Wilmington, Del., vice-chairman. Francis Bacon, of Haddonfield, N. J., will succeed as chairman, with Hans Gramm, a German, as assistant.

MARRIAGES.

GROFF-PYLE—On Sixth month 28th, 1921, by Friends' ceremony at the home of Robert Pyle, West Grove, Pa., THADDEUS GROFF to ELLEN PYLE, both of London Grove.

JENKS-ANDREWS—At Rutherford, N. J., on Sixth month, 24th, under care of New York Monthly Meeting, ELIZABETH H., daughter of George R. and Emelerie W. Andrews, to BARTON LOAG JENKS.

PAUL-GRIEST—On Sixth month 29th, under care of the Monthly Meeting of Friends of Philadelphia, at Germantown Meeting House, School Lane and Greene Streets, DAVID GARVER PAUL and MARY KIRK GRIEST.

BIRTHS.

YODER—On Fifth month 23d, near Stuttgart, Ark., to J. Floyd and Laura C. Yoder, a daughter, named FRANCES ELIZABETH, great-granddaughter of Elizabeth H. Coale of Holder, Ill.

DEATHS.

ANGELL—In Philadelphia, on Sixth month 29th, CATHARINE MARY ANGELL, aged 80 years, formerly of Ghent, N. Y. This Friend will be remembered by interested Friends as the valued caretaker for several years of the Aspen Street Home for Destitute Children.

E. P. B.

WALTON—After a lingering illness, SARAH IDA WALTON passed to rest on Sixth month 14th, at the home of her sister, Mary, wife of Samuel F. Spencer, near Avondale, Pa. She was in the 62d year of her age, and was a daughter of the late Joel M. and Lydia Y. Walton. Left motherless when in her early teens, Sarah, the oldest of six children, gave her devotion and care to these throughout her life. Uncomplaining and unselfish, she attached herself strongly to those who knew her best during her long illness. Her winters for six years were passed at Asheville, N. C. She was a member of London Grove Friends' Meeting, and was a woman of quiet, gentle character. W. Marshall Walton, of Kennett Square, and Howard J. Walton, who lives on the homestead, are brothers.

WEEKES—At Hamptonburg, N. Y., Fifth month 26th, ANNA BULL, widow of Samuel Weekes, in her 93rd year. A member of New York Monthly Meeting.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

10th—Elbert Russell will attend Valley Friends' Meeting, near New Centreville, at 10.30 A. M. (Daylight Saving time). Arrange to attend Valley Meeting on your way to Valley Forge.

10th—Preparative Meetings will be held in New York and Brooklyn, at the close of the Meetings for Worship.

11th—New York Monthly Meeting, at 221 East 15th St., New York, at 7.30 P.M. Supper will be served at 6 o'clock.

17th—Pilgrimage of New York Young Friends' Movement members to Cornwall Meeting.

17th—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Reading, Pa., at 11 A. M.

26th—Western Quarterly Meeting will be held at London Grove, Pa. (Standard time will be observed.)

28th—Caln Quarterly Meeting will be held at Caln, Pa.

30th—Westbury Quarterly Meeting will be held at Westbury, L. I., 10.30 A. M. The meeting in afternoon at 2.30 will be under the care of the Advancement Committee of the Quarterly Meeting. An address on Disarmament will be delivered by Dr. Frederick Lynch, editor of *Christian Work* and Educational Secretary of the Church Peace Union.

EIGHTH MONTH.

1st—Miami Quarterly Meeting, at Green Plain, Ohio. Friends attending this Quarterly Meeting will please notice the change from Eighth month 8th, due to the conflict of dates with Indiana Yearly Meeting.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS
WEEK ENDING JUNE 27TH

Five Years Meeting (For General Funds)	$51.00
Philadelphia Monthly Meeting (Orthodox)	5.00
First Friends' Church, Cleveland, Ohio	7.50
Other Meetings	37.41
Other Contributions.	
For General Fund	571.00
For Germany	36,959.53
For German Overhead	150.00
For Austria	5,261.41
For Poland	500.00
For Russia	166.50
For Syria	100.00
For China	29.00
For Clothing	58.30
Refunds and Payments	42.00
	$43,938.65

SHIPMENTS RECEIVED
WEEK ENDING JUNE 25TH

Ark, Conway; Cal., Berkeley; Ill., Chicago (2); Iowa, Ames, Iowa City; Me., Baltic; Mass., Vineyard Haven, Northampton (2), Brookline (2); Mich., Albian; Mo., St. Louis; Md., Brookville, Centreville; N. Y., 112 E. 19th Street, Ledgwood, Cornwall, New York City (3); N. J., Sicklerville, New Brunswick, Plainfield, Pitman, Moorestown (2), Little Falls, Atlantic City, Pompton Plains; N. H., Durham, Andover, Manchester; Nebr., Lincoln; O., Mingo Junction, Panesville; Ore., Cornwallis; Pa., Bryn Mawr (2), Philadelphia (6), Swarthmore (4), Pittsburgh, St. Davids, Norristown, Easton, Mercersburg, Germantown, Torresdale, Wayne; Va., Norfolk; Wis., Menomine; (1) anonymous package; German Relief: Givin, Iowa; Philadelphia, Pa.; Cleveland, O.

SUMMARY

63 packages and boxes received, 3 for German Relief, 1 anonymous package.

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PHILADELPHIA—ATLANTIC CITY

HOTELS.

Buck Hill Falls

With the many detours on account of new road construction encountered between Philadelphia and The Inn, it is hard to recommend the best route. On the whole and at the present time, we suggest using the Bethlehem Pike thru Sellersville to Bethlehem, then over the William Penn Highway to Easton, then to Water Gap and East Stroudsburg, via Martin's Creek and Portland. From East Stroudsburg to Buck Hill, the Paradise Valley road is in better condition than it has been for a number of seasons.

The Advance Guard of the Boy Scouts arrived last week and Camp Major is now ready for more boys than ever. Two of the Scouts hiked up from Philadelphia and made the trip in twenty-eight walking hours. The route they took was from Willow Grove to Doylestown, to Easton, to Water Gap, to East Stroudsburg, to Analomink, to Cresco, and then to Camp Major.

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FUN.

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"Great!" replied the Big Six driver. "It runs so smoothly you can't feel it. Not a bit of noise; you can't hear it. Perfect ignition; you can't smell a thing. And speed—why, it whizzes! You can't see it."

"Must be some car," ventured the Lizzie driver. "Can't feel it, can't smell it, can't hear it, can't see it. How do you know it is there?"—*Cincinnati Enquirer.*

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PHILADELPHIA, PA.

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.

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ESTABLISHED 1844 PHILADELPHIA, SEVENTH MONTH 16, 1921 VOLUME 78 NUMBER 29

Summer School Number
1921

SPIRITUAL CLIMATE

BY ELBERT RUSSELL

The address delivered at the Summer School, Seventh-day evening, July 2, 1921.

It marks an advance in knowledge when things that have been known theoretically become matters of experience. Two things may help us this evening to appreciate the meaning and influence of spiritual climate. Your week's experience in the summer school has brought in it those influences which constitute in a very real way a spiritual climate. I have just returned from a trip across the continent, during which the influence of climate upon vegetable life has been brought afresh to my attention and made very real the spiritual analogy. It is my purpose this evening to illustrate by means of these observations some of the ways in which our spiritual life is influenced by our spiritual environment.

The impression made upon one who crosses from the rainy west slope of the Cascade Mountains in Washington to the almost desert lands of Montana is that soil is of comparatively little importance compared with the influence of moisture and altitude upon life. On the west slopes of the Cascades one finds vegetation of almost tropical luxuriance, massive trees, dense undergrowth, ferns and moss clinging even to the bare rocks represent a vigorous, teeming life. Crossing into the Wenatchee Vally, where the mountains have stripped the moisture from the winds, the soil of the barren hillsides looks like ashes mixed with crumbling stone. Yet where the irrigation sluices bring water, the valley abounds with wonderful gardens and still more wonderful orchards. Altitude also powerfully affects the character of the vegetable life. The Kansas sunflowers, which grow man-high farther east are found on the mountain-slopes no higher or larger than the dandelion. In the Columbia valley and the ravines about Mt. Rainier one sees great trees with limbs extended only on the side away from the prevailing winds. Up near the snow line of the mountains the spruces stand huddled together in little clumps to resist the snow and avalanche.

I need only suggest the extent to which our character is influenced by the character of people about us. There are those who stimulate us to do our best. There are places in which it is easy to be good. There are institutions that make it hard to be kind and easy to be selfish. There are people whose presence seems to arouse the very devil within us. Just as the mountain tops strip the moisture from the clouds over the Wenatchee valley so that they never bring rain, there are institutions like war or competitive business which by their very nature tend to strip out of us the finer traits of character. I wish to call attention to some of the elements of spiritual climate which help develop the best within us, and which, like the Friends meeting as Barclay found it, "raise up the good and put down the evil."

In the first place there is *memory.* How often the word "remember" occurs in Deuteronomy recalling the people's experience of God's deliverance from Egypt and of the penalties of their disobedience in the desert. How often in the gospels the force of recollection is appealed to for encouragement or for warning: "Remember Lot's wife." "Son, remember that thou in thy life time receivedst thy good things." Memory is the means by which we draw on stores of experience, wisdom, and encouragement to sustain us in the hour of seeming failure or hopeless effort. If in the past we have known the reality and power of God, if we have been able to resist temptation, to overcome fear, or to accomplish the seeming impossible, the memory of these hours of success or victory sustains us in the hour of discouragement or difficulty. Closely akin to it is *history,* by means of which we draw on the larger experience of the race. . . . It shows us what men made of the same clay as ourselves have acocmplished. Out of the knowledge of their achievements we draw strength for our tasks.

From these two, memory and history, come one of the great elements of faith. I believe that what God, the world and man have been in the past, they will be or may be in the future; what has been accomplished by men in the past may, under similar circumstances, be accomplished by us in the present. Years ago I heard a story that has carried a lesson ever since. A railway train ran into a flooded tunnel. The water extinguished the fire in the firebox, but the pressure of the steam already in the boiler was sufficient to keep the engine moving and pull the train through to safety. In a similar way it is possible, if we have established from our past experiences the

habit of victory or the attitude of faith, to draw on these reserves to carry us through in those hours when the ordinary motives of life are extinguished.

"The task in hours of necessity willed,
May be in hours of gloom fulfilled."

The third element of spiritual climate is *association*. Persons act as converters of spiritual power for one another. . . . It is through association with other people who have in some measure become centers of spiritual life that we derive the strength we need. The sunlight that has been stored in the coal in ages past does not appear as we look at the coal. It has no power to shine in the coal, but if through a steam engine and dynamo it be converted into an electric current, the tungsten filament of the incandescent lamp has power to convert it into light so that we can see it. "We live and move and have our being" in God, but few seem able to derive directly from his Presence the full spiritual sustenance and help they need to live great lives or do great service. Then it is that the great magnetic leaders, the prophets and heroes of the race, become sources of light and life for us. From those with whom we are brought into close contact, who are bound up in the bundle of life with us, we derive the power to be better men and women. On the other hand, there are strong personalities about us whose spirit is "of the earth, earthy," whose influence dwarf and stunt our lives and drag us earthward. It is in our power to choose and create the personal atmosphere about us and in this way make sure of conditions helpful to our spiritual growth.

I have spoken of experience as furnishing one element of faith. The other element consists of devotion, trust and love. These give the personal side of faith which sustains and strengthens us in the hour of need and trial. *Public worship* is one form of association that constitutes an especially stimulating spiritual atmosphere. There are people who feel that they can worship better alone, alone with God in the forest or on the mountains or alone in the secret chamber; but there is a helpful atmosphere in the meeting for worship that few people can ill afford to do without. I know that much that happens in the ordinary meeting for worship may be found uninspiring. I have had young people complain to me of the desolation of their meetings and of the difficulty of worshiping or having good thoughts there. Even in a meeting for worship we may choose our atmosphere, and we may help create a helpful climate.

Here and there in the desert, as I was going eastward, I saw green spots where there were houses and pasturage. Now if I had to live in the desert and wanted to know the secret of life there, I should seek for knowledge at the green spots, not at the desolate places. If we are seeking for the source and secret of spiritual life, we may not expect to find it in the lives of those whose influence and ways are forbidding and depressing. There may be but one saint in the meeting, but in his or her words, character, and influence may be found an oasis in an otherwise arid meeting, where it may be possible for the Christian characters to flourish.

There is another form of religious association that is open to us all. Someone has said, "A book is a potted man." The characters of men and women may be so preserved in a book that they exercise a living influence over us. This is especially true of the Bible. As we read its pages, we are brought into the great company of spiritual characters so vividly preserved that they become sources of knowledge, fellowship and experience. As the great mountain peaks store the winter's snows and under the summer's sun distribute the water to feed the river and keep alive the vegetation through the summer's drought, so it is possible for the greatness, the magnetism, and the goodness of the saints, prophets and the apostles preserved in the Bible to sustain us in times when the springs of life seem to be dried up within us.

The last of these elements of spiritual climate, which I wish to mention, is that of *personal communion with God*. It is not necessary that we be dependent upon other people to interpret God to us or to mediate his will to us. We may have such a sense of God's presence that we know what early Friends meant by the "priesthood of believers." We may also exercise that priesthood in helping other people to know God who have not yet come to realize for themselves his presence and power. It is in this realization of the presence of God that we find in its fullest extent the warmth and richness of influence that makes possible the highest spiritual growth. There is in the fellowship of God healing for wounded hearts and spirits that are ill. . . .

In conclusion I may mention two or three personal applications. In the first place the task of finding a helpful spiritual climate is not an easy one. It is not to be found in changing our outward circumstances. Jesus said: "Two shall be grinding at the mill. One shall be taken and the other left." Two may live in the same house and one manage to draw from books and associates an environment that tends toward evil, while the other finds in the same outward circumstances an inspiration to good. Our spiritual environment is a very different thing from our physical environment. Brother Lawrence, the mediæval mystic, went into the monastery in order to avoid the distractions of the world and devote himself to meditation and to prayer. He was disappointed at being sent to wash the pots and pans in the monastery kitchen. But finally he learned to sense the presence of God there and realize that "sanctification does not consist in changing one's occupation but in doing the things for God which before were done for oneself."

In the second place, make the best of what you have. You may be thrown with uncongenial companions or robbed of opportunities that would be stimulating and helpful. Up on the slopes of Mt. Rainier on the edge of the snow fields, I am told, though it was too early when I was there to see it, that lilies can be found in midsummer making their way through the thin edge of the snow fields and blooming above the snow. It is possible for us to create by the warmth of our own loving faith an environment by which our own life may flourish in spite of uncongenial surroundings.

In the third place, learn to live cheerfully in God's house. . . . We need to "practice the presence of God" until we feel happy and at ease in the thought of God and do not let His presence dampen our joy or bring on sickroom manner. A minister in Boston years ago had his church transformed by a dream. He dreamed that one day while he was preaching, a stranger came

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in and sat in one of the front pews. After the service the stranger slipped away, and when the minister asked one of the parishioners who it was, he answered, "Why, that was Jesus Christ; he has often been here before and will doubtless come again." When the minister woke from the dream, he began to wonder what Jesus thought of his choir, his sermon, the church and the service. This vivid realization of a truth he had always held in theory, that Christ is always present where two or three meet in his name, led the minister to change his service so that he would feel no embarrassment if Christ should actually come again in the flesh. It is by thus living as if Christ were a guest in the house, a constant companion of life, an ever-present minister to our needs, that we may be changed into the same image from glory unto glory.

The Message of the Summer School

The George School Summer School has given a vision of the future call for service to the Society of Friends, commensurate with that vision of our past, which made us equal to the Service work of the War.

Perhaps the pervading and insistent note of this never-to-be-forgotten Summer School has been that of personality, of individuality: the real worth of every human being, his body, his mind, and his soul.

The task laid upon those who had the rare privilege of seeing certain phases of industrial life through the eyes of the jobless man is to fare forward through life, passionately striving to find that "nobleness in other men, which, sleeping but never dead, will rise in majesty to meet our own." If reverence, justice, love and coöperation are the dominant forces, the barriers of race, class, and condition will be broken down, and mankind will rise to its high destiny of unity with our Heavenly Father's purposes.

The ever-enlarging and progressive vision for our future service, as developed by the coördination of the Summer School program, has found a response in the hearts of our young people. The breadth and joyousness which has characterized this group, combined with the conscious spiritual growth of old and young, is the unique and blessed quality, which will preserve and develop our Society as an organization.

The clear picture of the life of Jesus, so divinely human—so humanly divine—has given us a new sense of the completeness and fulfillment of His life. He entered fully into all the relations of the lives of his fellows—their joys and their sorrows, realizing their human weaknesses, but setting ever before them that standard of perfection which his own life expressed.

The Summer School messages have all breathed the same spirit—Love. The mainspring of all our lives is love, which must find its expression in our relations with all men, and draws its strength from the Divine Source of Power which is ever ours if we but learn to use it.

The great appeal made by workers who have consecrated their lives to service in the Orient, has challenged us to do our share in carrying the Divine message to foreign lands, and has brought us to a realization of their need for our prayerful coöperation and material support.

A strong appeal was made to the young people to accept the challenge presented at this time to all true patriots and lovers of humanity: the challenge of combatting with knowledge of the causes and effects of war and preparations for war, the great efforts being made at the present time to fasten upon this country a system of military preparedness. This service is one which may well enlist the time, effort and loyalty of all who believe that the forces of goodwill and mutual trust are surer preventatives of war than any amount of poison gas or explosive shells.

The complete understanding between old and young, the wholesome mingling of earnest purpose and recreative pleasure, has again revealed to us our need for Divine Guidance, and our constant dependence upon each other. May each group represented in this summer School find in this rich experience a working basis for service and development in their own communities.

The Lost Vision

BY RICHARD W. HOGUE.

The following poem was read by its author during his address on "The Challenge of Peace to the Youth of Today," at the Summer School, July 4th.

Shades of our visions, sinister shades,
Circling with shadows our garish parades,
Marching to honor those whom we gave
Hell as the highway that led to the grave;
God, in the street here help me to pray,
Pray for those visions to come back and stay.

Shreds of our ideals, how threadbare and worn,
Bartered and battered and trampled and torn,
Ideals that mock while we march and we cheer,
For lads who are lifeless to whom life was dear;
Whose cause after death we so swiftly betrayed,
God, lead us back to the vows that we made.

"War to end War," we gave as their cry;
Thinking we meant it they went out to die.
Scarce had its echo died down ere we made
Plans for the next War demanded by Trade,
Ruler of Army, Dictator of State;
God, smite from power the breeders of hate.

"Humanity's cause" was our aim and our goal,
Today 'tis the ghost of humanity's soul
That rises to haunt us and drive us to shame
For taking in vain Humanity's name,
While millions are jobless and millions unfed
And war profiteers by thousands are bred.

And poppies are sold on the street, if you please,
To help the "poor lads" whose wounds and disease
Served to make millionaires and bring into power
Wealth stained with boys' blood. "Won't you please
buy a flower?"
Artificial they are—but they're poppies and red,
Red like the scars on the souls of the dead.

Scars that were left not by wounds made in fight,
Not won in the day, but inflicted at night,
As the soul left the body unarmed, unafraid,
Stabbed by the truth that it had been betrayed
By those whom it trusted, "O flower in flame,"
Bless thee for scorching our souls into shame.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, SEVENTH MONTH 16, 1921

It seemed to us that in the closing address of the Summer School, George Walton did the appropriate thing when, instead of attempting to summarize the lessons of the week, he urged all those who had shared them to carry the Summer School spirit back into the round of daily life. Following this precedent, we likewise shall not attempt to summarize. Let our Summer School issue speak for itself as to what the Summer School stood for in work and play and fellowship.

We should like, however, to suggest one message. The fine spirit of the Summer School, he pointed out, was due in part to the fact that those attending had "excelled themselves," had shown a willingness to overlook minor difficulties and an ability to take advantage of major opportunities. Certainly this was true, and we should indeed seek to carry this spirit permanently into our everyday lives.

But there was another background which made it possible for the Summer School to give us all that it did — the background of sincere and fearless seeking after truth on the part of the speakers and lecturers who brought us their messages during our ten days at George School. Prof Kent's interpretation of Jesus was possible only because he and preceding scholars dared to follow the paths of "higher criticism" in search of the real meaning of the Bible, and dared to follow them at a time, when to do so meant to suffer the attacks of the world's organized Christian sentiment. Whiting Williams could not have brought us his story of the life of the worker unless he had first endured the hard experience of personally sharing the conditions under which the worker toils and lives.

If we are to carry the Summer School spirit into our daily lives, we not only excel ourselves in spiritual strength, but must also retain this will to find the truth even at the expense of personal discomfort and inconvenience. Only the most rudimentary steps have been taken toward either applying the spirit of Jesus in human life, or of finding the way out of the "industrial mix-up." If we assume that in the lectures of the Summer School we have heard the last word on these subjects, and that we are under no responsibility to seek new light with regard to them, then in one vital respect the Summer School will have failed.

What we heard should be only a foundation for our own efforts to discover and extend the light which is so sorely needed. Whiting Williams himself stated his opinion that the only way out of present world disorders lay through the development of a "real concern" on the part of an ever-widening circle to find the solution. We should not be content merely to hear the messages of those outside our Society ought doing pioneer work for truth. We as a Society ought to be continually producing leading social and religious thinkers and investigators also. We must carry on pioneer work of our own.

Some weeks ago, we wrote to a friend regarding certain industrial issues, that we had not made up our mind concerning them, that we were still in the class of the "seekers." The answer came back with admirable frankness: "Are you quite sure that you are justified in calling yourself definitely 'in the class of the seekers'? Would it not be more accurate to say that you have not now any conviction strong enough to compel you to any definite course of action? 'Seeking' implies, necessitates, activity toward the acquisition of further information, of knowledge leading to definite action. Your mind may be passively open to suggestion. But is that not a very different matter from genuine *seeking?*"

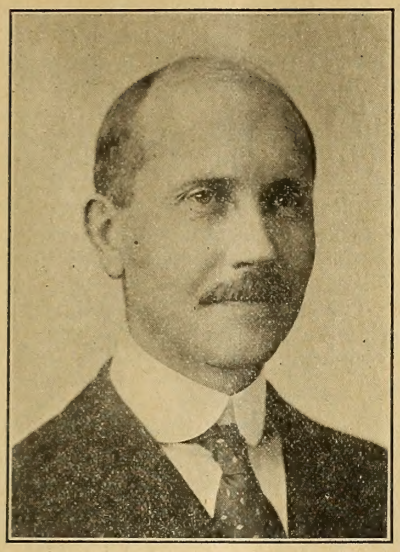
We feel the criticism to have been a just one, and we confess a feeling also that it applies to wider Friendly circles than our own office. All of us are interested in preventing war, in overcoming the horrors of much that modern industry involves. We are sympathetic toward the workman; we do not wish to see him and his family suffering. But is it not a fact that most of us find ourselves too busy with personal matters to really take the lead in finding out what ought to be done about the situation, and then actively doing it?

It would be a great contribution of the Summer School to Quakerism and to the world if all of us would pledge ourselves to follow the footsteps of the men who addressed us at George School, and to make the venture of becoming seekers in the deepest sense of the word.

Due to unforseen circumstances, we are not able to give Joseph E. Platt's article on *Friends' Opportunities in the Orient* this week as we had intended. We expect to continue the series on *Our Opportunity!* with this article in the next issue.

Great privileges never go save in company with great responsibilities.—*Mabie.*

A great truth to an age that has rejected and trampled on it is not a word of peace but a sword.—*Henry George.*



Charles Foster Kent

The Personality and Teachings of Jesus

A Summary of the Lecture Course Given

BY CHARLES FOSTER KENT

Prepared by Walter Abell from notes by Edith Way.

Jesus' Social Plan

Charles Foster Kent introduced his course by tracing the parallels between the world of Jesus' day and of the twentieth century. Both are ages of world-wide empire, of the overthrow of established traditions. The old theological language is unintelligible to the rising generation. It speaks the language of psychology, of biology, of laws and things. This was the language which Jesus used, and his message comes with peculiar force to an age so like his own.

It is noteworthy at the outset that Jesus was intimately in touch with the social order. He was not an ascetic. He had the training of the workshop and of social relationships. His teachings were based upon practical experience, not alone upon a beautiful philosophy. The social programs current in his day were the same as those current today: autocracy, democracy, communism, the belief in the rule of God through each individual.

From among these what did Jesus choose for his social program? His program is summed up in the phrase, "The Kingdom of God." First of all, Jesus taught that the Kingdom of God was to come about in a slow and natural way, and not as the result of an upheaval. The conception of a second coming of Jesus was a revival of the belief in a miraculous upheaval, and this was what Jesus tried to lead his followers away from. The translation by which we come to use the term *Kingdom* of God is misleading. It conveys the idea of a limited territory, of an autocracy, whereas the word which we translate as king meant literally "adviser." The Leadership of God would, therefore, more exactly convey what Jesus sought to express than does the phrase, Kingdom of God. The essence of Jesus' teaching about this social plan of God is summed up in the sentence: "The Kingdom of God is within you."

Jesus wished to bind all mankind together under the leadership of God. His conception began with the individual and reached out to include all humanity and the entire universe. He conceived a social structure as broad as infinity, and as lasting as eternity. Was Jesus' plan practical? Measured by results, it proved practical in dealing with individual cases, as such stories as that of Mary Magdalene show. As a community experiment, it proved practical in centers like Capernaum and Antioch, sometimes dominating a whole city. The family was the unit of Jesus' plan. The family ideal is the foundation of the social ideal. Beginning with the individual family, Jesus sought to extend this ideal to the family universal. The world is coming to realize that because this plan is so fundamental, so adaptable, it is the only practical social plan.

Jesus' Way of Winning Men

Jesus sought to carry out his plan by first winning men, and then transforming their lives. He wished to win men in order to free them from their own misconceptions, not in order to organize a society. In the principles which he followed in winning men, Jesus built upon society as he found it, working upon the foundation of reality which modern religious agencies are only beginning to grasp.

He went primarily to the men and women who needed help. He sought not classes, but individuals. He was content to spend years in training a limited group of followers. His method was not that of the preacher so much as that of the teacher. He was always open to questions. He was always asking questions which would lead others to think his teachings through. He always established a basis of personal friendship with those whom he wished to teach.

Jesus believed in men, even in those in whom others had lost all faith. He gave his followers a task, one which they could perform and which would benefit humanity, and then he helped them accomplish that task. He stimulated men to develop their latent possibilities. In order that he might win men, Jesus had to remake them physically and mentally. Jesus had been, not simply a carpenter, but a builder. In the old town in which he lived, it was often necessary to rebuild the houses, and he saw the possibilities of rebuilding men. He began by healing bodies and minds. We are coming to understand Jesus' miracles of healing, as we come to understand the power of mind over body.

Jesus took men as he found them and directed their impulses into higher channels. With his sympathy and insight, Jesus understood the minds of men. He recognized the presence of anxiety and substituted faith. For fear he substituted reverence. He showed men that the desire for happiness could best be realized through the service of others.

Jesus' Attitude Toward Recreation and the Sabbath

Jesus gave time to recreation. He was constantly taking his disciples into the fields. He also sought the recreation of social intercourse. He loved to mingle with the crowd. Children flocked to him. He went often to the banquet. He took the play impulse into his work, making even that recreative.

All these things he appreciated and loved when they were rightly followed. He taught that certain things are wrong, because they cause shame or suffering, not simply because tradition says they are wrong. He took his disciples into the fields, even on the Sabbath. He was a "man of joys." All the tasks of this world

which are worth doing can be made play, and this Jesus made of them. He had a keen sense of humor. He loved to laugh. He compared life at its best to a wedding feast. Laughter for him was "the language of Heaven."

When Jesus was attacked for not keeping the laws of the Sabbath, he replied that the Sabbath was made for the good of man, not man for the Sabbath. It is a time for growth, rest, recreation, a time for finding strength and inspiration in whatever way the individual can find it best. It is a gift from God to man, not a burden. Because the Jewish formalism burdened the people, Jesus took issue with it. He wanted men to realize the full possibilities of the Sabbath, to be *re-created* by it.

The Christian Sunday was originally a "little Easter day," a day of feasting and happiness. It was not until about the year 800 that the traditions of the old Hebrew Sabbath became attached to it. One of the problems before the Christian world today is to find the means of making Sunday the source of real joy and uplift which Jesus wanted the Sabbath to be.

Jesus and Modern Industry

Did Jesus throw light on the problem of industry? Three-fourths of his life had been spent as worker, executive and organizer. He was intimately connected with the economic and industrial fabric of his day. Jesus realized the economic and the spiritual bases of life are closely related, and he taught much along economic lines.

First, he expressed a definite philosophy of wealth. He did not believe that wealth was evil, for wealth is the product of labor, and Jesus held labor sacred. But he believed that one must always be on guard against the danger of putting material things above the things of the spirit. Jesus must have been successful as a tradesman, and he probably acquired considerable means. But he left all this behind in order to be free for the more important work of his mission. If wealth leads a man to neglect finer things in life, if it separates him from his fellows, prevents him from knowing the great adventure of spiritual freedom, then it is preventing him from realizing the fullest possibilities of his own life. We need only as much wealth as we can use.

Jesus taught also that every workman who will give the best he has is worthy of a living wage, regardless of his degree of skill. It is for the good of society that every human being who is willing to work should receive the means of a decent livelihood. Jesus projected democracy into all the walks of life, including industry. The follow his teaching we must apply the Golden Rule in industry as everywhere else.

Jesus' Religion

It is important first to trace the sources of Jesus' religion. He declared that he followed the faith of the prophets who had gone before him. He drew much upon his experience of the world as he found it about him. It is clear also that he found his own soul a great laboratory from which he brought forth truths about God and man.

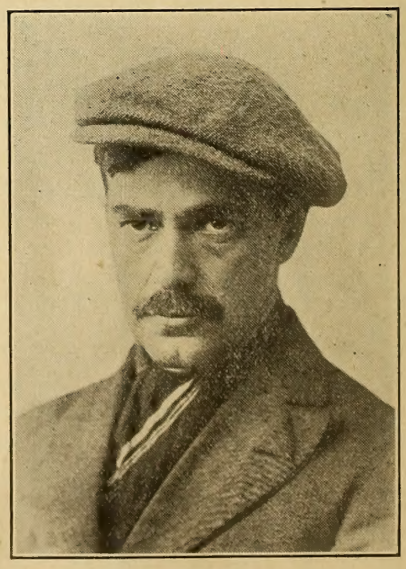
What were the characteristics of Jesus' religion? He did not consider that he was founding a new religion. The organized Christianity of the present is a complex of many good and bad sources and is far from the simple faith which Jesus preached. The designation of Jesus' faith was "gospel," which means "good news," or "the way," which meant living together in beloved communion. Jesus brought to perfection the conceptions of the teachers who had preceded him. Several characteristics of his faith are outstanding. He laid little stress on mere belief. He taught very little directly about God—the sympathetic purpose behind the universe—but indirectly he taught much. The word Father gave the simplest and fullest expression to his conception of the qualities of God. Love of one's fellow-men, Jesus put on an exact parallel to love of oneself. Jesus stressed the importance of zeal in coöperating with God in carrying out his plan for the world.

Jesus' attitude toward sin is important. The Hebrew word for sin means to "miss the mark." Jesus felt profound sympathy for those who sinned, that is, who failed. Repentance he conceived as emotion guided by reason putting the finer desire in place of the old lust. Jesus taught little about the future life, indicating only that it is not bounded by physical limitations. The essence of Jesus' religion was loyalty to the individual developing into loyalty to the family, to the community, to the nation and the world, and leading to a sense of unity with the whole universe.

Jesus' Way to Attain Happiness

Jesus knew that all men seek happiness, and that it is right that they should. The word which he used for happiness meant "to go straight and to do right." Jesus does not put his teachings in dogmatic form. The beatitudes are in exclamatory form. Frequently he used a paradoxical form. "Poor in spirit" meant those who were receptive in spirit, ready to learn. "Blessed"—extremely happy—"are those who mourn": the joy of turning to the right after perceiving wrong. "Happy are the meek," or modest; modesty is a quality of strength, not of weakness. It calls for control and lack of self-consciousness. "Happy are those that hunger and thirst after righteousness"; to them comes the wholesome consciousness of doing right. The "merciful," those who can put themselves in another's place and not harbor resentment, are happy because others treat them in the same manner. Happy are the pure in heart and mind, for they alone have unclouded vision to perceive God in all life and nature. Happy are you if you have been persecuted for the sake of righteousness. You will look back upon sacrifice for a noble cause as the greatest experience of your life.

In these sayings, Jesus is simply stating the spiritual laws which govern human life. Those who would find happiness must come to understand these laws and live in accord with them.



Whiting Williams as a Laborer.

Facing the Industrial Problem

A Synopsis of

WHITING WILLIAMS'

Lecture Course

Prepared by Esther Smedley Chambers on behalf of the Social Order Extension Committee of Philadelphia Friends.

Taking a backward view of the Summer School at George School, the spirit of both work and play seems to be summed up in three words: personality, brotherhood, and love. This spirit is indeed the only way in which the world can understand our big industrial problem and solve it, according to Whiting Williams, who in his pleasing and characteristic manner, presented this vast subject to us.

In dealing with this problem, under the various heads of "What the Worker Brings to the Factory Gate, What He Carries Through the Employment Office, What He Can Give to the Company, and to His Foremen, and What He Himself Wants," Whiting Williams came prepared with first-hand information. For seven months in America, and three in England, he gave up home and family, and becoming a laborer, walked, worked, and lived side by side with the unskilled workmen of today in factories and mines.

After all, according to Mr. Williams, this industrial problem is not so complex; but the simple matter of personality, and the relation between people. If the whole world would understand the true meaning of the brotherhood of man, and practice it, there would be no problem. The ideas which the worker has regarding the company are gained through his experiences with the men with whom he comes in contact in the plant. The problem of this relationship begins when the worker asks for a job. We can never get efficiency, or the best of a man's ability, until that man feels right toward his job, and toward the man for whom he works. The desire for individual worth is necessary; and the worker who loses belief in himself has no desire to give anything to his employer. Disrespect comes from a lack of a chance for service, and utter demoralization from the unsteady job. If only each man who has workers under him could understand this importance of the personal equation, industrial peace would soon be restored. How much all of us wish we could have said of us what Mrs. Asquith said of her husband, "He is a man who makes everyone with whom he comes in contact think better of himself."

This idea of a man's own worth, and his attitude toward his employer, are both influenced by three things: the getting of a job and holding it, the physical condition of his body from long hours of labor and poor living conditions, and his mental condition from ignorance and suspicion. It is not what is on the worker's mind, but what is at the bottom of his heart; he feels rather than thinks. The having of a job and holding it lies at the bottom of the problem. If a man holds his job by making it last a long time, efficiency is lessened. "Irregular work makes an irregular worker who is bound to be an irregular citizen." Long hours produce tiredness and tiredness produces temper, and the combination which Mr. Williams calls T and T, when said rapidly, sounds like T N T, goes off as quickly. Also, short hours but poor living conditions lead to the same demoralization. The mental condition is affected by his ignorance of the English language, a large per cent of our unskilled laborers being foreigners; and this inability to understand arouses suspicion. In the face of these conditions, the workingman wants to feel that the job is the basis of his self-respect. A man expects to be treated according to the importance of his job, and thinks well of himself by reason of this importance. The only solution is a better understanding between men, and more faith in human nature.

Thus people are friends or enemies according to the way they meet each others' needs. Employment offices are necessary to get the jobless man to the steady job, and here the relationship begins. The men in those offices should be the kind who will produce and foster the proper relationship between the workman and his employer, men who will meet these sensitive job seekers sympathetically. The necessity of these employment offices arises from the abnormal condition of men wanting to change their jobs; the normal condition is the desire for a steady job. Thus come all the "forms" and red tape, the hiring clerk, the doctor, etc., men who have a splendid opportunity to start the proper relationship, but who in many cases, through brutality, forceful authority, or indifference, plant the seed of Bolshevism in the heart of the new employee, who loses all his self-respect before he begins his work. Confidence in the company depends on the confidence the workmen have in the man over them. It is a matter of a series of contacts or relationships with each individual enclosed in a circle called the company.

Therefore, the giving of energy depends on the direction of energy. The job manager must get from his men the maximum man power units, for he in turn is judged by what he can get out of his men. And what he gets depends on the way he treats them. It is not the popular man necessarily who gets the most, but the man who is interested in his men. Leaders, not drivers, are wanted. A man likes to get satisfaction out of his job, and when he is robbed of this satisfaction, the company work units done are lessened. If a man's attitude toward the company is bitter, because of his conduct with his foreman, the less he does, for this is the way he gets back at the company, and "saves his face." There is a real personal satisfaction in doing things and doing them well. If a man is being "balled out" continuously, he loses his self-respect, his belief of his personal worth, and the importance of his job.

The relation between the man and his foreman is in the same proportion as that between the foreman and the superintendent, and so forth, all the way up the line; thus the idea of the company is built up by deducing his experience from the man above him. Other ideas of the spirit of the company are gained through the working conditions in the plant. Men do appreciate bettered conditions. They do not mind hardships where such is the character of the work, but when conditions can be made better, and are neglected, when tools are poor and no care taken of them, the satisfaction of doing good work is seriously impaired. "Fatigue is not a result of effort, but a disproportion between the efforts and the results."

There is a strong connection between these phys-

ical conditions and moral convictions. Bad conditions make a man think less of himself, and the less he thinks of himself, the less he cares what he does. The real nature of evil is a result of the whole being, physical, mental, and spiritual. Man is ever striving for a balance. Thus a man's self-respect is according to the appreciation of his own achievements. His idea of getting on is not determined alone by money, but by distance travelled. And upon this distance travelled, and on the standing of the job, depends his social standing. One cause of discontent during the war came from the unskilled laborer being raised more in proportion than the skilled mechanic. Therefore the matter of getting on is a matter of relativity. Self-respect is ever changing. And this self-respect must be maintained if efficiency is to be gained. The matter of strikes is not a question of loyalty or disloyalty, but of which loyalty, loyalty to the company or to his fellow-men. The only solution is to save the self-respect on each side without fighting; in other words, compromise.

Thus, in conclusion, Mr. Williams again stressed the value of a man respecting his own worth, which can only be gained by the faith other men have in him. By this method alone can we get the maximum of a man's energy. Decrease discipline in industry and substitute faith; appeal to men by faith, not force. "The wish is the father of the thought, and the thought the father of the deed." The laborer is not anxious to share the management of the company, but to share the satisfaction of the worth of doing the job, and a recognition of his own value. Industry has become so compartmentalized that we do not know conditions. "Our duty is to get the air of recognition, esteem, and understanding up to the working forces of the men. We must save the life of humanity by having faith and belief in men. True brotherhood is the only way by which we can save the world."

Special Addresses

In addition to the regular lecture courses, the Summer School program included a number of special addresses. Several of these have already been reported in the INTELLIGENCER. President-elect Aydelotte's address on "The Function of the Liberal College" was given last week. Elbert Russell's address, "Spiritual Climate," is given elsewhere in this issue.

On Fourth-day evening, June 29th, David M. Edwards, President of Earlham College, spoke on the subject, "Our Chief Item of Poverty." Anna B. Griscom has kindly supplied us with notes on this address. This is a "poor old world," President Edwards said, from the standpoint of:

1. Material things. More than half the people in the world have never known what it is to have enough to eat.

2. Progress. Despite the great progress of the medical profession, for example, there are still many diseases which sweep people away by the thousands and for which no remedy has yet been found.

3. Personality, or character. We know very little about the most important thing of all, the human personality.

President Edwards then went on to discuss the development of personality. A number of factors contribute to this development. First, there is association: the contact of one personality with another. Those who are constantly together come to resemble each other. Thus it is important to choose our associates carefully. Beauty of spirit is contagious. Another vital element is occupation. We grow like the things we do. Education is a third factor. Education is the development of power, not the accumulation of facts. It is preparation for complete living. Christian education must teach men how to give to the world rather than how to take from the world. Profits must be secondary to service. The last factor in the development of personality is our relationship to God. One cannot develop a normal personality unless he associates with the personality in whose image he is made. God has not been made real enough; we must feel him as a personality. This relationship with God should begin in childhood.

On Sixth-day evening, July 1st, President William W. Comfort, of Haverford College, delivered an address on the subject of "Home Service." The following summary of this address is prepared from notes by Richard Abell. During the last six years, President Comfort said, Friends as a Society have become interested in service. The challenge of the war brought a testing of ideals and resulted in new strength to the Society. New consideration is being given to what younger Friends say and think. As a result of our service abroad, the boundaries of the Society have been extended into France, Germany, Russia and other European countries.

We could end our work of service in a few years if we so desired. But we do not want it to end. We must build up a department of home service. It should become a principle with all young Friends when they finish college to give a year or two of their lives to unremunerated service for their ideals. We have come to hold the reputation of being a rich and shrewd Society. In order to be a Friend, it was felt once that one needed only to attend monthly meeting and then to go out to make as much money as he was able. We must develop the lives of our children in such a way that they will put the ideal of service before that of personal gain. Schools, colleges and the home must all work toward this end. The Service Committee has done great work, but is largely an emergency organization. If we want to hold our young people, we must give them permanent, interesting work for which to stand and for which to struggle. We must give them opportunity to build up their ideals, for their own good and for the good of the Society of Friends, by enlisting their help in an active program of home service.

The closing address of the Summer School was delivered on the afternoon of July 4th, by George A. Walton. One of the chief sources of the inspiring spirit of the Summer School, he said, was the fact that all in attendance had excelled themselves while at the school. This was partly due to the absence of the conflicting cross-currents which trouble us in our normal lives. But a large part of the difficulties caused by these cross-currents are due to our own readiness to admit the difficulties rather than to overcome them. If the Summer School is to prove the fullest success, those who enjoyed its advantages must carry the mental and spiritual stimulus which it afforded back into the round of daily life, and there continue to excel themselves by expecting and finding the largest measure of good, and overcoming the largest measure of apparent handicaps.

Round Tables and Demonstration Classes

Round Tables and Demonstration Classes were a valuable feature of the summer School. We are able to obtain summaries of only a portion of those held so that the following resumé is not complete. One of the summaries was unsigned, and we are, therefore, unable to acknowledge its authorship.

ROUND TABLES

First-day School Work for Children From 7 to 9—E. Vesta Haines

Our aim in teaching young children is threefold: First, we should try to establish a feeling of love and nearness to God through concrete evidences of God's love within the child's own experience; second, to lead the child to a wider knowledge of the Father; and, third, to translate into worthy action the emotion we arouse. This can be realized by means of the story, memory work, well-planned handwork, dramatization, and the presentation of the possibilities in the meeting and community.

One should know some of the characteristics of this age to do most effective work. This is a time when imagination is vivid and closely allied to reality, memory is keen, the child is apt to have a highly developed sense of justice, and there is a great love of action.

First-day school teaching opens a great field of opportunity for both experienced and inexperienced teacher. Well-planned lessons such as our Friends' leaflets, to be had at the Central Bureau, give directions as to how to carry on the work. The Beacon Press has two books, *Children of the Father* and *Living Together,* by Frances Dadmun, containing valuable materials and directions as to how to use them. Notebooks for the children can be obtained with either book.

There are some difficulties in attaining our aim; a scarcity of teachers, irregularity of attendance of both teachers and pupils, and the limited time in which to do the work. These will have to be overcome by live, interested, willing workers who put unstinted effort into this great work, with the result that the First-day School will be too interesting and worth-while to miss.

Boys' Work—Bliss Forbush

Boys' work cannot be considered either a fad or an elective. We must engage our boys over ten years of age in social work conducted under meeting auspices if we would hold their interest.

Toward religion the boy's attitude is either one of shying off, or of being pious. "A pious boy is a dangerous boy." His religion must be contagious and come through example. Theology is of no interest to him.

Boys divide into groups with outstanding characteristics. The age from 8 to 12 is the gang age; that from 12 to 15 the age of chivalry, and that over 15 the age of ego. The latter two groups can well be called the crazy or fool period. The boy has then many of the powers of manhood but not its judgment.

In club work, it is best to tie up with nationally organized club movements, as they supply material readymade and a plan. Of these, three are outstanding; the Boys' Brigade, which is militaristic, but which is of value in taking the glamor out of military apparatus; the Boy Scouts, which aims to develop the hardy frontiersmen, and the Knights of King Arthur, which makes for the chivalrous knight. For our Society the latter seems to fill the greater number of needs.

Best Interests Committee—O. Edward Janney

The discussion was along practical lines. First, there was consideration of the immediate ends of the local meetings, and it was clearly brought out that many such meetings were rapidly lessening in attendance, and that prompt steps must be taken to revive interest in them. Two needs are apparent: more vital and inspiring ministry to arouse the membership, and systematic efforts on the part of the membership to increase the attendance, membership and influence of each meeting.

The latter object may be best attained through the organization of a Committee on Best Interests, Membership or Advancement in each meeting, which should meet twice a month and actively carry on the following lines of work:

Pastoral Work—Visiting the members, the sick, interested non-members.

Publicity—Advertising, social and religious gatherings, visiting speakers.

Religious Education—First-day Schools, Young Friends' Association, Young Friends' Movement, Bible study groups, pilgrimages.

Community Service—Philanthropic work, clubs for training in citizenship, neighborhood improvement.

The movement in each meeting must start through the devotion of one or more persons, who has the willingness to give thought and effort to the work and thus enlist others. The Society of Friends is worthy of our best efforts, so that it may do the needed work ahead of it.

DEMONSTRATION CLASSES

The beginners' class in First-day school work met every morning under the direction of Louise Walton. The children ranged in age from three to six years. There was an average attendance of twelve. The morning program opened with a good-morning song, followed by a hymn and prayer. By this time the children were ready for rhythms, such as prancing horses, creeping mice, etc., or a game to illustrate ways a child can help father and mother. This was followed by the story told in a most interesting way by the teacher. The story the children illustrated by handwork such as crayola drawings, paper folding, etc.

The following books were found to be helpful: *Walks with Jesus in His Home Country,* Chamberlain and Kerns; *The Little Child in Sunday School,* Guild and Poor; *The Sunday-School Kindergarten,* Carrie Ferris.

Every morning the "Bluebirds," whose years ranged from seven to nine, scurried over to the Boys' Parlor in Orton, where from ten to eleven they held "First-day School." The plan of this class was to show different type lessons, each of which might cover several regular First-day School lessons. These were held together by the topic, "Getting Close to God," which included all the lessons. During the first lesson, an introductory one, we discussed different ways of getting close to God, and the following were expressed: Through Nature, through prayer, through the lives of others, through service. The subsequent lessons followed this outline: a Nature lesson, a lesson on the subject of prayer, two lessons on other lives—one the Bible story of Samuel and the other a story of William Penn. The last lesson was one on "Our Neighbors."

Each lesson had illustrative material which the children enjoyed in the period for handwork. We spent a very happy hour together each morning, and then disbanded to enjoy the many other activities of the Summer School.

MARGARET L. PRICE.

The girls from fifteen to seventeen had a very interesting class, at 10 A. M. daily, under the leadership of Edith Way. Two different girls were appointed

each day to take charge of the group. Each couple selected its own topics from a book entitled "Social Problems." The class discussed wealth, education, immigration, poverty and service, and we all feel greatly benefited by the discussions.

MARY M. BAILY.

The Week-End Conference

The last two days of the Summer School, July 3d and 4th, were devoted to a conference under the direction of the Young Friends' Movements of Philadelphia, Baltimore and New York Yearly Meetings.

After breakfast each morning more than a dozen devotional discussion groups, embracing the entire membership of the Summer School, met to discuss the topic: "What Is the Young Person's Ideal for a Religious Organization?" The following outline was prepared to suggest possible lines of thought on this topic:

1. WORSHIP

Bible References—Psalms 63: 1, 3, 5-8. Ezek. 33: 30-32. Amos 5: 21-24; Isa. 1: 11-17. Matt. 5: 23-24; 6: 6-15; 23: 15-19, 23-26. Mark 1: 35. Luke 18: 9-14. James 2: 1-9. John 17: 20-23.

1. Is worship an end in itself, or only a means by which we seek to gain other ends? What is the purpose of worship?

2. What is the relation between individual and group worship? How may the ideals of group worship best be realized? May there be several types of group religious services, each of which has its value for certain purposes? Such as silent worship, spoken ministry, service symbolically expressing truth through beauty, as in the highest types of musical services; consecrated, free discussion of problems involving our ideals.

3. How may a religious organization help a young person to worship?

2. SERVICE

Bible References—Romans 12. Phil. 2: 1-4. James 4: 1-3. Luke 10: 30-37; 12: 16-21; 21: 1-4. Matt. 5: 13-16; 16: 21-25; 20: 20-28; 22: 34-40; 25: 34-40; 17: 17-20.

1. What is the relation of service to worship?

2. What ways can the young person of today actually serve?

3. How can a religious organization help a young person to serve?

First-day evening, following the presentation of Amos, an open-air meeting was held for a general consideration of the same subject. The speakers were Bliss Forbush, Clarence E. Pickett, and Janet Payne Whitney. Bliss Forbush said that the ideal religious organization should give opportunity for the free development of individual faith, should be the center of the social activities and the community service of its members. It should make it easy for the individual to establish direct connections with God, no intermediaries being necessary. It should not ask any of its members to accept any declaration which they themselves have not sincerely thought through and adopted. It should develop spiritual strength and active interest in its members by giving each one a direct responsibility in the meeting.

Clarence Pickett said that a religious organization must first consider its effectiveness as a promoter of the Kingdom of God, a publisher of religious truth. Jesus knew the accessibility of power through communion, but he did not stop with finding power for himself. He taught and worked in synagogue and street, carrying the benefits of his experience to others. The ideal religious organization should also have meetings for the study of the Bible, of the history of the church and its leaders. It should provide literature on these subjects for home reading. It should hold itself more responsible for the religious education of the young. In its First-day schools it should develop the modern psychological methods used in other advanced educational work. Clarence Pickett said also that a meeting for worship is not true to its name unless a large portion of its members develop a definite sense of need and responsibility for it during the week. It is not so essential whether we do not have a pastor or whether we do, but whether the group is dominated by the true spirit of worship. The Society of Friends in the past has fallen down on the side of expressing its ideals in such a manner that others would understand and come to share them. We must accommodate ourselves to new languages and places. We must be able to adapt ourselves to the circumstances of our mission. Whatever forms hinder us in carrying our message, we must cast aside.

Janet Payne Whitney then spoke. She asked whether our ideal was not in essence to have no religious organization at all. Jesus, she said, did not found an organization. He started an outlook toward religion, a way of life. When organization came into Christianity, it helped the wrong side. Slavery and the acceptance of military force had never been able to exist in the way of life begun by Jesus, but these things were able to exist in the organized Christian church. Organization developed as a shell to religious promptings. It was a protection, but it proved also a limitation. Organization is not the word that expresses the ideal in mind, but rather organism, something living and growing. We must reach toward our ideal by breaking through our organizations, but that can only be done, not by revolution, but by spiritual growth.

On First-day afternoon a meeting of all Young Friends was held for purposes of business and exchange of ideas. Reports were given by Margaret James for the Philadelphia Orthodox group, by Morris Burdsall for New York, Edith Blackburn for Baltimore, Eliza Ambler and others for Philadelphia, and Clarence Pickett for the Five Years' Meeting. Activities in the various groups included pilgrimage, study groups and social affairs, preparation for public speaking in the cause of disarmament by some Philadelphia Young Friends, and vocational guidance among students, together with work to increase the facilities for religious education, on the part of the Young Friends' organizations of the Five Years' Meeting. A portion of a Young Friends' Committee of the General Conference was appointed. Among those appointed to this committee for terms, some of one, some of two years, were Mabel Brown, Genesee; Janet Flitcraft, Illinois; Richard Burdsall and Margaret Haviland, New York; Edith Blackburn and Ethel Reynolds, Baltimore, and Eliza Ambler and David Griscom, Philadelphia.

Following the business meeting, a general session was held to consider the topic, "The Problem of the Orient from a Missionary's Viewpoint." Lloyd Balderston and Joseph E. Platt spoke on this subject. Both emphasized the low moral standards of the Orient, the lack of a religious faith that will act as a moral dynamic. But the tide of renaissance is rising in the East. The nations there are turning away from their old standards. They are asking what other civilizations can contribute to their life. This offers a great opportunity, which will not last indefinitely, for those who feel that they hold some vital Christian message to make a vast and permanent contribution to the new civilization of the Orient.

The last of the sessions belonging primarily to the week-end conference came on Second-day morning, when Richard W. Hogue, Chairman of the Church League for Industrial Democracy, spoke on the subject, "The Challence of Peace to the Youth of Today." He began by stating that many of the traditions to which we are asked to be loyal today are themselves disloyal to the spirit of the leaders of the past; leaders who dared to challenge the imperfections of their day and to act with "radiant resolution to move forward" to better things. It is not disloyal to the spirit of the past to realize that we must move forward beyond its accomplishments. The challenge of peace comes to us today in the idealism of the poet:

"By the peace among our people,
Let men know we serve the Lord."

It comes to us in the analysis of men like Galsworthy, who have perceived and declared that war repudiates all professions of discipleship to Jesus. The promises by which thousands of sincere men and women were led to enter the war have been blasted, if not betrayed. Idealism is at a lower ebb today than it ever was before the war. Peoples do not fight each other from mutual hatred, but in blind execution of orders the causes of which they do not attempt to understand. During lulls in the gun fighting, French and German soldiers frequently washed their clothes peacefully together in the same stream, and then went back to kill each other at the command of their officials. The challenge comes to us to do more fearless, constructive thinking, to change the institution that today divides humanity against itself. Unless we succeed in finally ending war, we have betrayed the faith of millions of young men who died in battle in order that war might be forever abolished. Richard Hogue concluded his address by reading one of his poems, "The Lost Vision," which is printed elsewhere in this issue.

Short talks on the same subject were then given by Anna Griscom, Vincent Nicholson, and Raymond Bye. Anna Griscom emphasized the fact that in order to do our part for peace we must have specific information which we can impart to others, and enough dynamic spiritual force to go out and win others to our convictions. Vincent Nicholson said that the problem of peace and war was a problem of "mob psychology," and that the biggest task which the leaders of this generation can undertake is to overthrow the mob psychology which has been the tinder for war in the past. Raymond Bye said that the average concept of patriotism sets one nation against another, making bullies and braggarts of all the nations. This attitude the true patriot cannot share. True patriots do not say, "My country, right or wrong," but like Amos, are not afraid to go before their peoples and tell them when they think that they are acting in a wrong manner. To be true patriots today we must throw our weight behind the world declaration of independence from war.

Dramatic Presentation of Amos

On First-day evening, July 3d, members of the Summer School produced a dramatization of the story of Amos. The production was arranged and directed by Eleanor Wood Whitman, former scholar at the American School for Scientific Research in Palestine, and Lecturer on Biblical Literature at Wellesley College, who for a number of years has specialized in Biblical dramatizations. In her brief foreword to the performance, she stated that this presentation at the Summer School was her first production of Amos.

The principals of the cast were: Amos, the shepherd prophet, William W. Price; his young kinsman, Richard Abell; Amaziah, the priest, Edward Wright; a servant of Amaziah, Robert Marris; the sheik of Bethel, D. Herbert Way; a farmer, Thomas Philips; and two women of Bethel, Edith Way and Grace Warren. A score of others assisted as temple attendants, dancing girls, and other characters of a type in keeping with the decadent worship of the shrine at Bethel. The costumes, wine jugs and skins, and other stage properties were native Palestinian materials provided by Mrs. Whitman.

Given on the campus, with a background of natural evergreens and the clear evening sky above, the performance was a great success. None of those who either took part in the play or who witnessed it will ever forget the ringing message of Amos, the shepherd prophet. It was a practical demonstration of the force of dramatic presentations as a means of carrying the lessons of the Bible.

The church in many ages past has used the power of the drama to express its message. The four principal phases of modern art had their origin in the Greek religious coral drama; the modern drama itself originated in the miracle and morality plays of the Middle Ages. Not all Friends are preachers, and many are not so gifted are capable actors. May not this precedent at the Summer School open a new avenue for the widened expression of our ideals?

A pamphlet descriptive of the work of Eleanor Wood Whitman outlines the following suggestive possibilities:

> No greater literary cycle has been produced by any people than that by the Hebrew Prophets. They are each independent discoverers of truth, yet they build upon each other's achievements and weave all into a progressive cycle of marvelous value to the world.
>
> The great figures of this cycle can now be made to live before one's eyes in drama. Each play is complete in itself, yet picks up the story where the previous one dropped it. No better way could be taken by churches to give their communities a knowledge of the prophets than the production each year of one of the following dramas:
>
> Amos, Shepherd Prophet—1 act, 2 scenes, Hosea—in preparation, Isaiah—3-act play with music, Jeremiah—3-act play, Ezekiel—in preparation, Nehemiah—in preparation. Playlets for Clubs and Classes: The Song of the Well—10-minute scene, Esther—A Modern Interpretation—1 hour, The Divided Kingdom—1 hour.
>
> "Many groups want to give a Biblical story, but find it impossible to get people together often for rehearsal. For such circumstances several 'One-Rehearsal Plays' have been sketched in which the words of the Bible are generally read."

Eleanor Wood Whitman will be glad to communicate with any who are considering giving a dramatic presentation of any of these Biblical stories. She can furnish the text, and *sometimes* costumes. Her address is Merry Mount Mooring, 65 Shore Avenue, Quincy, Mass.

Let us hope that more than one Friendly community may take the opportunity to present its message in dramatic form.

Musical Features

All in attendance agreed that music added a valuable contribution to the Summer School. First among the musical features was the "Parsifal evening," given by Josephine H. Tilton and Clara C. Adams. The

latter read Oliver Huckel's paraphrase of the text of Wagner's music-drama, while Josephine Tilton played appropriate passages from a piano adaptation of the score. With a background from the age of chivalry, this great mystic, religious drama carries strongly the "good news" that there is a power in life by which the forces of evil may be overcome, and by which a fallen humanity may be redeemed to beauty, strength and righteousness. As one listened to the idealistic story and to the fragments of its musical setting, he realized that many of the great artists of the world express through a different channel the same message which is expressed by the great prophets. The only unfortunate feature of the "Parsifal evening" was that limited time made it necessary to restrict the musical accompaniment to very brief excerpts.

On Fifth-day evening, Sixth month 30th, a general musical program was presented by the members of the Summer School, under the direction of the music committee. In the absence of Ethel Coates, Eleanor Buckman served as chairman of this committee. No complete copy of the program has been retained, so we can mention only a portion of the numbers which it embraced. These included a song and a recitation by Eleanor Buckman, a piano solo by Margaret Cary, a violin solo by Mary Baily, and violin duets by Walter and Richard Abell.

Community "sings" on the front steps constituted the remaining feature of Summer School music. Held usually after the lecture in the evenings, these informal moments of song were a valuable factor in bringing those who attended them into the closeness of fellowship which marked the Summer School spirit.

"My Impressions of Summer School"

A Symposium

The Friends' Summer School impressed Mrs. Kent and myself as by far the most interesting that we have ever attended. The thoughtfulness and hospitality of our host were perfect, but back of it all was the spirit of George Fox and of the other noble pioneers who formulated the ideals that were in the ascendancy throughout the session. Frank, fearless, constructive thinking, with the feeling and fellowship, and wholesome fun and recreation were marvelously blended. Above all the ears and hearts were attuned to detect and meet the great needs of the world. In a most remarkable way the Society of Friends has preserved and carried on the traditions which Jesus established reminded most strongly of the friendly community and the spirit and organization of the Summer School which He worked so tirelessly to establish during His brief ministry.

Mrs. Kent and I went to the George School expecting much joy and inspiration. We found these in abundant measure, and in addition a wealth of good will and friendship that will never cease to enrich our lives. May the faith and ideals of the Friends soon become those of all the world, for then the Rule of God will indeed be established.

CHARLES FOSTER KENT.

My chief impression was one of great hope and promise for the future. The earnestness of purpose shown by keen interest in lectures, addresses and discussions, grew as time went on. But there also grew —as shown in the devotional times and meetings for worship—an increased longing for the spiritual power which is the source of all true life and which alone can enable us to live our own lives rightly and go out into this world of need with a living message of the One who can speak to its condition.

E. MARIA BISHOP.

The beautiful woods, wide-stretched meadow and green hills at George School, first of all, give one some idea of the natural beauty of the place. Besides many social and recreation activities provided, the pleasant walk in the country and the music in the evening all contributed much to the spiritual welfare, as well as the physical, of those who attended the Summer School.

Not only has the Summer School given us knowledge of the world as it is, but also it stimulated us to think of its social and spiritual problems and of the ways to their solution. So far the Summer School has achieved its great purpose. But, on the other hand, it cannot achieve if it does not affect our personal lives. We must apply what we have learned from the school to our special needs and work out the solution ourselves. It is the hardest, but most important part of the task.

We realized that nationalism is not sufficient itself and that the world is longing for something higher and more universal to guide the human mind. We also realized that the world's civilization will be utterly ruined if the next war comes. There gathered in the Summer School many young people who are standing for the very message which the world needs—the message of love and peace. Is it an exaggeration to say that all who have attended the school will strive to spread the message and to help to create a new world? Who knows?

S. H. FONG.

The attendance was large, sociability universal, the lectures inspiring and instructive, the religious spirit manifested throughout, many warm and enduring friendships begun, former ones delightfully renewed, the surroundings an earthly paradise.

What more need be said? To all who had the privilege of attending, the occasion is likely to form one of life's epochs. Some opinions were made clearer, some dropped into the wastebasket, many new ideas were suggested, new vistas of thought opened. Some, perhaps, will date from this occasion their entry into a new life.

The heart of the workingman has been opened to us, and we seem to have found here a new brotherhood; while vividly before our minds stands the marvelous personality of Jesus, the ideal Man.

O. EDWARD JANNEY.

The spirit throughout the George School Summer School has been one of real fellowship and earnest seeking after the truth. To me Dr. Kent's course on the life and teachings of Christ has been of the greatest value. Through Dr. Kent's remarkable understanding of Jesus, the model of a Christian being and the noblest conception of God's Spirit in man, I have obtained a knowledge and appreciation of the fuller meaning of Christianity which I will carry, I feel sure, all through my life. Summer School has added strength to the forces of peace far beyond the hope of those who started it and have carried it on. This I honestly believe.

THOMAS H. PHILIPS.

Summer School Items

The Recreation Committee, under the leadership of Franklin Styer, provided many attractions. First, there were the sports; a baseball game between the girls and the

men, a tennis tournament, and swimming meet and other athletic events. On Seventh-day evening, July 1st, in the gymnasium, the committee produced a *revue* of the events of the preceding week. William C. Biddle impersonated George Walton; Joseph E. Platt, Prof. Kent; another, Whiting Williams. In addition to addresses by these worthies, the program included a model demonstration class, a scene from the dining-room and other successfully ludicrous features.

In addition to demonstrating his virtuosity as a mimic, William C. Biddle distinguished himself by the extent of his academic connections. His voice lent substantial aid to practically all the school and college songs that were sung in the dining-room.

Definite figures of attendance have not yet reached us, but we know that at one time toward the close of the week the total registration was 356. Whatever the final number of those present, it was certainly far in excess of that of previous Summer Schools.

The Summer School attendance included not only Friends from eleven states in America, but visitors from at least two other continents as well. S. H. Fong brought his contribution from the Orient, E. Maria Bishop and Harry Silcock represented England, and Ida Beck, Denmark.

Mrs. Charles Foster Kent attended the Summer School with her husband, and so needed no announcement of the favor with which he was there received. Mrs. Whiting Williams, however, was unable to be present, and so a letter of appreciation of her husband's contribution to the school, signed by 110 of those attending, was forwarded to her.

Verse-making was one of the principal diversions of the Summer School. Several of the verses read at Whiting Williams' departure and enclosed in the letter from the school to Mrs. Williams were particularly good. Limited space prevents us from giving any but the following. Its author, if we mistake not, is Katharine Price.

The worker stands at the factory gate,
His one alternate to stand and wait,
His only desire—"a job,"
His wife and his kids may be starved and ill,
But day after day he must stand there still,
And wait—with the rest of the mob.

And when, after months, his turn has come—
When he's one of a "gang"—instead of a "bum"
And ready to give all he can—
He finds, with the months of worries and cares
That his courage has waned 'til he hardly dares
To think of himself as a *man!*

The hours are long, and the work is hard,
And things go wrong in the factory yard,
With the "job" and its wear and tear.
The foreman is tired and his temper is quick—
And there's trouble in the air.

The president sits in his inner room
And wrestles with thoughts of impending doom—
And the threatening curse of a "strike."
But how can he give what the workmen demand,
And be just to both sides—or how understand—
The foremen and workmen alike?

There's only one bridge to the gulf which divides:
A man who can understand both sides—
A man who knows "why" and "how"—
A man who has dared to live the life
Of an unskilled workman—with hunger and strife—
And that man—Whiting Williams—art thou!

DEATHS.

KNIGHT—At Doylestown, Pa., Sixth month 13th, RUTH ANNA ALLEN, widow of Alfred Knight, in her 91st year. A birthright member of Buckingham Monthly Meeting.

LEEDS—On Seventh month 6th, JOSEPH E. LEEDS, of Moorestown, N. J., aged 59 years.

RICHIE—At Westfield, N. J., Seventh month 9th, ANNA WOOD RICHIE, wife of Dr. E. Roberts Richie, in her 46th year.

BIRTHS.

LEWIS—On Fifth month 12th, 1921, to Horace M. and Elizabeth Calvert Lewis, of Newtown Square, Pa., a daughter ELIZABETH ANN CALVERT LEWIS.

PASCHALL—On Sixth month 25th, to John and Alice H. Paschall, near Kennett Square, Pa., a son named ROBERT L.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

17th—Pilgrimage of New York Young Friends' Movement members to Cornwall Meeting.

17th—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Reading, Pa., at 11 A. M.

17th—Conference on Local Social Service Work, at Middletown Friends Meeting-house, just north of Cumberland Cemetery, under care of a committee of Concord Quarterly Meeting, at 2.30 P. M., Standard time. The speakers will be M. D. Leach, of Friends' Neighborhood Guild of Philadelphia, and Mrs. Ruth L. Bennett, of the Chester Home for Colored Young Women.

17th—Joel Borton expects to attend meeting at Oxford, Pa.

20th—Monthly Meeting of Friends of Philadelphia, Fifteenth and Race Streets, 7.30 P. M.

21st—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 P. M.

24th—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Merion, Pa., at 11 A. M,

26th—Western Quarterly Meeting will be held at London Grove, Pa. (Standard time will be observed.)

28th—Caln Quarterly Meeting will be held at Caln, Pa.

30th—Westbury Quarterly Meeting will be held at Westbury, L. I., 10.30 A. M. The meeting in afternoon at 2.30 will be under the care of the Advancement Committee of the Quarterly Meeting. An address on Disarmament will be delivered by Dr. Frederick Lynch, editor of *Christian Work* and Educational Secretary of the Church Peace Union.

31st—Concord Quarterly Meeting of Ministry and Counsel held at Willistown, at 2 P. M. (Standard time). Autos will meet cars at W. C. & R. Traction Co. at Edgmont, leaving 69th and Market Streets at 1 P. M. and West Chester at 1.15.

EIGHTH MONTH.

1st—Miami Quarterly Meeting, at Green Plain, Ohio. Friends attending this Quarterly Meeting will please notice the change from Eighth month 8th, due to the conflict of dates with Indiana Yearly Meeting.

1st—Genessee Yearly Meeting, Pelham, Ont.

2d—Concord Quarterly Meeting held at Willistown, Pa., at 10 A. M. (Standard time). Autos will meet cars leaving 69th Street Station, W. C. & Phila. Traction Co. at 8.30 and 9 A. M. and West Chester at 8.45 and 9.15, Edgmont Station.

7th—First-day, 3 P. M., Eastern Standard time. An appointed meeting for divine worship will be held at the Friends' Meeting-house, Newtown Square, Delaware County, Pa., under care of the Circular Meeetings' Committee of Concord Quarter. For young and old, for conservative and liberal; non-sectarian. Those "not interested" especially invited. Easily reached by trolley from 69th Street Station or by pilgrimage.

7th—Purchase Quarterly Meeting at Purchase, 10.30 A. M. Trains will be met at White Plains.

FUN.

"The worst about the Bolsheviki is that they don't respect the law. Will you join me in a drink?"

"But I thought whiskey was illegal?"

"So it is, But, then, who takes any notice of the law?"—*Hvepsen* (*Christiania.*)

NOTICE—Friends interested in Friends' Home for Children, at 4011 Aspen Street, will be gratified to learn the Rummage Sale, held in May, netted the Home $501.72. The Board of Managers wish to extend thanks to all who contributed to the sale.

ANNA KIRBY SWOPE,
Corresponding Secretary.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

BUFFALO, N. Y.—Friends' Meeting will be held in Buffalo, N. Y., every third First-day in each month, at Calvary Church Community House, Delaware Avenue, at 3 P. M.

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As a forerunner this year a Carnival will be held the afternoon and evening previous, during which there will be held athletic events and stunts. The fun-producing Midway will be open and last, but not least, the restaurant with roast corn and watermelons.

A great many helpers will be needed to make the affair a success and all willing are urged to offer their services. Remember the dates—August 19th and 20th.

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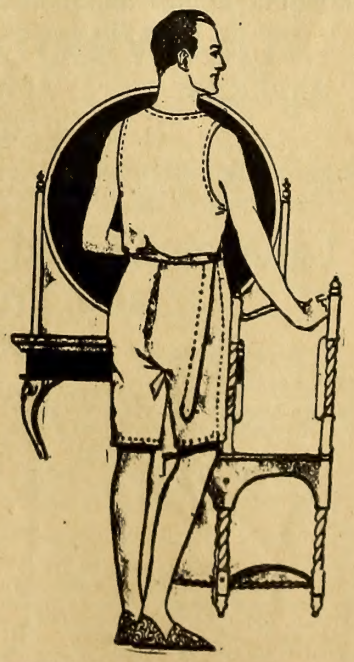
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Friends' Intelligencer

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During the war propagandists dinned into our ears that this was a war to save civilization. Not many of us could have told what we meant by civilization, but, nevertheless, it seemed worth saving even to the extent of an unlimited expenditure of what public speakers refer to concisely as "blood and treasure." Now, after the lapse of a few years, we are still of that belief, but, unfortunately, the war, instead of saving civilization, has brought it to the point of death. And this is not rhetoric. It states a fear which is beginning to take hold of the minds of common men. And the burden of the message of every man who reflects upon our present calamities is that a supreme effort of thought and will is needed if our few hard-won achievements are not to go under in common catastrophe. —Professor Charles A. Bennett, of Yale University, on "Back to Methuselah." Reprinted from "The Friend."

Seeing Ourselves As Others See Us

The following is the latest of a series of articles issued from time to time by the Social Order Committee of Philadelphia Friends, under the general heading, "Human Relationships."

TO see ourselves as others see us is a wholesome experience at times and generally proves interesting. The following by a well-known Oxford man, R. H. Tawney, should give us pause. He is speaking to the Conference of the Student Christian Movement in Glasgow,* the main note of which was, in his thought, the consideration of methods by which Christian propaganda may be made more effective among non-Christian people. "But," he says, "propaganda is a matter of action and not of words. What persuades men is not speech or writing, but a way of life visibly expressed in a society which they feel enlarges their personality and makes them conscious of new powers. The main testimony to Christianity ought to come, not from Christian apologetics, nor even through individual Christians, but from a Christendom which is greater than them both.

"And it is from Christendom, its international relations and its economic order or disorder, that the main argument against it is derived. . . .

"It is idle for the emissaries of Christendom to endeavor to persuade non-Christian people to believe that the Christian faith contains a solution for their problems as long as Christendom itself preserves its purity by jealously guarding that faith from contact with its own." If this is true, foreign missions need missionaries at home as well as abroad.

"I remember very vividly," Tawney says, "a conversation which I had some years ago with an East Indian friend and the retort which I provoked when I tried to speak of the social ethics of the Christian religion. 'I do not allude,' he said in effect, 'to the periodical paroxysms of mutual destruction which overtake European nations, to the systematic immorality of their great cities, or to their occasional lapses into government by terror among those races which are temporarily so unfortunate as to be subject to them. These things (he went on) are sins of the passions, from which, however odious, few peoples can escape. What bewilders the observer is not the occasional aberrations of the Christian nations, but their habitual conduct and organization; not their failures, but their standards of success; not their omission to live up to right principles, but their insistence that wrong principles are right. Your religion (he said) is a noble if paradoxical creed, which affirms that all men are brothers; that humility and poverty are blessings, and riches a dangerous misfortune; that the way of service and self-sacrifice is the way of happiness. I do not blame you for not reproducing these theories in your practice; evidently they are esoteric and not meant for daily life. What surprises me, however, is that in your practice you erect into a system the duty and happiness of practicing precisely the opposite. The normal condition of your social order is an economic civil war, which you hardly trouble to conceal. Your industrial system involves the regimentation of the masses of mankind by a few thousand rich men,

* See report of same published under title "Christ and Human Need—1921."

who are individually, no doubt, innocuous, but who quite frankly regard their subjects as somewhat rebellious and inconvenient instruments of production. The normal canon, by which you judge those who have deserved well of the commonwealth, is how much money they have amassed, and to them you sell political power. Your creed is exalted, but your civilization is a nightmare of envy, hate, and uncharitableness. I would forego the former in order to escape the latter, and I hope that my fellow-countrymen will escape the contamination of Christian society in order that they may continue to retain some of their own, not wholly, un-Christian, virtues.'"

These words of an East Indian call to mind similar ones written by one of our own American Indians, Charles A. Eastman. "From the time I first accepted the Christ ideal it has grown upon me steadily, but I also see more and more plainly our modern divergence from that ideal. I confess I have wondered much that Christianity is not practiced by the very people who vouch for that wonderful conception of exemplary living. It appears that they are anxious to pass on their religion to all races of men, but keep very little of it themselves. I have not yet seen the meek inherit the earth, or the peacemakers receive high honor.

"Why do we find so much evil and wickedness practiced by the nations composed of professedly 'Christian' individuals? The pages of history are full of licensed murder and the plundering of weaker and less developed peoples, and obviously the world today has not outgrown this system. Behind the material and intellectual splendor of our civilization, primitive savagery and cruelty and lust hold sway, undiminished, and as it seems, unheeded. When I let go of my simple, instinctive nature religion, I hoped to gain something far loftier as well as more satisfying to the reason. Alas! it is also more confusing and contradictory. The higher and spiritual life, though first in theory, is clearly secondary, if not entirely neglected, in actual practice. When I reduce civilization to its lowest terms, it becomes a system of life based upon trade. The dollar is the measure of value, and *might* still spells *right;* otherwise, why war?"

And again, "I was constantly meeting with groups of young men of the Sioux, Cheyennes, Crees, Ojibways, and others, in log cabins or little frame chapels, and trying to set before them in simple language the life and character of the Man Jesus. I was cordially received everywhere and always listened to with the closest attention. Curiously enough, even among these men who were seeking light on the white man's ideals, the racial philosophy emerged from time to time.

"I remember one old battle-scarred warrior who sat among the young men got up and said, in substance: 'Why, we have followed this law you speak of for untold ages! We owned nothing, because everything is from Him. Food was free, land free as sunshine and rain. Who has changed all this? The white man; and yet he says he is a believer in God! He does not seem to inherit any of the traits of his Father, nor does he follow the example set by his brother Christ.'

"Another of the older men had attentively followed our Bible study and attended every meeting for a whole week. I finally called upon him for his views. After a long silence, he said:

"'I have come to the conclusion that this Jesus was an Indian. He was opposed to material acquirement and to great possessions. He was inclined to peace. He was as unpractical as any Indian and set no price upon his labor of love. These are not the principles upon which the white man has founded his civilization, It is strange that he could not rise to these simple principles which were commonly observed among our people.'"

"These words put the spell of an uncomfortable silence upon our company, but it did not appear that the old man had intended any sarcasm or unkindness, for after a minute he added that he was glad we had selected such an unusual character for our model."

What is our answer to words like these? Is Tawney right when he says: "The real enemy of Christianity is not ignorance or apathy or indifference—the real enemy is a virile and militant creed, which affirms that the main end of man is to obtain the mastery over his fellow-men which is conferred by economic success. That faith is in itself a kind of religion. It is established at the very center of our industrial organization, and only a faith can overcome it. If Christians are to be true to their creed, they must not nibble with pious phrases at the circumference, they must strike at the citadel and decline to be intimidated by talk of economic expediency into distrusting the social ethics of their own faith. . . .

"When I am told that though the hearts of Christians burn within at the spectacle of social injustice, yet they are restrained from expressing their opinion by deference for economic principles or because they do not know what to do, I confess it appears to me a piece of self-mystification which is singularly lacking in plausibility. Christians need not feel that exaggerated reverence for economists. Economists rarely feel it for themselves, and they never feel it for each other. And, after all, Christians have both a right and a duty to let their attitude towards the main social issues of our day be known. . . . They (the churches) could see that every individual who comes in contact with them learns what Christians think and what the Christian tradition is with regard to matters of economic conduct and social organization. They have a public position and status. They can let the powers of this world understand the sensations which are raised in their minds by the decision to save money at the cost of the rising generation, as though children were the one class which you never do wrong to defraud; by the spectacle of unemployment, of which we have been warned again and again during the whole of the past six years, and for which during those years up to this very evening no adequate provision has been made; by the mendacity which in-

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duced a body of trade unionists to suspend their strike on the promise of an inquiry, and when the strike was averted, broke the promise to carry out the report in which the inquiry resulted. . . . We cannot evade these responsibilities by saying they are economic or political instead of describing them as what they are—issues which are moral because they concern the relation of man to man and the conduct of human society. The world is waiting today for some voice which will lift these questions on to a spiritual plane. Its unrest is not merely economic, it is moral. Men seek not merely greater comfort, but a society which may offer freer scope for the development of personality and may be guided by nobler motives than those of personal gain. They desire, though they do not always know it, some synthesis of religion with the practical interests of their lives which may give their work a new dignity by relating it to a spiritual aim. I believe that, if they are true to themselves, the Christian churches have it in their power to offer it. I believe that by restating the social ethics of their own faith they can point the way to a society which may enjoy not only greater material comfort, but spiritual peace, because its social institutions and its industrial organization, and its economic activities, will be an expression not merely of economic convenience, but of righteousness."

Wherein Does Mankind's Salvation Lie?

Under the present status of organized society, or rather disorganized mankind, one thing appears beyond the slightest shadow of doubt. If the human race is ever to emerge from the pit of barbarism in which it finds itself in the twentieth century, bleeding mankind through its organized political and social leadership must face the free discussion of the question: "Wherein does mankind's salvation lie?" No ostrich policy will do! And there is a guiding voice coming from the midst of the bloody carnival with the warning and entreaty, *"Prevent! Prevent! Prevent!* lest destruction be your utter fate."

We must face the reality. The vast majority of primitive thinking, ruling mankind find "peace" in the Elysian oasis of the Sermon on the Mount when pressed too hard by disturbed conscience and perplexed mind; the great skeptical group of shallow thinking individuality gladly embraces the "code" of M. Stirner; but as a whole, suffering mankind still seeks relief, not wishes; deeds not words; and finally, *active rehabilitation* and not mere verbal elucidations.

Wherein does mankind's salvation lie? It occurs to me that only in "propaganda," *in an indefatigable open world-propaganda, mankind's salvation lies.* And only in a persistent, mighty flood can this step win the day. The human race is not sectarian. The universal heart of men is as simple in its errors and as true in its love as the angelic infant on the mother's breast. From North to West, from East to South, the universal soul of men is yearning for a life to live in peace and peaceful pursuits. Limited Epicurian individualism with its texts, and passive worship, faith, and skin-deep charity—all good; but far from a prospective elimination or cure. And first and last, the thing to remember is: Just as society came to realize the value of having permanent public instruction in the laws of physical hygiene, a propaganda which leads to a physically healthy social organism, so also must all sincere lovers of mankind realize that *only by a well organized, well distributed, permanent and bold campaign for moral and intellectual hygiene can society ever hope to inaugurate the true era of civilization which is the Humane Era, where no need shall rise for any future unwarranted "Emergency Relief."*

I am aware of the fact that the mere term "propaganda" is in taboo at the present, and pregnant with grave consequences to the individual. Also, our particular propaganda for the future taxes its disciples not only with the labors of facing mass-ignorance, mass-arrogance, mass-prejudice, but also leads them to defy in open the erred claims of organized *State* with its iron heel. And to all this must be added the inevitable necessity of breaking away from the long cherished petty practices of playing sects and lulling creeds. But again, "These are the times that try men's souls. . . . He that stands it now, deserves the love and thanks of men and women . . . it is dearness only that gives everything its value."

"After emergency relief, what?" An all-embracing, persistent and dynamic propaganda under the banner of truth, peace and justice, is the job next on hand for all those who care and can.

DAVID GITTLEMAN.

Washington, D. C.

The Twofold Awe

Isaac Roberts has forwarded us the following anonymous poem. "It is worthy of note," he adds, "that the poet excels the great philosopher in drawing the moral lesson given in the last verse." Perhaps some of our readers can supply the name of the unidentified poet.

"Two things fill my mind with awe; the starry heavens above me, and moral law within me."—Immanuel Kant.

"Two things," said he of Koenigsberg,
Most gravely wise of modern men,—
"With awe my spirit fill, whene'er
They break upon my ken:—
The starry heavens when they show
Their countless hosts in order bright,
The law within, which teaches me
The Way of Truth and Right."

How poor the man who cannot say
Amen to words so sweet and strong—
Whose heart has never known the beat
Of either mystic song!
Has never felt abashed and stilled
By starry splendors, cool and far;
Nor, when the inward silence thrilled,
How weak, how strong, we are!

And oh, that each might win the grace
To hold the twofold awe as one;
To blend the inward voice with that
Which speaks in star and sun!
From shining orbs that never swerve
Upon their high and glorious way,
The strength attain, by which he might
That law within obey!

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PHILADELPHIA, SEVENTH MONTH 30, 1921

A very remarkable document has recently come into our hands. It is a copy of the report of the committee appointed in 1918 by London Yearly Meeting to revise Part I of its Discipline. This is the part which formerly referred to "Doctrine," and is now entitled "Christian Life and Thought in the Society of Friends."

We are told that when the committee first met to begin its work, it seemed an impossible task which confronted them—the opinions on the statement of "Doctrine" were so varied. But gradually a spirit of unity entered into the deliberations and after three years' work it was possible to present a report which was accepted by the Yearly Meeting without a dissenting voice.

The reason for this almost unheard-of experience on the part of so large a body of independent thinkers, is plainly seen from the introductory and concluding passages of the report. Instead of trying to unite on one concise statement beginning "We believe," or "The Society of Friends believes," the committee has been led to select statements of the individual experiences of Friends of all periods, from those of George Fox, William Penn, and Isaac Pennington to John Wilhelm Rowntree and Thomas Hodgkin. These selections, with their dates, form nearly half the material of Part I and are entitled "Illustrative Spiritual Experiences of Friends." It is significant that the American selections are from John Woolman and the poet, Whittier, those two universal teachers of simplicity and sincerity of thought and expression.

The rest of the material comes largely from the Epistles of London Yearly Meeting from 1827 to the present time, and from the writings of Friends, and appears under the headings: "Position as to Creeds," "General Doctrinal Statements," "The Light of Christ in the Heart," "The Nature of God and the Universality of His Grace," "The Person and Work of Jesus Christ," "The Scriptures," "The Church," and "The Way of Life."

The following quotations from the "Preface" suggested in the report, reveal the spirit of the entire work:

> "Life itself, with its variety of outlook and condition, seems to us the way by which God has spoken to men through the prophets and supremely thro' Jesus Christ, and by which His living Spirit has spoken and is still speaking to men."
>
> "The opening section of the Book has been compiled not as a record of prominent Friends of the past, but as a limited selection of a few vital experiences sufficient to illustrate the varied ways in which the heavenly vision has come with living power to obedient souls."
>
> "The harvest from which we have gathered is a rich one, and will continually be added to in future years. We do not regard this Book as in any sense a final expression of the Truth of God or of religious experience. We look forward to additions and alterations being made from time to time and would welcome them with joy and gladness. We shall be satisfied if our issue of this Book can be described in the words of the extract narrating the voyage of the 'Woodhouse': We 'went forth and gathered sticks, and kindled a fire, and left it burning.'"

We wonder whether anyone can read words like those of the concluding sentences above without experiencing the same thrill which they brought to us, a thrill of conviction in the reality and potential presence *here and now* of the humanity's spiritual power. "We do not regard this Book in any sense as a final expression. . . . 'We went forth and gathered sticks, and kindled a fire, and left it burning.'" The crusade of the spirit is not a thing of the past; its story cannot be bound within the covers of any single document. It is a movement which is still going on; in which it is still possible for strong, human souls to share. How far will history show that we, the Friends of the present, have shared in it? The answer depends upon the degree to which we cultivate and apply two qualities: vision and courage.

In the face of world challenge, Friends today feel very humble. Our historians have shown us that the spiritual vision and courage of Fox and his followers largely died out of the Society of Friends for a period of more than a century in duration. But a renewed sense of the world's need is setting us again in quest of truth. Vision is rising among us. One question alone remains. Shall we have the courage to follow the vision that comes to us? Is it not possible that a new outpouring of that spirit which inspired the courage of Fox and "led him to attack not only the social abuses of his day, but the social pretenses and unrealities as well," may inspire again to like effort? Rufus Jones has written, "It takes a brave man to crusade against the conventional insincerities that we call the civilities of life, and there is no part of Fox's witness that reveals his dauntless passion for truth more clearly than his uncompromising refusal to bow down before the manifold pride and insincerities of his day. . . . Quakers of that time put themselves in unflinching and confident opposition to much of the way of life around them and had the courage and consistency to give their spiritual experience an all-around application to every department of life. . . . George Fox warned continually of the danger of being immersed in personal affairs 'so that ye can hardly do anything to the service of God but will be crying 'my business,' 'my business,' and your own mind will go into the things and not over the things.'" Has it been so with us? And if it has, shall we not increas-

ingly seek the courage to follow the vision of our founders uncompromisingly?

This week's article in the series *Our Opportunity!* deals with opportunities for continued constructive influence through Friends' service abroad. Like foreign mission work, and indeed essentially akin to it, this work is helping to build up the positive spiritual foundation of the new world order. Dr. Steiner's article gives one a new sense of its world importance. The statement by Wilbur K. Thomas, who has just returned from a survey of the fields in Europe, also comes at an opportune moment to further emphasize our immediate opportunities in relief service.

Next week, J. Barnard Walton, Secretary of the Advancement Commitee of the General Conference, discusses the opportunity before Friends to convey the "spiritual message" of which the world stands in such need today.

Fittingly with our survey of service opportunities come appeals from the East Galician Relief Committee to be found on other pages of this issue. This committee is seeking to strengthen the hands of the American Friends' Service Committee for relief in the destitute and largely unaided field of East Galicia. It is deserving of hearty support.

Our Opportunity!

IV

OPPORTUNITIES IN RELIEF SERVICE

BY EDWARD C. STEINER

Dr. Edward C. Steiner, who is a Professor at Grinnell College, Grinnell, Iowa, has recently returned from a trip over the service fields of Europe as representative and publicity agent of the American Friends' Service Committee.

The most significant word in Germany today is "Quakers," in Austria it is "Friends" and in Poland "Anglo-Amerikanska Misya." In Germany the word Quakers is now fully understood and appreciated, not only in relation to the miracle of "loaves and fishes," but in its religious significance. The newspapers have given generous space to the history and teaching of this group of people, who have come into the land of the enemy to save the children.

In many cities the teachers in the public schools set apart a number of hours to instruct the children in the history of Quakerism. I met a Jewish boy from Nuernberg on board of ship America bound, who knew more Quaker history than I knew. I have taken occasion to mention the word among all classes of society, and without exception it was known and appreciated. I never heard a word of criticism, although sometimes a puzzled look was noticed when we discussed these people who were living devotedly and simply, who have given up their homes and comforts to minister to strangers, who are not making any propaganda, and who ask for nothing in return for their labors.

I have been in public meetings in which the problem of the relation of the Quakers to the other religious movements in Germany was discussed, and there were always sympathy and wonder though not always a clear look into the future. Austria is, of course, Roman Catholic and the Quakers are known there as Friends, and among most of the people the word is not understood to have reference to a religious body, though there are groups that are understanding and are reaching out for the religious values which have been brought there by the bread bringers.

In Poland, where nationality and religion blend, where to be a true Pole means generally being a Roman Catholic, the Quakers are only one of many relief organizations. The religious meaning of this group has not been discussed, which is wise. I had the privilege of interpreting the work of the Quakers before a small but important gathering of Poles in a private home. What I said was generously received and some good came out of it in the way of better understanding and co-operation.

I have heard the matter of the future work of the Quakers in Central Europe discussed among the workers themselves, and there are two distinct and contrary opinions. Most of the American Friends believe that they came over for relief work, and that it was their only mission and that they should completely withdraw when the work which they came to do is finished. This opinion is held in various degrees from those who are simply not interested in the larger aspect of this work to others who are hostile to the idea of any kind of religious interpretation of the content of the mission.

The English Quakers, as a rule, have interpreted their work not merely as a chance to bring relief, but also as an opportunity for bearing testimony to the truths which they believe, and their public meetings are conducted with skill and good taste and have made genuine contributions to the religious need of the time. They have done this with genuine ardor and passion in the simplicity of their living and their devotion to the needy ones whom they came to serve.

I think it is the English Quakers who, on the whole, are in favor of remaining in Central Europe, represented by strong embassies which would act in advisory capacity, as these nations face their social and international problems.

Not being a Quaker myself, my opinion may be of but little value, yet I believe that if the right persons could be found, who combined a wide human outlook with their religious conviction and enthusiasm, they might be profitably stationed in those centers where the Quakers are now established, and that through them the Society of Friends might voice its message for the internationalism of Jesus, which is just now needed more than anything else.

In spite of human frailties which have manifested themselves in the relief work undertaken by the Quakers, even against the wish and will of some who did their task of feeding with no other thought in mind, the Quaker mission to Central Europe has had a profound religious significance. It has strengthened those who believed in the power and truth of the teachings of Jesus; it has emphasized as nothing else has the futility of force and the constructive power of love. I know Jews, Catholics and Protestants of various creeds who feel that they have gained in faith through the presence and the work of the Quakers, and I know that when they leave Europe these people will miss the link which binds them to a common source of inspiration. I myself have returned from my trip convinced that some way ought to be found to continue the mission of the Friends in Central

Europe; but I confess that I am not sure how it is to be done. However, I share with the Quakers the belief in the Divine guidance, and I am sure that God will lead those who are seeking his will.

The Next Year in Friends' Service

BY WILBUR K. THOMAS

Executive Secretary of the American Friends' Service Committee

Just how much longer is the relief work in Europe going to continue? Hasn't the time come when we ought to do more for our home people and let the European people take care of themselves? Aren't the Germans so prosperous that they are able to take care of their own poor? The above represents the questions that have been asked me since Rufus Jones and I returned from inspection of the European fields. They demand an immediate and emphatic answer.

The need for relief for European women and children cannot be met for many years. The long period of undernourishment and the effects of the depletion of the reserve stocks of clothing and food will be felt for years to come. It will be many years before the average family in Austria, Germany, Poland, Russia or other of the newly created eastern states are able to provide for their own needs. The real question is how long is it desirable for foreign relief agencies to co-operate in such countries? To really pauperize would be worse than to starve the people, and the serious question is how much longer should an agency such as the American Friends' Service Committee continue to give relief to these war-stricken countries?

At the present time the German mark is selling at 65 for the dollar. Previous to the war they sold 4 to the dollar. At the present time the Austrian kronen is selling 665 for the dollar; before the war it sold 5 for a dollar. At the present time the Polish mark is selling for over 2,000 for the dollar, the pre-war value being 5 for a dollar. Salaries and wages have been increased in all of these countries, but living costs have soared. It is very evident that a family of five, with a total income of the equivalent of $7.00 per month, cannot possibly get ahead. This economic situation must be taken into consideration if our question is to be answered.

During the war practically all the countries of Europe made war materials. Little if any attention was paid to the necessities of the civilian population. Mills and factories had sufficient reserve stocks to supply the immediate demands of the great majority of the people. With the cessation of the war, however, and the falling value of the currency, mills and factories were not able to produce. Raw materials could not be procured and little by little the people were brought down to the barest necessities.

Until the governments quit making war materials it is absolutely impossible for the mills and factories to turn again to the manufacture of articles for civil consumption. Until the governments of the world quit juggling with the exchange and extend credit on raw materials to the impoverished nations, it is impossible for them to meet their own needs. It, therefore, resolves itself into this. Either the relief work for these countries must be continued during another year at least, or the people must die. The clothing situation will be more desperate this coming winter than at any time since the war began. The three and a half million children who have been fed through the American Relief Administration and through the American Friends' Service Committee show great improvement. Food cannot be procured locally, however, to keep them in a normal condition and there are still many hundreds of thousands who need supplementary food. The business conditions in America are not as good as they were even six months ago, but living conditions in America as compared with living conditions in Europe are as different as day and night. The waste of America would feed Europe. The cost of one battleship would supply one supplementary meal a day for three million children in Europe. The need is there, the wealth is here, and under such conditions it is quite evident that a Christian people cannot refrain from doing their part.

It is to be hoped, therefore, that sufficient funds will be found in America to enable the child-feeding work in Germany to be continued on the basis of supplying food for 500,000 children a day for eleven months beginning October, 1921, and that in addition to this at least $500,000 worth of clothing and cloth in the bolt can be distributed among the most needy people. The agricultural, seed distribution and general relief work in the devastated areas of Poland and among the Russian refugees should be continued. In Austria, where Mr. Hoover's organization is now supplying the food for all of the children, it is desirable for Friends to administer relief for the salaried and professional classes of people, who on their present income have not sufficient provisions to keep body and soul together. The light of the little candle of the hospital in Serbia which is set upon a hill must not be allowed to go out. As the one foreign relief agency working in Russia there is a door open before them which no man can shut. The little babes born in the hospitals in the Friends' Maternity Home at Chalons-sur-Marne cannot be left to die.

Jesus Christ is being interpreted to the peoples of Europe through the food and clothes and service which Friends are giving at the present time. More than the material relief is the reawakening of faith and hope and courage in the hearts of the depressed peoples. It is not by might, nor by power, not in the quantity of canned milk that is being sent, but through the "In His Name Service" which is being rendered at the present time that salvation is being brought to the world. This is the day for which we have prayed. We have put our hand to the plough and cannot turn back. Let us continue to pray for the spirit of Christ to dwell in our own hearts and for the material things which will enable us to minister to the needs of the world.

Wanted Friends' Letters, Papers, Etc.

Friends' Historical Library at Swarthmore is a valuable collection of some 7,000 Quaker books and pamphlets, besides letters, documents, portraits and relics—kept in a special fire-proof room in the massive stone tower of the college library building.

Under the care of the late Prof. Arthur Beardsley this Friends' library was built up through many

years, until now it is a precious stronghold of the history, literature, and personalia of our Society. Quaint old Quaker hats, bonnets and costumes of an earlier day are on exhibit; and among the special treasures loaned or presented here are George Fox's cane, Fox's portrait by Sir Peter Lely, the manuscript of John Woolman's Journal, and a bust of Elias Hicks.

To make our collection still more valuable, we are making a special effort to assemble in Friends' Historical Library the papers, letters, etc., of all our Friends' families, so that students of Quakerism may find here abundant material to illustrate the intimate Friendly life of our day and of former days.

To this end the library extends an earnest invitation to all Friends, to forward such letters, diaries and other family papers, documents, manuscripts and relics as they are willing to have preserved for permanent safe-keeping in this growing Quaker collection.

All such material will be credited to the donors or depositors, and will be catalogued for reference. It should be sent by express or registered mail, addressed to the undersigned, in care of Friends' Historical Library, Swarthmore, Pa.

If any Friends know of the whereabouts of the manuscripts from which "Friends' Miscellany" was printed, we should like to be informed thereof.

JOHN RUSSELL HAYES,
Librarian.

A Letter and the Answer

The searching article, "Here and Now," which appeared in our issue of Seventh month 9th, has brought to our office three requests for further information as to what can actually be done for the "prophets of today" who are now in prison for conscience' sake. The first of these requests came in the following letter from our friend, Cornelia J. Shoemaker, of Lincoln, Va.:

"I want to express my appreciation of the unsigned article in the INTELLIGENCER for Seventh month 9th. As these hot, humid days have lengthened into weeks I have suffered with those brave, conscientious souls who suffer for us in Atlanta Penitentiary, Leavenworth and elsewhere. I feel that we are all held responsible for their crucifixion in just the measure that we do not do our utmost to open the minds and hearts of men to this terrible injustice; and also that we in our silent acceptance of such injustice in our midst binding chains upon our whole citizenship.

"What can we do? There are many of us who would help if we knew how to work effectively. We have signed petitions. It is not enough. It matters not what our political faith is. We cannot reverence our Constitution and condone this flagrant violation of its letters and its spirit."

Feeling that many of our readers who did not actually express themselves in writing, must have experienced the same sentiments upon reading the article in question, we wrote to its author, inclosing a copy of this letter and asking for some answer for publication to the fundamental question, "What can we do?" The following answer has been received. Every Friend should find in it a basis for deep thought and self-examination.

"Since through the courtesy of the management of the INTELLIGENCER I have been enabled to read the letter of Cornelia Shoemaker on its arrival, and to make some suggestions in reply in this same issue, I will say as nearly as I can what these men would themselves say could they speak.

"One's first impulse, of course, is to give, to do some concrete thing to, in some degree, make more bearable what these men are so bravely, uncomplainingly facing, literally, as Cornelia Shoemaker so understandingly writes, *in our stead.* And this is possible. I will gladly write to anyone to whom the impulse to give may come, who will take the trouble to send a letter to the INTELLIGENCER office. This, I am sure, will seem to everyone preferable to publishing a list of names in this connection. The man among the prisoners in Leavenworth who was particularly referred to in "Here and Now" will not personally accept anything; the little that prison rules permit is, for him, already arranged. But there are others of this group who have no family and whose friends are in a position to do scarcely anything for them. When a gift is made in the beautiful spirit in which the letter above is written—with the knowledge that the indebtedness is all on the giver's side—a debt too great ever to be really paid, and one gives to ease also one's own suffering, in sympathy—in this spirit anything may be given. I hope indeed that much will be given.

"But as I understand Cornelia Shoemaker's letter, it is not alone, nor even chiefly, to 'giving' that her question refers. 'What can we do?' *What did Jesus do?* And in what spirit, at what cost? He gave himself. These men have done the same, have given all they have, their comfort and well-being, their freedom, their lives. Can we do less? I am convinced that any one of us who *once knows the whole truth* can never thereafter do less than this. But *how?* There is one thing that every one of us can do, even the most limited in circumstance, time, ability—we can take the trouble to really understand what these men and others who 'suffer for conscience' sake" believe is so vital to all humanity that in the balance they count their own lives as nothing.

"Many of us may feel a sentimental interest, an occasional impulse of sympathy, but how many of us give *honest thought*? How many of us would give even ten minutes daily to *study* of the facts, of the fight these men and others like them have made, are making, *for us?* To understand just *why* and *how* they are where they are today, and what the future is likely to hold? Than this, nothing could bring us nearer to them, could more truly *companion* them in their exile, or more acceptably express our sympathy. They have told me that the knowledge of sincere understanding in others is their deepest satisfaction, refreshment, the assurance that their sacrifice is not in vain, not without fruit, even *now.* The man above referred to has spent the best years of his life in hard work to this end. In prison he can neither write nor talk of these things. But if he could know that 'The Fellowship of Courage' of which he has been a center is increasing in influence even in his absence, it would mean more to him than anything else that could be done.

There is a small group of people here in Philadelphia (as well as many others, elsewhere) meeting to-

gether for this purpose and they will be sincerely glad to share with anyone in any way (by letter, with literature, through mutual friends, etc.) all their information, experience, anything they have of any value. There is no organization in the sense of payment of dues or payment of anything. The sole purpose is *understanding*, to the end that we may do our share of the work of the world. And I am convinced that one of the greatest needs of the whole world today is for *courage*. When we consider the deeper significance of such tragedies as the Sacco-Vanzetti conviction in the face of the overwhelming mass of evidence; the recent decision of the District of Columbia Court of Appeals regarding freedom of the press, the Sterling bill, and literally scores of other, similar ominous 'signs of the times,' can we still be content with merely asking *others* to act? The signing of 'petitions' is as easy as it is (usually) quite futile. We who see the danger must have the courage to, ourselves, meet the crises. Knowing that some ninety cents out of every dollar of taxes goes for organized murder (war purposes), do we as Quakers show either intelligence or sincerity in continuing payment of taxes with no other than lip-protest or the scratch of a pen?

"These men in our prisons, enlisted in a 'great crusade for a social order worthy of humanity,' 'spiritual adventurers' for 'the kingdom of God to come,' did not stop with the doing of easy things. 'He who feeds men serveth few; he serves all who dares be true.' There are many groups of men and women opposed to war and working for the coming of the kingdom; in so far as our faith and our aim is the same, why do we hold aloof from these and thus divide our strength? There could be no finer expression of our sympathy with those imprisoned men and women who 'suffer *for us*' than to take up this work they have been forced for a time to relinquish, and to work with all those with whom they worked. And as Cornelia Shoemaker urges, 'to do our utmost to open the minds and hearts of men—in season and out of season, speaking whenever even one will listen, and to the extent of our ability, *acting*.

"There are some hundred and twenty-seven thousand Quakers in the United States alone. If we all truly deserved the name of Friends with all this implies; if we were all sincerely living in the spirit of George Fox, could organized injustice or any other force of evil hold out against such a power? If every one of us would read again, *just now*, the early history of our faith, habituate our minds to that spirit, *act* in that spirit, we could change the spirit of the whole world today. This is not an impossible accomplishment. 'With God, all things are possible.' 'Where even two or three are gathered in my name, there am I in their midst.'"

A Few Words About the Bible

"There is a Spirit in man and the inspiration of the Almighty giveth them understanding."

These words we find recorded in the book of Job. We know not by whom they were written, or when, only that it was at a remote period of time. It is the same idea that, ages later, George Fox presented as an explanation of the "more sure word of prophecy whereunto ye do well that ye take heed," and is the fundamental principle in our Society—the doctrine of the Inner Light.

The passage quoted is only one of many which show plainly that the Bible is the work of inspired penmen. No human ingenuity could have devised anything so admirably adapted to the enlightenment and needs of the human race. The Divine Spirit is manifest, and shines forth on every page.

As a history, the Bible is invaluable, giving us a record where we possess little other. Year by year disputed passages and doubtful points are cleared up. The cuneiform inscriptions, buried for centuries among ancient ruins, have been brought to light and deciphered, by patient endeavor. The very rocks have been found to bear testimony to the truth of the Bible record.

The manners and customs of those times are a dark background without which we could not comprehend the lives of the good men of old who, despite their failings, lived very near the Divine presence.

The prompt punishment of the evil-doer was a necessity. In that early day even the most spiritually enlightened race were a barbarous people, and must be taught to fear Jehovah, as well as to love Him.

We live in a more spiritual age. God's commandments are not given forth with the thunders of Sinai, but are written, as was promised, in the hearts of his obedient children. The day of outward miracles has passed away. No power intervenes directly to heal the sick or raise the dead, or avert the consequences of wilful or blind disobedience to Nature's laws.

Although there is no open vision, still are we favored with this means of communication with the Most High. As it was said in the days of Job, "There is a spirit in man, and the inspiration of the Almighty giveth them an understanding." We may each experience practically that God's Word—the Word that is nigh thee, in thy heart and in thy mouth—is as a lamp to our feet.

P. A. FIELD.

Port Chester, N. Y.

Help for East Galicia

American citizens who are natives of Eastern Galicia have received so many desperate, personal appeals for aid from their kinsfolk abroad that they are asking the American public to help their stricken Motherland. They have been sending to individuals and communities as much money as they have been able to afford, but such a scattered effort has been a drop in the bucket and they have finally decided to appropriate money for making a general appeal by advertising. The American Friends' Service Committee has consented to expend the relief fund that will be donated in relieving the unspeakable misery that exists in Eastern Galicia.

In this province, which for nearly six years was the scene of warfare, over half the arable land is now unproductive because the peasants lack draught animals and agricultural implements. Out of this crippling of the agricultural life of the country proceeds most of the misery that afflicts the people. Consequently, the money that the East Galician Relief Committee can raise will be applied mostly to helping the peasants to farm again— in furnishing seed, tools, tractors and draught animals to the peasants who need them. Before the war this region supplied with grain and other produce a great many of the large

industrial centers of Eastern Europe which are in dire need of food, so the relief that can be given the inhabitants in this way will ultimately benefit a great population.

The Red Cross and the Hoover Administration were able to do very little work in this territory. It has received virtually no aid from any relief agency except a small unit of The American Friends' Service Committee which has been operating there this year.

Meetings and Picnic for Friends Attending Columbia

Members of the Religious Society of Friends in attendance at the Summer Session, Columbia University, will hold a series of special midweek meetings and open conferences at 8 P. M. on Thursdays in the grove, near the band stand. All students who may be interested are invited to come and participate in the consideration of the following subjects:

July 14—Quakerism and Education.
July 21—Quakerism and Industry.
July 28—Quakerism and Democracy.
August 4—Quakerism and Disarmament.

Each conference will be followed by a meeting for worship, in which all are asked to join.

ANNA F. GIFFORD,
Lowell Hall, 583. *Chairman.*

Friends' Meeting-houses: 221 E. 15th Street, 144 E. 20th Street.

Meetings for worship, Sundays, 11 A. M.

The above notice, which has been distributed among Friends at Columbia and, to, some extent, among others, is the result of a concern which arose in the Fifteenth Street Meeting, New York, in Sixth month. The Meeting named a committee to make arrangements. This committee, in conjunction with a similar group from Twentieth Street Meeting, got in touch with students and formed a Students' Committee, which should take the responsibility in the university, the Meeting bearing the small expense. The above notice is the result. Friends are invited to attend. It is hoped that the last conference will be led by Elbert Russell.

The concern for a Meeting at Columbia Summer School arose in Fifteenth Street Meeting; the concern for a picnic arose in Twentieth Street. In each case, almost the first step taken was to get in touch with the other Meeting. In Fifteenth Street the matter was taken up by the Young Friends' Movement, a committee from which is working with a group from Twentieth Street and several representative students. It seems that about sixty Friends from all over the United States are attending the Summer School. Arrangements are being made for a picnic on the Palisades, to be held probably on the 30th—the date selected by the Summer Schoolers—to be attended by a number of New York Friends and the Summer School Friends as their guests.

Friends in Detroit

A Report and an Appeal

The Friends' meeting in Detroit feel that they would like to share with others some of the satisfaction which they obtain in a review of the corporate first year's work ending with Sixth month 30, 1921.

Until the Third month meetings for worship and First-day School were held on First-day mornings in a club room on Adams Avenue, with occasional evening meetings either here or in the homes of our members. Early in the Third month, through the generosity of a visitor to our meetings, Miss Augusta Voight, the large home at Second and Ledyard Streets, owned by her, was given to us for use, pending a final disposition of the property, and since this date full advantage has been taken of the gift by fitting it up for a real Friendly center.

Meetings are held here regularly on First-day morning at 11 o'clock, preceded by a First-day School at 10 A. M. A meeting under the care of our younger members is held at 7.30 First-day evening, while on Fourth-day evening a meeting for worship is held, usually led by one of our members or such visitor as may be with us. Our monthly meeting follows this meeting on the first Fourth-day of the month.

Class meetings of the First-day School are frequently held in the evening, with light refreshments, and the ladies meet one day a month for sewing and the study of Discipline. The encouraging feature of these meetings is the attendance figures. Out of a record membership of eighty we have an average attendance at our First-day morning meetings of seventy-five, and about one-third of this number regularly attend other meetings. For the last quarter, the First-day School reports an average attendance of forty-five, with but sixty-two listed members.

Roy Wallam, a pastor from Spiceland, Ind., has been released by the Indiana Yearly Meeting and the Five Years' Meeting Board for service here, and has been actively engaged in co-ordinating the various interests and especially visiting each of the several hundred people whose names we have, who should become interested in this meeting. Inasmuch as this meeting in its membership is represented almost wholly by those who have come to Detroit to work, it has in it much of the pioneer spirit of earlier days, and the loyalty of our ancestors is witnessed here in the desire to serve the community under the standard of Quakerism as far as it can be applied within a cosmopolitan environment.

With one or two exceptions (chiefly among those not active in the meeting) there are no persons of material wealth in the meeting, yet during the past year about fifteen hundred dollars has been raised to meet the expenses of the meeting and to assist suffering people in other lands. The subscribing of such an amount has meant a very considerable sacrifice on the part of many, especially during the hard times of the past six months.

In justice to the Indiana Yearly Meeting and the Five Years' Board, it can be said that they have arranged to help support this meeting, believing that the success attending the efforts of those active in the meeting merits their consideration. Inasmuch as the membership of the meeting comes from widely different sections of the United States and Canada, and even Australia, the writer feels that the time is now at hand when Friends generally can help with a modern Friendly work of prime importance to the society at large by taking this meeting under their prayerful consideration and as way may open either visiting it in person, advising us of any Friends who may be in this vicinity, sending Bibles, books or literature of a timely interest for our library, or helping in a financial way.

If in the next six months we can prove to the donor of the magnificent home that we are carrying on a meritorious work that has the approval and support of Friends generally, permanent arrangements for the continued use of the property by the Friends is more than a possibility. Centrally located as the house is in a big apartment-house section, with but one church for many blocks around, it would seem to all that unusual opportunities are before us, and the fact that twelve or fifteen non-Friends from the immediate neighborhood are usually in attendance at our First-day morning hour for worship encourages us in the belief that more will be glad to worship here when it becomes better known.

Another feature which has possibilities is that one of the largest daily papers has signified its willingness to print on its church page each Seventh-day an article prepared by our committee on ,'Friends and what they have been doing."

This meeting is represented officially in the Detroit Federation of Churches and the annual report of the latter gives a total of twenty-two thousand admissions to church membership within the fourteen Protestant denominations associated during the past year. Sixty per cent. of these admitted no previous church membership.

As a very large proportion of the million persons in Detroit have come here to work, and as a very large number are comparatively young people, the city presents an unusual field for religious effort, and nowhere is there a better opportunity than here to present the Friendly Message. Friends are doing excellent work in the foreign fields, there seems to be little difficulty in arousing interest in movements far away, and yet here is a rich field ripe unto the harvest right at our doors, that offers untold opportunity for those who care to have a part in a service at home, and the writer can assure such that they will be welcomed whether for a brief visit or an extended sojourn. A real service may be rendered by sending us the names of Friends who may be living in or near Detroit or informing them direct of this Friendly center for all Friends and their friends.

W. G. HEACOCK.

468 *Penobscot Building, Detroit, Mich.*

Friends at Large

Brief Notes of Friendly Activities

A preliminary "Petition," issued as a supplement to the News Letter dealing with the forthcoming Indiana Yearly Meeting, says in part:

"We all of us yet know, that to hear Thy voice and to open our hearts unto Thee, saying, 'Here am I, Lord, do with me as Thou wilt,' is the greatest thing in the world. There are times in our busy lives when we yet wish we had such a communion with Thee, but, oh, our Father, we feel so weak and so hampered with the hindering things of time that we almost fear the quiet hour; we hesitate to put ourselves into a worshipful state of mind for fear we might hear Thy voice calling for some service at our hands. We neglect so many things. We do so many petty things and sometimes such wrong things that we, not unlike Peter of old, hang around the outside and say unto the damsel, 'I do not know much about Him.'

"God grant that we may arouse ourselves to the really worth-while things of life, that we may not continue to avoid Thee, nor to deny Thee until the crowing of the cock. Help us to realize, today as never before, that:

> "'*Unless above himself, he can erect himself,*
> *How poor a thing is man.*"

The program of Indiana Yearly Meeting, as stated in the News Letter Supplement, is as follows:

Seventh-day, Eighth month 6th—Camps and home will be ready in the evening. Meals served on the grounds. A jolly time is planned for this first evening. Write hour of arrival to Dorothy E. Dilks, 46 S. 13th Street, Richmond.

First-day—9 A. M., First-day School; 10 A. M., Meeting for Worship; 2.15 P. M., Address by Dr. O. Edward Janney, of Baltimore, on "The Essentials of Christianity"; 7.45 P. M., Address by William J. Sayers, of Muncie, on "The High Art of Appreciation."

Second-day—Business meeting, followed at night by play from Tolstoi.

Third-day—Business meeting. Afternoon, address by Albert J. Brown, of Indianapolis.

Fourth-day—Big Meeting for Worship.

Illinois Yearly Meeting at McNabb, Ill., convenes in General Business Session, at 10 A. M. and continues four days. Meeting for Worship on the 14th, at 10 A. M. Meeting for Oversight and Council on the 13th, at 10 A. M. First-day School Conference, 13th, 3 P. M. Social, 13th, 8 P. M. Those wishing further information address Arthur Wilson, McNabb, Ill., Chairman Committee on Entertainment.

On First-day, the 17th, of the Seventh month, 1921, children, grandchildren, great-grandchildren and great-great-grandchildren, relatives, neighbors and friends to the number of seventy and more, gathered at the home of J. Warner Coale, near Holder, Ill., in honor of the ninety-fifth anniversary of the birth of his mother, Elizabeth H. Coale, whose name many of the readers of the FRIENDS' INTELLIGENCER will recognize as an occasional contributor to its columns, and with some of whom she has pleasant personal acquaintance.

The day, though warm, was pleasant, and the relatives of the family enjoyed a good basket dinner in the shady yard, in which, five years ago, a still larger company assembled for the occasion of her nintieth anniversary. Ice cream was served and the aged woman "received" until after six o'clock without apparent weariness, though confined to her chair by rheumatism, walking only with the help of two canes. There were many little children present, and all, from the oldest to the youngest, seemed to enjoy the occasion.

REBECCA J. MASON.

The Advancement Committee of the General Conference, in accordance with its usual custom, has made arrangements to send a group of Friends to attend Genessee Yearly Meeting, which is to be held this year in the Orthodox Meeting-house at Pelham, Ontario, near Welland, about twelve miles north of Niagara Falls. The use of this house has been offered for the occasion by the Orthodox Friends. This group consists of J. Barnard Walton, Dr. O. Edward and Anne W. Janney, Peace Canby and Rachel Davis-DuBois. The same group will also visit Indiana Yearly Meeting, to be held at Richmond, and Illinois Yearly Meeting at its usual location in Clear Creek, Ill.

The pupils at Woolman School are enjoying the term very much. There are ten people taking the course of lectures, which cover the social service work and study of the Bible. These are presented in the most delightful manner by the faithful instructors, who are sure to appear on time regardless of the hot weather since the beginning of the school.

We made a trip to Sleighton Farm Reform School for Girls and studied conditions there.

Several of our group took part in the entertainment at Media Friends' Meeting-house, and dressed in ye olden style to show "The Fashions of Long Ago," and then had supper on the lawn, thus helping raise funds to put in an elevator at the Friends' Home at West Chester.

Our Hostess, Susan J. Dewees, was obliged to leave because of illness in her family, and Mrs. Jesse H. Holmes is now our Hostess, and had her Victrola brought to this home, and renders fine concerts for us. Richard Taylor, of Baltimore, plays his violin for recreation, and our girls sing hymns, take hikes to Rose Valley and along the Crum. Our time here is now half gone and we have much work and play still ahead of us.

C. H. E.

"Friendship is the nearest thing we know to what religion is. God is love. And to make religion akin to friendship is simply to give it the highest expression conceivable by man. . . . The beauty of friendship is its infinity."—*Henry Drummond.*

Signs of the Times

Items from Everywhere

World opinion molded along lines of peace by a league of international newspapers is the novel idea proposed recently by Mr. Hoshio Mitsunaga, president of the Nippon Dempo Tsu-shin-sha, or Japanese Telegraphic News Agency, of Tokio. Mr. Mitsunaga, who was in Philadelphia en route to Europe in the interests of his news agency, said the idea of a world press tribunal to work in conjunction with the League of Nations was born of President Harding's call for a conference of Powers in Washington, this autumn.

"Journalism knows no national boundaries," Mr. Mitsunaga said, "and is the greatest single force in the world today for good or for evil. A league of international newspapers, meeting in solemn conclave on world affairs, would prove of inestimable value in assisting the League of Nations to maintain peace.

"Such a body would be able to smooth out the differences of opinion between nations as they arose. It would be an effective check on 'jingoism' of whatever sort, and could preach the universal brotherhood of man in terms that would reach the masses."

Mr. Mitsunaga hopes that a permanent league may be formed by the journalists attending the forthcoming disarmament conference.—*Public Ledger.*

The National Association for the Advancement of Colored People announces that a Japanese condemnation of American lynchings had been received in the form of a four-column editorial in the *Asian Review*, May-June number, published in Tokio, Japan: "Americans vociferously claim to be the champions of justice and humanity," says the editorial, "yet they do not hesitate to trample upon these very principles and perpetrate the foulest deed ever conceived."

World disarmament is the hope of every true soldier and is the greatest movement that has grown out of the war, in the opinion of General Pietro Badoglio, hero of the Piave and highest ranking officer in the Italian army after General Diaz. "Soldiers rank first among those who are advocating world disarmament today," said General Badoglio. "They have seen war in all its horrible reality. Those who never fought are the ones who see the poetry of war. Those who are opposed to disarmament are principally the profiteers who gain by wars."

All who are interested in the cause of higher education should read Dickinson S. Miller's article on the subject, "The Great College Illusion," in *The New Republic* for June 22d. "The great college illusion," says the author, "is the faith that the accumulation of buildings, 'courses,' degrees, and students characteristic of the last fifty years is a progress in education. Most briefly, the placid faith in question is that we are educating (without test to prove it) because we are going through the forms." Primary and secondary education have made rapid progress; higher education is still "absent-minded." The article concludes with constructive suggestions.

Under the title "Mittel-Amerika," its issue of July 27th, *The Nation* editorially develops the thesis that a small group is committing the United States to a Prussian policy of imperialism against independent Latin-American countries with rich natural resources. "Steadily, relentlessly, on one pretext or another, the United States in the two decades of this century has proceeded to dominate the countries of the south of us. This is the policy of "Mittel-Amerika" which, while unsung by any American Friedrich Naumann or other apologist of American imperialism, is nevertheless a militant, conscious program dictated by the great business forces that hold the leading-strings of our national destiny." The writer calls for a thorough understanding of the situation, and suggests an alliance of all other American powers in opposition to the imperialism of the United States.

In expanding its work of aiding devastated districts in Europe to provide greatly needed school libraries, the Junior American Red Cross has made an appropriation of $2,110 for this purpose in Poland. Small libraries and school reference books, carefuly selected, will be supplied to Polish schools and orphanages where they are needed. Children's libraries are also being presented by the Junior American Red Cross to the more destitute districts in France and Italy. Among other activities, the Junior Red Cross also announces an appropriation of $10,000 to be administered by the Serbian Child Welfare Association of America in the rebuilding and equipping of district schoolhouses in Serbia.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

HAS WHITING WILLIAMS THE RIGHT STANDARD OF VALUATION?

TO THE EDITOR:—The value of a cartoon is that it picks out the vulnerable point and by exaggeration makes you laugh at it. Those who were at Summer School at George School will remember the parody on Whiting Williams' lectures in which was repeated, "Got to get the money." What the caricaturist did with his wit is the same thing that Esther Harlan has done with her searching analysis of Whating Williams' book, "What's On the Worker's Mind" in the FRIENDS' INTELLIGENCER of Seventh month 23rd. They have questioned whether it is in accord with Christian ideals of values to place the first emphasis on production.

Those who lived the week at the Summer School with Whiting Williams will also feel that Esther Harlan fails to recognize the fullness of his human sympathy. Personality was his key-note word. A man's personality includes his relations with his fellow-workers, foreman, employment officer, plant policeman, his family, neighbors, and the whole round.

Whiting Williams and Esther Harlan differ radically on premises but I want to call attention to the fact they are both seeking the same ideal social relations. Also they both hold industry to be the most vital factor in working out the problem. They are working, each in their way, toward a solution. Are we?

J. BARNARD WALTON.

A WORD OF ENCOURAGEMENT

TO THE EDITOR:—The high regard in which the Society of Friends and its principles are held seems manifesting itself more and more, and especially by people of intelligence and of the broader view. Such manifestations keep cropping up quite often, and I think should be of interest to us all.

At the great gathering of the public schools of our township of Lobo last month, held in the park near here, the evening session had for its chairman, W. Sherwood Fox, Dean of the Western University, in London, Ontario. His wife happened to sit near my wife and me during the evening. They were strangers to us both. We got in conversation with her and had a very enjoyable time together. We told her we were Friends and inquired after Professor Dorland, a Friend and instructor in the university. A few days later I mailed a few leaflets and a copy of Yearly Meeting Minutes to them, and soon received an acknowledgement, in which was the following from the dean: "I am in receipt of the pamphlets sent. I shall peruse them with great pleasure, for I have always had an in-

tense interest in the Society of Friends; indeed, to my mind, they have the most purely spiritual type of religious belief and practice of all the sects and denominations."

I have no idea to what denomination the Foxs belong.

SAMUEL P. ZAVITZ.

Ilderton, Ont., Canada.

DEATHS.

BORTON—On Seventh month 17th, 1921, MARTHA L., aged 81 years, widow of William T. Borton.

BROWN—At Baltimore, Md., on Sixth month 14th, 1921, M. LEILA BROWN, wife of the late Kirk Brown, in her 73d year.

CARY—On Seventh month 24th, 1921, at 331 Hansberry Street, Germantown, SARAH F. CARY, aged 81 years, widow of Silas Cary.

LEWIS—On Sixth-day, Seventh month 22d, MARY D., daughter of the late James J. and Lydia D. Lewis, in her 85th year.

LIPPINCOTT—At Ocean Grove, N. J., Seventh month 22d, SAMUEL B., husband of Susan R. Lippincott, aged 65.

MERRITT—On Seventh month 21st, ALBERT AKIN MERRITT of the late firm of Dougan & Merritt, pharmacists, in his 68th year. Funeral from Friends' Meeting-house, Lafayette Place, Poughkeepsie, N. Y.

MOON—At Women's Hospital, Philadelphia, Seventh month 25th, Dr. RACHEL TATNALL MOON, daughter of James H. and the late Elizabeth B. Moon, aged 47.

SEAMAN—At Woodbury Falls, N. Y., Seventh month 9th, after a short illness, ELIZABETH F., widow of James Seaman, in the 73d year of her age. A member of Cornwall Monthly Meeting.

SMITH—On Seventh month 22d, 1921, C. NEWTON SMITH, of Cynwyd, Pa.

CHARLES LEWIS

On the 22nd of Sixth month, at his late residence, 645 North Los Robles Avenue, Pasadena, Calif., the life of our esteemed friend, Charles Lewis, quietly and peacefully slept away from earthly cares and trials. He had "fought the good fight"; "finished the course"; "kept the faith"; "the mortal had put on immortality"; "death was swallowed up in victory."

Born Seventh month 14th, 1829, in Chester County, Pa., the son of Evan and Rebecca Vickers Lewis, he had reached the age of ninety-two. He is survived by the wife, Anna H. C., and two sons, Henry Peirce, of Paso Robles, Calif., and Maris Evan, of Moscow, Idaho.

The funeral services, held at Orange Grove Friends' Meeting-house on the following First-day afternoon, the 26th, was largely attended, and beautiful messages of tribute were given by John Carpenter, Mary Travilla and others.

Charles Lewis was a charter member of Orange Grove Monthly Meeting, and for years sat at the head of the meetings for worship.

As a faithful attender, beneficent contributor, self-sacrificing servant to Meeting interests, business trusts and community welfare; as a worthy citizen and neighbor, a beloved husband, father and friend, the departure from among us of this noble and lovable character is seriously considered an irreparable loss.

Especially was this Friend concerned that the Meeting and First-day School conditions be made attractive to children, in order that their minds might naturally fall under the influence of the "Spirit of Quakerism." To use his own words: "It is fair to believe that the world needs the influence of Quakerism as much today as it ever did, for the reason that Quakerism is right, and does no one wrong."

Evidently he was grateful for the opportunity of being identified with the "little band of earnest Friends, who," to quote from him again, "on the western boundary of the Continent, on the shores of the Pacific in the twentieth century, had arisen, forming an organization representing all the Yearly Meetings of the Liberal Branch of Friends, drawn together by a common concern for the advancement of Friends' principles, knocking at the door of the oldest Yearly Meeting for recognition."

During his early life in Pennsylvania and Ohio, the deceased was engaged in various occupations. In 1855, he moved to Linn County, Iowa. Later he went to Tennessee, returning to Jones County, Iowa, in 1866. It was there he lost his first wife, the mother of his sons.

After a successful business career for thirty-four years in Iowa, he moved to California in 1900, and his home became a house of welcome wherein a warmth of greeting was ever extended to all who entered.

MARIANNA BURGESS.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

30th—Westbury Quarterly Meeting will be held at Westbury, L. I., 10.30 A. M. Train leaves L. I. R. R. (Penna. Station) at 9.59 Daylight Saving time. The meeting in afternoon at 2.30 will be under the care of the Advancement Committee of the Quarterly Meeting. An address on Disarmament will be delivered by Dr. Frederick Lynch, editor of *Christian Work* and Educational Secretary of the Church Peace Union.

31st—Concord Quarterly Meeting of Ministry and Counsel held at Willistown, at 2 P. M. (Standard time). Autos will meet cars at W. C. & R. Traction Co. at Edgmont, leaving 69th and Market Streets at 1 P. M. and West Chester at 1.15 (Standard time).

EIGHTH MONTH.

1st—Miami Quarterly Meeting, at Green Plain, Ohio. Friends attending this Quarterly Meeting will please notice the change from Eighth month 8th, due to the conflict of dates with Indiana Yearly Meeting.

1st—Genessee Yearly Meeting, Pelham, Ont.

2d—Concord Quarterly Meeting held at Willistown, Pa., at 10 A. M. (Standard time). Autos will meet cars leaving 69th Street Station, W. C. & Phila. Traction Co. at 8.30 and 9 A. M. and West Chester at 8.45 and 9.15, Edgmont Station (Standard time).

4th—Abington Quarterly Meeting at Gwynedd, Pa.

6th—Philadelphia Quarterly Meeting, Merion, Pa., 1.30 P. M.

7th—First-day, 3 P. M., Eastern Standard time. An appointed meeting for divine worship will be held at the Friends' Meeting-house, Newtown Square, Delaware County, Pa., under care of the Circular Meetings' Committee of Concord Quarter. For young and old, for conservative and liberal; non-sectarian. Those "not interested" especially invited. Easily reached by trolley from 69th Street Station or by pilgrimage.

7th—Purchase Quarterly Meeting at Purchase, 10.30 A. M. Trains will be met at White Plains.

7th—Purchase Quarterly Meeting at Purchase, N. Y., 10.30 A. M., Daylight Saving Time. Trains arriving at White Plains at 9.23, southbound, and 9.46 northbound, (also D. S. T.) will be met.

8th—Indiana Yearly Meeting, Richmond, Ind. On Seventh-day preceding (6th) special Young Friends' Conference convenes. (See News Note for Program).

13th-15th—Fairfax Quarterly Meeting at Lincoln, Va., attended by Reuben P. and Myrtle Kester, of Newtown, Pa.

14th—Penn Hill, Lancaster County, Pa. Joel Borton will attend.

14th—Visiting Committee of Philadelphia Quarterly Meeting will attend Frankford Meeting, 11 A. M. (Daylight Saving time).

15th—Illinois Yearly Meeting at McNabb, Ill., 10 A. M., continues four days. (See News Note.)

21st—Visiting Committee of Philadelphia Quarterly Meeting will attend Valley Meeting, at 10.30 A. M., and First-day School, at 10.30 A. M. (Daylight Saving time).

27th—Nottingham Quarterly Meeting at East Nottingham, Pa., O. Edw. Janney to attend; and at Eastland the 28th.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS
WEEK ENDING JULY 18TH

Five Years Meetings	$137.56
Baltimore Meeting (Hicksite)	2.00
Other Contributions.	
For Germany	1,362.73
For General Funds	1,080.10
For Austria	90.50
For Poland	55.00
For Russia	820.00
For Serbia	5.00
For Syria	52.50
For Armenia	3.00
For German Overhead	10.00
For Clothing	211.00
Refunds and Payments	751.03
	$4,580.42

SHIPMENTS RECEIVED
WEEK ENDING JULY 16TH

Ariz., Tucson, Marcos Williams; Conn., Stratford, New Haven, East Haven, New Britain; Colo., Colorado Springs, Wray; Cal., San Francisco, Hollywood; Delaware, Wilmington (2); Fla., Wauchula; Ill., Chicago (2), Holder, Quincy; Iowa, Sioux City (2), Ida Grove;; Ind., Plainfield; Kans., Osborne; La., Weeks; Md., Sandy Spring, Uniontown, Ilchester; Mass., Boston, Chestnut Hill, Brookline (2), Andover, Roxbury, Wellesley, Conrow; Me., Brunswick, South Elliot; Mich., Pigeon; Minn., Minneapolis; N. Y., Brooklyn, New York City (3), Long Island, Glen Cove (3), Elmhurst, Old Westbury; N. J., Montvale (2), Vineland, Hammonton, Atlantic City (4), Moorestown, Salem, Princeton, New Rochelle, Rutherford, Passaic, Columbus, Point Pleasant Beach; N. C., Washington, Salem; N. H., Somersworth; Ohio, Cincinnati; Cleveland (2), Springfield; Pa., Philadelphia (16), Port Carbon, Mount Airy, Wrightstown, Narberth, Holicong, Germantown (5), Pittsburgh, Swarthmore, Harrisburg, Haverford, Cheltenham, Shelton, Kennett Square, Whitford, Marion, Yoe, Ambler, Pocono Manor (2), Glenalden, West Chester, Charmani; R. I., Woonsocket; S. D., Armour; S. C., Darlington; Tenn., Swansee; Texas, Millet; Vt., Burlington; Va., Williamsburg, Strasburg, Sedley; W. Va., Wellsburg, Kingwood, Silica; Wash., Castle Rock, Seattle; Washington, D. C.; Mennonites:—Curley Hill, Pa.; Shickley, Neb; German Relief: White Plains, N. Y.; State College, Pa.

SUMMARY

132 boxes, 2 anonymous, 2 from the Mennonites, and 2 for German Relief.

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 11 a.m., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

HOTELS.

Buck Hill Falls

Ernest Thompson-Seton, the great naturalist, delighted Buck Hill folks recently. An outdoor conference, conducted by Mr. Seton, in a glade in the glen below the Falls, in the afternoon, and one of his wild animal lectures at the Stadium in front of the Inn, in the evening, have stirred interest for the natural beauty to be seen and heard.

Few places preserve wild life so carefully. Mr. Seton made the statement that undoubtedly there were at least twenty-five species of four-footed animals in sound of his voice.

A great enthusiast can do much to quicken our response to the Spirit of the Open.

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BUCK HILL FALLS, PA.

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"So Maud broke her engagement with Jack because the doctor said he had a tobacco heart."

"Yes, and I don't blame her. Who wants a husband that's damaged by smoke?"—*Boston Transcript.*

WANTED.

WANTED—MATRON FOR FRIENDS' Boarding Home at Woodstown, N. J. Apply to Hannah B. Ritchie, West Broadway, Salem, N. J.

WANTED—MOTHER'S HELPER IN Friends' family. Must be willing to help with housework. Address, C. Satterthwait, 48 W. Fairview St., Bethlehem, Pa.

WANTED—ASSISTANT MATRON, Friends' Home for Children, 4011 Aspen Street, West Philadelphia. One with some social service or kindergarten knowledge preferred. Apply in writing to Mrs. Henry R. Swope, 4926 Cedar Avenue, West Philadelphia.

NURSE, EXPERIENCED, MIDDLE-aged, wants care of invalid. Country or shore. Address P. 702, FRIENDS' INTELLIGENCER.

WANTED—A GOOD, HONEST, RELIable housekeeper of middle-age. Must be a good, first-class cook, clean and of good appearance, and pleasing manners, by a widower. Address W. 701, FRIENDS' INTELLIGENCER.

HOUSEKEEPER, OR MATRON, DEsires position in hospital or institution, or as director of tea room. Reference. Address E. H., 1318 Spruce Street, Philadelphia.

POSITION WANTED — BY TRAINED child's nurse, for children one or two years; or as caretaker for elderly person. Good reference. Address A. 710, FRIENDS' INTELLIGENCER.

POSITION WANTED — YOUNG COLored woman and two-year-old son want place in country or suburbs. Call Baring 1878 W. for reference, or write Olivia Taylor, 3935 Mount Vernon Street, Philadelphia.

FOR RENT.

FOR RENT—SWARTHMORE, NEAR the college, two desirable suites of rooms with private baths and sleeping porch. Apply J. 700, FRIENDS' INTELLIGENCER.

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FOR SALE — VERY ATTRACTIVE, well-located, nine-room brick and cement house, with slate roof, five porches and all modern conveniences. Good lawn with trees and well-planted garden. Beautiful surroundings. One block from trolley. Excellent trolley and train service to Philadelphia. Address Dr. C. E. Ehinger, 100 Rosedale Avenue, West Chester, Pa. Bell telephone, 284 M.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.

Samuel N. Longstreth, 1218 Chestnut St.

Charles F. Jenkins, 232 South Seventh St.

A Returned Ukrainian Soldier Writes His Brother in America

Dear Stefan:

. . but when I returned, penniless, weakened by my three wounds and those terrible weeks of typhus, I found our village of Yaroslavichi a mass of ruins. There are only 138 families left and most of them have had to live in holes in the ground during the cold winter months. Since Anna's* death, our children have been living with grandmother. I cannot help worrying about them—they have so little to eat—but thank God they are not crippled like some of the babies who have recently been born here. We are anxious to plant some crops, but there are only 10 starved horses in the village, not a single plow or hoe, no milch cattle and no seed. In addition to our sufferings we are enduring a cruel racial persecution because we do not want to become Poles. . . I kiss you my dear brother, and hope you can send us some help before long.

MICHAEL.

* His wife.



Conditions similar to those described above exist in most villages of Eastern Galicia today

Seven years of war and military occupation have laid waste this country, formerly "the granary of Europe." Anemia, scrofula, rachitis, tuberculosis are rife; typhus again impends.

Before the war, Vienna and other industrial centers drew a large part of their food supply from this region of the famous "black soil." Now this district cannot feed itself. Over half the farm land is idle. One million peasants are menaced with starvation. Renewed production in this province will be a real step forward in European reconstruction.

THE AMERICAN FRIENDS (QUAKERS) SERVICE COMMITTEE

wants to help these thrifty people to help themselves. They have made a thorough survey of this territory and are well acquainted with its needs. There is a Quaker unit now operating nearby—the only organization working in the rural districts. They are ready to start agricultural reconstruction in Eastern Galicia as soon as funds are supplied.

Give these peasants the agricultural implements, seeds, timber, etc., with which to produce their own food. Help them to feed themselves and other districts of starving Europe.

Your contribution, sent in now, will enable them to plant sufficient crops for the spring. Thus it is in your power to provide

Relief once and for all

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National American Bank

8 West 40th Street

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Force--The False God

BY JOHN WILLIAM GRAHAM

Author of "The Faith of a Quaker," and numerous related works.

MAN'S earliest worship was inspired by terror. He found himself helpless in the face of thunder and drought, pestilence and famine; and he cringed, and sacrificed his dearest lives —Andromeda, Iphigenia — to propitiate relentless power. He put into the heavens that unconscious careless cruelty of nature by which the life of man is always threatened. Sometimes, at his bravest, he revolted.

Greek tragedy is full of the hero's defiance of the evil but powerful gods. Prometheus, the friend of man, defies Zeus. Oedipus cries out against Apollo and Hippolytus against Aphrodite. In Euripides there are no villains. The gods are the villains of the tragedies.

The Greek philosophers did better still, and searched for a god to whom reason and conscience belonged, who meant well by the race of men, and to whom Justice, Love, Pity, Helpfulness and Public Service were acceptable. Last was the god of Socrates and Plato.

And in the religions of Humanity, in Buddhism and finally in Christianity, God was revealed, to whom the appeal was always to lovingkindness, from souls redeemed from anger and violence, and by whose aid the forces of nature, dangerous as ever, could be met by the co-operation of mankind. I cannot say, with such moderate vision as is given me, that all force is wrong and that there is no place left for it in the world. To me there seems to be a certain diminishing place for it—a humbler place, poor and unsatisfactory and always having bad reactions—and that our task is always to use some better way if it can be found. It has often needed, and it needs today, great faith.

This worship of the true God has, however, always been liable to slip away from men of little faith. The old false gods of Force have crept in again. Treitschde's lectures at Berlin have been the most influential expression of them, and Nietzsche's works, pointing to Power "beyond Good and Evil," have told in eccentric rhetoric how man can revert to type.

This has always been the Christian struggle. It was between Christ and Augustus to begin with, and you had to choose your altar between the Son of Man and the Imperial Power. Force has always been the center of the true Devil worship.

How it has worked out in Europe is before us. Force has led everywhere to misery and to collapse. The seething multitudes of oppressed Russians, the suppressed nationalities of Austria, the moral isolation of Germany in the eyes of the world, have shown the inherent rottenness of the rule of blood and iron. It has produced degeneracy of character in the Prussian ruling class and military officers, corruption in Russia, chaos in Austria—failure everywhere. And now it is being used, with equal failure, in Ireland. It cannot win, for it is contrary to human nature. Human personality cannot be permanently enslaved. If one generation is cowed and quails before a conqueror, the next rises into manhood again. There is no stable society among conquerors and conquered. Man's self-determining spirit is a living thing, demanding freedom; and as the weak daisy was here before the greatest cathedrals and will survive them, because it is alive, no tyranny can endure. None has ever endured. Force is a failure in the end.

And we are asked by our popular press to put our faith in it once more; to pass, by military victory and in no other way, to an abiding peace. Only by stronger force, apart from justice and from a sense of reality, are we to subdue force. We were not allowed to talk of negotiation until the enemy was prostrate. But the link between a conquering army and a durable peace is always left as a gap. It is better to put ourselves in the enemy's place and ask whether humiliation would cow our spirits, produce repentance, and make us turn over a new leaf, or whether we should be more likely to arm and plot to regain our power or prestige at trade. Did the capitulation of Paris to the Germans cow the French? Did not rather that old crime of Alsace-Lorraine help, help very largely, to produce the Great War? What we must do is to aid the better elements in Germany—not the few complete pacifists, but the Liberal and Socialist leaders, the intellectuals and the masses, to establish a firm democracy. We must give them a chance. We have opened no helpful door for them yet, as we might have done even in 1917.

In war these returns to reason are hard for both sides. For fear of loss of land and liberty, all cling around the military power, and get on with the war at all costs. We are all as states, for the time, worshiping the false god Force, and it is not easy to turn and believe in reason and humanity as the true Divine methods. The Governments on both sides hide from us all that tells in favor of the enemy's moderation. Only our savage, primitive press of violence is free and rampant. After stimulating to abuse and revenge by the propaganda pamphlets, it is hard to undo it all suddenly. We are all defeated if we measure by loss and death. No power can now win absolutely in this war. None can recoup its losses. Only relatively can one be better or worse off than another. All know already that militarism has not paid. It is the final consummation of the Force system of nations.

The League of Nations will not do all that we hope for from it till it too has ceased to rely on Force and has imbibed a spirit of wisdom.

The fall of the Empires of Russia and Austria was due not to enemy force only, but to the fact that they were based on conquest and not on consent, and on the oppression of the poor.

The collapse of Germany, too, under the long stress —for so long a balanced, oscillating stress—of wars, came about through their utter belief in force leading to the wholesale use of submarines, and so bringing in America, through the attack on Belgium, which shocked the world, and the uneasy elements of liberalism which rose in volcanic upheaval when the crust of power was once broken.

Is it not time we remembered that wars have always led to other wars, including this one. That no war has ever ended war—that the false god Force has once more disappointed his devotees, that he is a mere Dragon of the prince, who should long ago have been dead? Can we not turn back to the true God, in whom we are all one, and find the fulfillment of the Christian Evangel in Peace among men of good will?

The Problem of Mexico: Friends' Responsibility

"The Society of Friends . . . a Peace Society for the accomplishment of the supreme task before this generation . . . for we stand face to face with a task such as united the efforts of all Friends . . . in the anti-slavery crusade." (Wm. I. Hull, INTELLIGENCER, Sixth month 18th.) My conviction is that the first step toward world-peace for us in America is *thorough understanding of*, concrete, undelayed action regarding, the problem of Mexico. What right could we have to speak of 'peace' anywhere else in the world, with such a war as this would be, at our very doors?

Ananias and Saphira "held back a part." Can we face our own conscience and say that we, as Friends, are doing other than this when we give less than our whole selves, including the whole of our *intelligence*, to this appalling, importunate need of the world today for peace?

Space limitations here forbid all but sheer directness of statement, bare outline of suggestion. Should any word of this seem unjust, exaggerated, to those who have not ascertained the whole ominous truth for themselves, there are multiple supporting facts for any who will take the trouble to get them.

From the day that Hernando Cortez landed on Mexican soil, in 1519, title to all land, including all subsoil rights, was vested in the Government. It was leased for mining, only on payment of "royalty" (the word itself expresses the legal method). This "Article 27" of the present Mexican constitution, which is so widely proclaimed as "confiscatory," illegal," is in principle only a repetition of this four-hundred-year-old law. Of course oil was not specifically mentioned four hundred years ago, because its existence was not then known. But it is legally and literally a sub-soil right, and hence as justly subject to royalty payment, Government tax, as any mineral ever was or is. Most of the important American concessions in Mexico were obtained under the Diaz regime, which was throughout one long violation of all law and maintained by sheer brute force. All who secured these properties knew or could have known what Mexican law had been for centuries, and still was—no law had been repealed, merely violated. Whether they knew and took the risk, or did not take the trouble to find out, does not alter the law. In contending that they should not now conform to such law, these companies, whose revenue runs into billions, are legally and ethically on a par with a foreign "push-cart" peddler here who refuses to pay the license our law requires of all peddlers, protesting that he "would fight this confiscatory tax." Except that in the push-cart man's fight, he alone would suffer. If our Government upholds the contention of these great property-owners, the personnel of these companies will probably not suffer at all, but the poor and the peaceloving will be conscripted for organized murder.

The present President of Mexico (Alvaro Obregon) has definitely declared that the tax will not be retroactive—that is, the billions that these companies have carried out of Mexico under previous governments, they may keep. But in his splendid letter addressed to the American people, he says: "We still stand today on the principle that the resources of a nation belong to the nation," and hereafter a tax must be paid by all who have invested in Mexican soil. Mexico is poor, and needs this income to survive. How many of us who say we want "peace" have taken the trouble to read this man's clear, straightforward statement of the whole Mexican case? How many of us know our own Pacific Coast laws regarding ownership of land by Japanese? And our official treatment of individuals of various nationalities by our own Government during even the past decade? Has any one of us compared these facts with our official protests regarding American citizens in Mexico to see what ethical right

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we have to make any protest, and how directly such protest is calculated to precipitate war, coming from a strong, wealthy nation to a weaker one? Our own constitution is not of nearly so long standing as this Mexican law; what would be our reaction should Japan or Mexico demand that we change it to favor that other country's business interests? How many of us know how far our demands of Mexico have departed from long-established international policy? And what justification there would be in Mexico's claim that she was fighting for her life?

But until we do know these things, accurately, intelligently, where is *our* justification for supposing that our mere talk about "peace," our mere signing of "petitions," will effect anything? The forces working against us are working day and night, working *intelligently,* with full information. Mere aimless, diffused opposition to "war" is powerless before such a determined minority who know exactly what they want and have concentrated their *minds* upon getting it. We must give *all the mind we have* if we are indeed sincere in our desire for peace. We must literally and honestly study, if nothing short of this will equip us as those who are working against us are already equipped. Can we dare profess that we are working in the service of God and yet "hold back a part" of our minds, or anything else? "Intervention" has an amiable sound, but how many of us know the whole, hideous truth of all it means in Haiti today—will mean in Mexico tomorrow? Why do we wait to "deplore" such things until they are accomplished facts? Our failure to "discern the face of the times" and mass all our strength to prevent the war upon which we are now verging, will not lessen the responsibility of every Quaker living today for every death consequent upon "intervention in" or "occupation of" Mexico.

We are asking President Obregon to violate the constitution of Mexico, as we required a similar thing of the President of Haiti. To make "recognition" a bald, commercial bargain is alike without moral and legal precedent. For Obregon "to sign a political pact would be to violate the constitution and his oath, invite domestic revolution as a protest from his own people, establish and sanction a foreign veto on the domestic legislation of his whole country." We are requiring that Obregon "shall make of himself a perjurer and a law-breaker" as a condition of our "recognition."

Dr. J. I. Fox, of Northwestern University, points out in the *Political Science Quarterly* that "there seems to be no reason for any protest on the part of the United States. . . . The present administration cannot fairly be held responsible for all the misdeeds of its predecessors. . . . President Obregon has already" (he has been in office scarcely eight months) "given reason for a larger measure of confidence than any other leader there. . . . He has materially reduced the army . . . initiated a new and better system of public instruction" . . . has taken steps "to restore the bank reserves and deposits confiscated under Carranza, and to establish the fiscal system of the country on a firm and honest basis. . . . For the first time in ten years, the budget shows a balance. . . ."

Dr. E. J. Dillon, one of Europe's most distinguished journalists, who has lived with President Obregon, condemns the "fabrications" regarding him in our popular press and defends him as "a man of sterling character, humane and sympathetic to men, with whom the love of justice is a consuming passion . . . his moral rectitude, transparent sincerity . . . have given this generation of his countrymen a powerful impulse in the substitution of veracity and moral steadfastness for old-world politics and diplomacy."

It is my conviction that if, instead of conferences and conventions lacking definite, *constructive* equipment of facts, instead of sending "delegates" and "signing petitions," asking *others* to act (the tragic futility of which stares us in the face from the 150 per cent. increase in standing armies today, the appalling "increased impetus to all violence"), if we would use this money to send three fearless, disinterested, *intelligent* Quakers to Mexico, directly to the people to learn their will, directly to the president to learn the truth of his life and actions, to stay long enough to see and understand all essential matters at first hand and then to come home and tell the truth about what they have seen, it might save us, even at this eleventh hour, from the depth of tragedy to which our past indifference has all but brought us today.

We know, or could know, that in the purchase of every loaf of bread, every pair of shoes, every *Bible,* we inevitably contribute today, every day, to the manufacture of instruments of war of wholesale murder. Has any one of us ever honestly faced the personal challenge involved in this one fact? Unless we make the problem of Mexico a matter of personal responsibility, *now,* a matter of conscience, to know the truth of the whole matter, the facts and their *underlying principles,* and to *act upon this knowledge* with the courage that belongs to the faith of Quakers, can we claim to be indeed sincere in our desire for "peace"? I disagree with the arrangement of words in: "the Quaker challenge to a world of force"; it seems to me more accurately stated as: "the challenge of a world of force to whatever there is of sincerity in Quaker faith today."

CONTRIBUTED.

"So Strange It Is——"

It seems scarce credible that a man should set
His life within such bounds, that there should be
Any who could his manhood so forget
As to lie here, and let the endless, free
Adventure of life go by him; nor regret
Nor know what he has lost, but only see
Earth as a mart, wherein to seek and get
Baubles of greed and lust, of place and fee.

So strange it is—that while his brother goes,
Facing the stars, from night to perfect day,
Following Truth and Beauty, unafraid
Though steep the path and loud the wind that blows—
A man in some dark gutter by the way
Grovels in mire that he himself has made.

—*John Hampden, in The Venturer.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, EIGHTH MONTH 6, 1921

One frequently hears remarks somewhat after the order of the following: "Yes, everyone knows that present materialistic and commercialized organization of society is wrong; that this organization is driving humanity to new wars and miseries; that no religious organization has found the vision and the courage to initiate a strong crusade to remake society according to the principles of Jesus. But negative criticism alone gets us nowhere. Give us some concrete, constructive suggestions before you blame us for failing to act."

In an article in this issue, "The Problem of Mexico: Friends' Responsibility," one of our contributors makes a suggestion which is both concrete and positive. It sets forth an opportunity for service which can be grasped if we choose to grasp it. It is the suggestion that Friends send a representation to seek the whole truth of the Mexican situation, which is daily growing more threatening. Such a representation could convey to the earnest leaders of Mexico the message that there is in this country at least a group which believes in self-determination for free peoples, which believes that war betwen our two nations would deeply harm both, that only good-will and co-operation can serve the ends of either, and that for these reasons this group intends to oppose by every means in its power any domination of Mexico by American interests. On returning to America, such a representation could widely publish through platform and press the truth of the matter as found from first-hand investigation.

The effect which such a program could have, if pursued with a resolute determination to discover and uphold the right, and to fearlessly expose the wrong, is out of all proportion to the comparative smallness of the undertaking. Friends' relief work in Europe has been heralded, and has worked as spiritual leaven throughout the world, to a degree utterly beyond what one would have supposed could result from it. It has given Quakerism a world name and a world respect. This recognition means opportunity and responsibility. No other group in the world today can gain such ready entrance into international affairs, or can obtain such a ready audience for its findings, as can we.

This means that Friends ought to be functioning as active centers of the spirit in every "complex" of social life; injecting a clear stream of spiritual courage and vision into the muddy waters of such situations as that centering around Mexico today. A few fearless leaders working for the cause of truth can accomplish vast things. Human personality is always susceptible to impression, whether good or bad. The men who are determining the course of governments are susceptible to impression; the great masses of people, who could make things right if they had the enlightenment to do so, are susceptible to impression. That means that whenever a single person sets out to find and publish and live the truth at all costs, he can modify the spiritual plane of a whole population. His every word and act is a ray of strong light giving vision to numberless other souls.

If Friends would throw themselves into clearing up the Mexican situation with all the force of their spiritual traditions and their already widespread recognition, their effort might be the means of preventing a war, and bringing harmony between two sister nations. To undertake the task would require a few men on the front line of action and many supporting hands at home. But we have 100,000 in our ranks. Lack of numbers does not affect us. It would take also some financial support. Friends are known for their material well-being. Lack of funds does not affect us. Further than that, this opportunity to serve, which promises such abundant rewards, requires only spiritual vision and courage.

Two hundred and six American soldiers, who returned recently from service in the Army of Occupation on the Rhine, brought with them German brides whom they had wedded while in the "enemy territory." Ninety of these couples brought children with them. Evidently our soldiers found that German life was not all evil, even though the papers would have had us believe so during the war.

There are only two sad things about such a situation as this. One is that a greater number of average Americans, like these soldiers, could not have established ties of understanding and sympathy with average Germans before the war broke out. Had we known all sides of their national life, and they known all sides of ours, the war probably would not have come.

The other sad thing is that most of our statesmen *still* have not learned the lesson of the universal humanness of peoples, which the establishment of these "inter-enemy" families presents so forcefully.

Friends of Swarthmore will read with interest the article on Frank Aydelotte which we reprint in this issue from the current number of *The Landmark.* Those who heard Professor Aydelotte's address at the Summer School, or who read it in the INTELLIGENCER, must have felt a quickening conviction, as did we, that Swarthmore is promised great things under his leadership. His address revealed recognition that a col-

lege is not simply an institution of learning to be kept running for its own sake, but is an integral part of the world's wide life, having a responsibility for the way things go in the land, having a creative function to perform in national and international society. Professor Aydelotte will undertake his new duties in the fall with the hopes and confidence of all Swarthmoreans behind him.

Our Opportunity

V

SHARING OUR FAITH

BY J. BARNARD WALTON

Secretary of the Advancement Committee of the General Conference

"Beware when all men speak well of thee." The widespread praise given the Society of Friends these days, the fact that the name "Quaker" is one to conjure with in Europe, and such kind words as those in *The Nation*, which were the stimulus for this series of articles; this sort of popularity brings to Friends a most crucial test. The danger lies in the fact that the acclaim is not for achievement but expectation.

The young idealist in Europe who came to Friends asking their secret, came in expectation. "When we meet," he said, "we talk and that is all that comes of it. You seem able to turn ideals into action."

It is not enough to feed hungry children if we leave idealist youth without hope. It is not enough to make wars impossible through lack of armament unless we make the state of peace one of happiness. The hunger for a *real* faith that will give confidence in life and inspire brotherhood is not alone in Germany and in China. It is up and down Broadway, in our mines and factories and on our prairies. When men turn to the Society of Friends it is not alone in recognition of the service done in Europe or in the hope that war may be made impossible; it is in the longing for a power to turn ideals into action in every relationship of life.

The great causes of unhappiness among us, and the things which sap the vitality of our lives, are fear and worry and hate. The faith the world is looking for must be one that is able to overcome fear and worry and hate, or, to put it more in accord with present psychology, to take these primitive instincts and elevate them to noble and useful ends in reverence, hopeful struggle and the overcoming of wrong. Friends of the ancient day possessed this secret. They lived in the virtue of that life which took away all hate which was the occasion of war. Their placid countenances showed that with them fear and worry did not mar the great purpose and beauty of their souls. They had found in their simple faith what modern science is beginning to explain by the discovery of the laws of the control of the spirit over the body. Have we found this pearl of great price and are we able to share it? Only those can radiate this power who live in full confidence and belief in its efficacy. Friends believe not only in God as a loving Father, but also as a source of power effective to touch the lives of His children. This is our opportunity—to share a living faith which will be effective to give men confidence to live as brothers and confidence to live with their full powers and possibilities.

How can we do this? Of course it is obvious to say that we must first of all live this ideal in our lives. We must turn it into action in the common doings of every day. Only so will we be able to interpret it to others. But a few concrete suggestions for spreading the message may be in place:

1. Let each one of us find some one person among our acquaintances who does not attend any church and who is longing beneath the surface for a vital faith and a reasonable faith like Christianity as Friends see it. Can we not make known to this friend what our religion means to us and invite him or her to share the same strength and joy which is to be had for the asking?

2. Let us make our meeting for worship a place of inspiration to which we can bring our new Friend. Nearly all of our meetings, even the silent ones, have much of this power. All can be made radiating centers by a little more effort. "Where two or three are gathered" is a true prophecy of life. Two or three by consecrated, prayerful effort can make a meeting of power. When the silence is alive with the divine presence it will not stay all silence.

3. Let us hold in centers of population more public meetings like that in the Broad Street Theatre, Philadelphia, and that in the Town Hall, New York. Let us get people together in places where they will come and proclaim our message with the power of our ablest leaders.

Swarthmore's New President

The following study of Frank Aydelotte, by a special correspondent of "The Landmark," appears in the current issue of that periodical. "The Landmark" is the organ of the English-Speaking Union, an international society for the purpose of promoting friendship between all sections of the English-speaking world.

The news that Professor Frank Aydelotte has been appointed to the presidency of Swarthmore College will be received with cordial approbation by the English-speaking world. Although still young, few men have received so thorough a training to fit themselves for such a position. Following up a distinguished career at Harvard, he was elected to a Rhodes Scholarship at Oxford, to which university he proceeded in 1904. Since then his activities have been many and varied. He was a particularly brilliant Professor of English in the Massachusetts Institute of Technology, he has given untiring service as Secretary of the Alumni Association of American Rhodes Scholars, he has won laurels as editor of the *American Oxonian*, and during the war he did invaluable work as Director of the War Issues Course for the American Army.

I first met Professor Aydelotte during the visit of the British Universities Commission to the United States in the winter of 1918. It was one of the many kindnesses of the Americans to us on that occasion that they should choose such a man as he to act as our interpreter. Of unfailing courtesy and the possessor of a quite phenomenal tact, he seemed to unite in him all the best qualities of both the Englishman and the American. He is the perfect Anglo-American.

It is hardly necessary to say that Professor Aydelotte is a staunch believer in the value of education as the most valuable factor in the furtherance of a better understanding between the two great branches of our people, for his whole life has been devoted to proving the truth of this contention. And it is particularly interesting to note that he is not one of those who believe that such a co-operation will tend to enervate the individuality of those who partake of it. In spite of his love of England he is as strong an American as any of his countrymen. That is why he writes, in the *Harvard Alumni Bulletin:*

> "The Rhodes Scholars have not become Anglomaniacs. The predictions which were made eighteen years ago, when the provisions of the Rhodes will were announced, that study at Oxford would anglicize our American boys, have not been justified by the event. On the other hand, the Rhodes Scholars as a body have returned from Oxford with a strong conviction of the wisdom of the founder in devoting his wealth to furthering the cause of friendship between the English-speaking countries of the world."

It is in his work with the Rhodes Scholars that Professor Aydelotte has, in my opinion, contributed most valuably to the cause for which this journal stands, and it is gratifying to learn that he considers today that at no time since the scholarships were established have conditions been so favorable for their success. The system on which the scholars are elected has recently undergone a striking change. Hereafter they are to be chosen on the basis of certified records of study and estimates of personal fitness. In the past they have been chosen far more generally, merely by the results of their written examinations. It is to be assumed that Professor Aydelotte has himself been largely responsible for these changes, and that consequently he is to be numbered among that growing body of men who are dissatisfied with the old examination system. By some the change will be described as a lowering of intellectual standards, but by the majority it will be taken as giving greater "flexibility," as taking more account of "character" than is possible if we are to judge a man solely by the specialized mechanism of pre-entrance examination.

In whatever way the change is regarded, it is probably safe to say that it is of a peculiarly *English* nature. The authorities at the best Colleges of Oxford and Cambridge have always given more account to 'promise' than to any other quality in their scholarship candidates. And it is this lesson which Professor Aydelotte has learned in England and which he will impart to America. For just as he believes that the cause of friendship is better served by the actual intercourse of Americans with Englishmen than by any amount of speechifying or the writing of any number of articles, so he believes that the mind receives one of the most valuable parts of its training by conversation, with its clash of intellect against intellect, a training which Oxford so admirably provides.

In a brilliant collection of essays, which Professor Aydelotte published in 1917 under the title, "The Oxford Stamp," he lays particular emphasis on this point, and quotes with approval the words of Cardinal Newman:

> "When a multitude of young men, keen, open-hearted, sympathetic and observant, as young men are, come together and freely mix with each other, they are sure to learn from one another even if there be no one to teach them. The conversation of all is a series of lectures to each, and they gain for themselves new ideas and views, fresh matter of thought, and distinct principles for judging and acting, day by day. . . ."

"At its best," says Professor Aydelotte, "this intellectual discussion, freed from pedantry and self-consciousness by the leaven of healthy, enthusiastic, undergraduate life is the one characteristic of Oxford that we of the American universities ought most to envy."

He emphasizes this point all through his book, which is one which every good Anglo-American would do well to read. For Professor Aydelotte is no dull pedagogue, he has none of the dryness of the proverbial professor. He is one of those rare beings who unite the vigor and vision of the new world with the learning of the old. And he is an "all-round" man. No keener sportsman ever went from Harvard to Oxford, and the well-nigh universal participation in sport at the latter university particularly appealed to him. "Clean sportsmanship," he says, "means honorable manhood. That is the reason we ought to train our boys in athletics, not for the sake of the physical health primarily, valuable as that is, but for the sake of the moral good, which is more important still."

It would be difficult to say to which educational system Professor Aydelotte most inclines, because he seems so fully to have assimilated the better parts of both. What he chiefly found valuable at Oxford, he says, was the cultivation of individualism.

> "The Oxford student is an individual, working out his own salvation. His relation to his subject is his own, not something which he has learned up, in common with a body of classmates, from some lecturer who has authority to say what will be 'required' on examination. . . . It is not surprising therefore that in a number of American Colleges and Universities various features of the Oxford System are now being tried—the tutorial system at Princeton, the pass and honors system at Harvard, Columbia, Yale, Oberlin, and Minnesota, and a combination of the two at the University of Washington."

What then are we to expect will be the regime at Swarthmore College? It would be interesting to know. Professor Aydelotte is not a man to let the grass grow under his feet. In spite of his youth he is already one of the most striking figures in American education. And it is well for the Anglo-American fellowship that this is so. Education, when all is said and done, is the most important of any factors which contribute to international amity. Germany taught a whole nation to hate; why should not we, on the other hand, teach a whole nation to love? If we can do one, we can do the other. If we can corrupt, so also can we purify. It is in many ways the greatest of all ideals. It is an ideal to which Professor Aydelotte, for one, is above all things devoted. And it is the hope and the belief of all readers of this journal that it is an ideal in the furtherance of which he may meet with convincing and sustained success.

B. N.

"Every to-morrow has two handles—we can take hold of it by the handle of anxiety or the handle of faith."

Clothing Campaign Looks Hopeful

The united drive that is being made by the American Friends' Service Committee and the American Red Cross is beginning to take on an importance commensurate with the need abroad. The publication of our joint appeal in the *Literary Digest* of July 2d, the *Saturday Evening Post* of July 9th and in other important publications is giving it the nation-wide currency that it must have in order to be effective. Still more important, perhaps, is the appeal that has gone out from the National Red Cross Headquarters through the division heads to every Red Cross chapter in the United States to give all possible aid to the effort by local publicity and personal endeavor. Thus it is hoped to reach, not only the cities but the remote towns and villages, and to enlist the services of a host of volunteers whose hearts are touched by the distress of their brethren across the seas.

The importance of this campaign as a constructive peace movement, supplementing the present movement towards disarmament, cannot fail to be appreciated by every thoughtful Friend. Professor William I. Hull, in a recent article discussing disarmament, wisely pointed out the importance of emphasizing the deeper and more fundamental aspects of the problem at a time when the economic motive is so prominent in the press. While others talk of the burden of taxation, it is for Friends to continue to maintain, as they have done for two hundred and fifty years, the moral and religious motive for the abandonment of war. At the same time they need to go still further, if they are to be true to the spirit of Christianity, and build tirelessly the structure of world peace upon the enduring foundation of Jesus Christ. Love is the watchword, and service of the distressed is its expression.

Many Friends who would gladly participate in this great outpouring of love, will find that earlier generosity has left them with no clothes to give away. We hope that such Friends will contribute money specifically earmarked for the purchase or shipment of clothes. It is not at all improbable, indeed it is likely, and greatly to be desired, that we shall soon have in our warehouse, or as our share of the stores in the Red Cross warehouse in Brooklyn, a quantity of clothes which we will need money to transport across the ocean. Money contributed, therefore, to pay freight charges on clothes will perform a service to the destitute that will be far beyond its intrinsic value. Some gifts of money have already been sent in. Will you who read these words consider whether you, too, are in a position, by the grace of God, to do a little more than you have ever before done, perhaps, in participating in this holy crusade, not against human beings, but against unspeakable misery and in behalf of abiding peace?

"Seventy per cent of the children of Upper Silesia went through the whole of last winter without shoes or stockings," says Howard H. Brinton, of West Chester, who arrived home last week from our work in Silesia and Berlin. The suffering and disease occasioned by these conditions cannot be measured. No effort should be spared to prevent the repetition of this unhappy situation the coming winter.

Boxes should be sent prepaid. The main collecting center is The American Red Cross warehouse at the Bush Terminal, Brooklyn, New York. Boxes may also be shipped to the American Friends' Service Committee warehouse, Fifteenth and Cherry Streets, Philadelphia, Pa.

"Christ had a royal trust in mankind in spite of bitter failures."

Art for Peace's Sake

A remarkable series of paintings, entitled "Peace and War," has recently been exhibited in Philadelphia. It is the work of Bela Ormo, the New York artist, and during the past two years has been exhibited all over the country. Hugo Ormo, a brother of the painter, and the former's wife are giving their lives to a concern to educate the masses against the consequences of militarism by taking the exhibit from one city to another, placing it on free exhibition, and explaining the message of all the pictures to all who visit them.

There are five paintings in the series, each some six feet square, and each preaching an eloquent sermon against the horror and uselessness of war. The first picture is entitled "The Declaration of War," and carries its message through a powerful symbolism. "Death in a cardinal cloak is calling through a brazen trumpet and is astride a white horse, a curious, sinister beast, released from the plow to stumble with clumsy hoofs over the hearts of the world. Is this horse not typical of the people? Stolid and solid, useful and plodding, trampling all that is good and beautiful in civilization under its heavy feet; while astride its neck, urging it on, menacing mankind, is the hideous spectre of militarism." The other pictures are entitled, "Breaking Up Homes," "On the Road to Conquest," "Conquest," and "The Result." One who has seen the series and fully grasped its message can never forget its lesson.

The exhibit was held in Philadelphia under the auspices of Friends, and through their influence is now being transferred to the Steel Pier at Atlantic City. Friends who have opportunity to do so should see it while it is in Atlantic City, which we hope may be for the next two months. Hugo Ormo and his wife are supported in their work entirely from the sale of booklets containing color prints and descriptive text of the paintings, which may be had for twenty-five cents each. Any Friends who care to obtain such booklets may do so through the INTELLIGENCER office. Mr. and Mrs. Ormo would also like to exhibit the paintings in other cities under Friendly auspices. Friends who may help them, either through assisting in the sale of the booklets, or by enabling them to visit cities in which the paintings have not yet been shown, will be doing constructive work for peace.

"As Ye Sow"—The Power of Thought

BY J. PAUL J. WILLIAMS

The substance of a talk delivered in Flushing Meeting, N. Y., Seventh month 24th, 1921.

The article in the FRIENDS' INTELLIGENCER for Seventh month 23d by H. J. Moore contains a most profound truth. How true it is that the calm and peaceful faces of the older Friends are the fruit of beautiful thought crystallized into habits of grace and tenderness, solidified in genial, sunny personalities. Our thoughts should indeed be directed in constructive and not destructive lines, into kindly, loving ways, not in discordant and critical. As Boardman has put it: "The law of the harvest is that we reap more than we sow. Sow an act, and we reap a habit; sow a habit, and we reap a character; sow a character, and reap a destiny."

How true it is that a man's achievement is the harvest of his thought—this law is just as infallible as the laws of physical nature. Love of enemies satisfies this law of the spirit, and the conditions of today are only the reaping of the sowing of yesterday. We cannot personally reap what our fathers have sown, but must sow ourselves, planting seeds of lovingkindness.

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that

soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." How difficult it is to realize the great significance of every thought and act. Thousands of people spend their lives in seeking material things, in gratifying their senses, when every act of the will is determining their life for all time. The value of time is seldom truly felt—we should sense the eternity here and now, and so live that we enter the future life on a high plane of true being.

When we speak of sowing to the Spirit, how many understand what is meant by "Spirit"? Bergson's "Creative Evolution" contains a most helpful conception of life, and describes Spirit in the following passage:

"Try to see with the Spirit, that faculty of seeing which is immanent in the faculty of acting, and arises by a twisting of the will on itself when action is turned into knowledge, like heat, so to say, into light."

We speak of the heat of action and of the light of knowledge—it is the Spirit which transforms the one into the other. Friends have a special opportunity in their silent meetings to exercise the Spirit by this contemplation of past acts, and transform their experiences into knowledge and wisdom.

The world needs today more of the spirit of the early Friends, which places love of righteousness above self-seeking, and uses the power of that love to guide reason and thought in seeking to transform the present social chaos into a kingdom of God on earth.

Dr. Randall, in his address at the Summer School, pointed out the need for fundamental changes in the present world order, showing that as an age thinketh, so is it. He called for repentance for past hatreds, for the placing of life above things, for opportunity to enlarge personality instead of the accumulation of things, for unity through the feeling of the universal solidarity of the human races all over the earth, for the making of our dreams and high purposes come true, for the application of love inspired by reason in fellowship, because love is power rooted in imagination and spent in sympathy. We have made a god of "Production," and are slaves of the machines we have made.

"To be the center of one's universe is misery; to have one's universe centered in God is the peace which passeth understanding."

Friends' Student Hostel

Report of the President to the Annual Stockholders' Meeting, Seventh month 20th, 1921.

In making this report of the first year's operation of the Hostel, I think it an accurate statement that the experiment has on the whole been a decided success. A number of difficulties have been met that had to be overcome, but probably not more than should be expected in a new undertaking of this kind.

The house was opened in September with the starting of the College year, 1920-1921. The average during the year of men living in the house has been about 28 and about 21 taking meals. For the first four or five months a housemother was in charge, who did excellent work in getting the house opened and under way. Since the beginning of the second semester, it has been conducted by the students, one of their number acting as caterer. Satisfactory meals have been provided at about the prevailing State College rate, $7.00 per week, and $2.50 per week has been charged for rooms. The receipts from operation of the house for College year, over and above cost of food, coal, service, light, laundry, etc., have, with supplies on hand, amounted to approximately $2,000.00. The amount necessary to cover taxes, insurance, administration, depreciation, interest on loans, and a 5 per cent. dividend, etc., is in round numbers $1,700.00. The year's experience would therefore seem to prove the possibility of operating the house on a self-supporting basis. With all rooms full, even a better showing may be made. Arrangement has been made for having the house open for teachers during the summer school term, through a rental agreement with two of the members of Friends' Union.

Of the authorized stock of $10,000.00 all has been subscribed except $50.00, but stock is available for transfer to those wishing to become stockholders, and it seems desirable to have as many as possible interested as stockholders.

The interest taken by the students in the enterprise has been most helpful. The house has served as a social center for the group and their friends and a Friends' Meeting has been held there First-day evenings, attended by the students and other Friends living at State College. Through the Advancement Committee of Baltimore Yearly Meeting, there have been three visitors to the State College Meeting: Elbert Russell, George A. Walton, and Paul Jones.

Joseph Platt, Clarence E. Pickett, Maria Bishop and others have also visited the Meeting.

Your President has kept in touch with the group by correspondence and through two personal visits.

One year's experience seems to have demonstrated the wisdom of those who conceived the idea of starting this home.

(Signed) WILLIAM C. BIDDLE,
President.

At the meeting at which the above report was presented, the number of directors of the Union was increased from three to seven. The four additional directors elected are: Arthur E. James, who has been president of the student group at the Hostel and who graduated from the College this year, and Francis R. Taylor, both of whom are members of Arch Street Yearly Meeting; Arthur Sackett, dean of one of the departments at State College, who is a member of the Five Years' Meeting; and J. Barnard Walton, of Race Street Yearly Meeting. The other three directors are: William C. Biddle, Dr. O. Edward Janney, and Robert E. Atkinson.

Students who are expecting to enter Pennsylvania State College in the fall, and who are interested in Friends, will find the Hostel an attractive place to live. Information may be secured from J. Barnard Walton, Secretary, 140 N. 15th Street, Philadelphia, or Charles L. McVaugh, George School, Pa., Chairman of the Membership Committee.

Western Quarterly Meeting

Western Quarterly Meeting at London Grove on the 26th had a large attendance, visitors being present from Philadelphia, Abington and Concord Quarters of Philadelphia Yearly Meeting and a number also from Baltimore Yearly Meeting. Daniel Batchellor was the first speaker in the Meeting for Worship, the burden of his message being the need of faith in God—a more human Christ. "All are crying out for God, wanting evidence in his nearness and helpfulness. Christianity is growing and the only way to reveal God is to live the God life. All Christians are united on this; it is only when we come to theological definitions we differ."

William Predeaux, now associated with Oxford Meeting, queried: "Is God a living factor in our lives? Am I a better man for knowing God? Is God a senior member in our firm? If God means anything to us it makes a difference in our lives. Forgiveness and love show him; let us love those whom nobody else loves."

Lukens Webster urged possession rather than profession of faith. Rachel Knight dwelt on the larger freedom resulting from the real knowledge of God, brotherhood being a fulfillment and not a denial of it. J. Barnard Walton and Caroline J. Worth also spoke briefly and a prayer of thankfulness and faith by Mary Heald Way summed up the desires of those present most fittingly.

In the business meeting much live interest was manifest in the subjects considered. The Philanthropic Committee had been active in the endeavor to fight the growing tendency to use games of chance in securing money for good causes. A public meeting had recently been held in Avondale in conjunction with the London Grove Grange with this purpose in view.

The very practical matter of how far Friends could be associated with organizations for community betterment which use such devices was brought before the meeting by Augustus Brosius very graphically, leading to such a feeling discussion, that practical aid toward the securing of money by other means, even to the canvassing among Friends for such purpose, was advocated. The question of whether it is best to stay in an organization and counsel against such questionable methods, or whether to resign as a protest, being one on which this locality has no monopoly. That Friends should really stand for the principles they claim to hold was emphasized. The statement was made that Friends were better known in Europe than in America, and it was incumbent on us to live up to what people think we are.

Abby Mary Hall Roberts brought the matter of disarmament before the meeting by her report of the recent Conference in Chicago to which she was a delegate, and declared the world needs leadership as never before, urging Friends not to neglect their opportunity. The fact that President Harding has called the Conference on Limitation of Armament, it was counseled, should be no reason for ceasing to work, but the need of discussion in local communities to focus public opinion was emphasized.

The afternoon meeting, under the auspices of the young people, was of especial interest, dealing, as it did, with their especial problems. The fresh, young faces showing from the gallery were a real encouragement to those of maturer years.

Ethel Reynolds of Oxford, Pa., discussed "How the Meeting for Worship May Be Made More Attractive." She said, "We have expected the meeting to serve without any preparation for it." While she felt it was the part of the First-day School to help in the preparation, yet she placed much responsibility on the home as well. If the home contributes nothing in the way of family worship or other training and sends the child to meeting without an understanding of it, she felt the child was not to blame if it received little. The talking of Friendly matters over with the children was counseled and the meeting would then assume a different aspect in the child-mind.

Vincent Nicholson discussed, "Has the Twentieth Century Forgotten How to Worship?" He defined worship as "a conscious effort of the human soul to come in contact with God." He felt the world had lost its sense of the need of religion, and cited the crowding of Colleges of Medicine with students while in Schools of Divinity there were barely enough to keep the doors open. Yet he claimed this was not because the world was worse, for it's better than it was ten years ago. In comparing kinds of worship he dwelt on Friends', with its basis of silence as that which fulfilled the test for him. "Silence," he said, "blazed the trail to God. Let us be proud of the heritage which has come down to us and improve it and hand it over unspoiled to the future."

Mary Maule, in continuing the subject, drew the contrast between culture of fruit and child. She cited the diligence of the fruit-grower in spraying and pruning for good fruit, and the negligence on the part of parents to train the young in spiritual development. Eliza Ambler, referring to the query so often propounded as to why young people were not active in meetings, said a child is taken to meeting and told to keep quiet and praised for so doing; then later on criticized for keeping quiet. Can it be blamed for not knowing just when to turn from one stage to another?

Joseph Stubbs doubtless answered satisfactorily a thought in many minds when he said this now was a period of adjustments. The young could not stick in old ruts nor could the older at once leave their traditions and methods. The process might be slow and patience would be needed but he felt the outcome would be sure.

An Old-Time Quaker Scene

A passer-by going along Providence Road near Media, in the late afternoon of the 22d of July, might have fancied himself looking on a gathering of folks of old-time long ago; for beneath the trees of ancient Providence Meeting-house were assembled groups of Friends arrayed in antique costumes, presenting a picture as of "Tea-cup times of hood and hoop," or of sedate Quakers mingling with people out of the pages of Jane Austen or "Cranford".

The affair was called a "Fashion Parade," and was arranged by Media, Middletown and Swarthmore Friends, for the benefit of the elevator fund of the Friends' Boarding Home at West Chester. Fifty-nine persons in olden costumes, some Friendly, some more "worldly," passed in turn before the crowded audience in the meeting-house, each person giving a brief history of his or her garments,—wedding gowns, meeting-dresses, quaint tall beaver hats, hoop skirts, calashes, shawls, mantillas, embroidered waistcoats, and the like. Many beloved and cherished names were recalled as the speakers told from what great-grandmother, what great-aunt, what great-great-grandfather, each particular item of clothing was descended; or whose queer, old umbrella, parasol, reticule or snuff-box he carried.

Such a panorama of picturesque humanity, filling all the gallery benches of the fine old meeting-house, has not been seen for generations; and those who enjoyed the sight will long remember all the charm and old-world beauty and droll humor of the occasion.

The literary exercises consisted of the reading of the late Elwood Roberts' poem, "The Good Old Ways," an anonymous poem, "Two Grandmothers," an original poem given hereafter, by Juliet Kent, Bayard Taylor's "Quaker Widow" enacted by Ellen H. E. Price and Elizabeth H. Caley; the singing of two dear old-time songs by a quartette of carolling Quakers, and the following poem by J. Russell Hayes:

What antique bonnets, what soft silks of yore
Have been unburdened from the garret's store
To grace this day! From fragrant cedar chests .... ..
Have come the satin stocks, the flowered vests,
The quaint, quaint costumes of the Long Ago,—
Those memoried things that touch the heart-strings so,
Frail, fragile things of silk and lace and lawn,
Precious with thoughts of dear ones who have gone,
The stately grandsires with their hearts of gold,
The sweet grand-dames of those blithe days of old,
Those simpler times that seem so far away
From all the restless noise and tumult of our day.

And very well they look on him and her,
These garments kept so long in lavender,—
On Tom and gentle Kate, on Sam and Sue,
And pensive Marjorie and dark-eyed Prue,
And Caroline and Millicent and Bess,
And bonnie Barbara, I must confess,—
Dear living Friends who wear these ancient clothes
In quite as quiet manner as did those
For whom these silks of sober brown and grey
Were newly made in that old-fashioned way
That charms us as we fondly look on them today.

O strange and sweet the memories that rise
To warm the heart and dim our loving eyes
With thoughts of those dear souls who lie in sleep
Where roses bend their heads and violets weep,
Who seem to beckon us with spirit hand
Across the vanished years from their dim land.
—Of them the air today is redolent,
Here where of old their gentle footfalls went,—

Here, or in other neighborhoods that knew
How warm of heart they were, how loved; how true,
Throughout life's voyage, unto the spirit's light
That ever shone around their pathway pure and bright.

And so, 'tis good to gather here today
And for an hour to breathe the far-away
And tranquil atmosphere of olden years,—
To see awhile, through blended smiles and tears,
Some vision of those ancestors of ours,
Those gentlewomen 'mid their garden flowers,
Those sterling men high-hearted and sincere,
In memory beloved and wondrous dear;
To find in faded taffeta and lace
Of antique wedding gowns the tender grace
Which sweet humanity forever gives,
And still through all the passing generations lives.

Juliet Crossett Kent's poem was as follows:

And now, good Friends, the time has come
To count our blessings—every one!
Our modern dress, it seems to me,
Is the greatest blessing I can see.

Here's my lovely Quaker aunt—
Who can say her skirt is scant?
Would you really like to be
Swathed in yards and yards as she?

And her bonnet—oh, so plain—
Hides her hair—a perfect shame!
Would you really like to be
Covered up as much as she?

And the cloth's so very heavy,
On her strength a tax 'twould levy.
Would you really like to be
Dressed as warmly now as she?

And the skirt's so very long
As she tries to walk along!
Would you ever want to be
Hampered so from foot to knee?

See these other stately dames
With their frills and with their trains.
Did they ever have to hustle
And wear that thing they call a "bustle"?

Behold these men, so stiff and stately,
Unlike any we've seen lately!
Why—there's not a modern flat
Could ever hold a hat like that!

See these children, all so dear,
Don't they look real quaint and queer?
Could they ever run and play
In the costumes of that day?

Let us dress in moderation,
As we try to save the nation!
Not too short or yet too long
To pass unnoticed in the throng.

Can you see these ladies try
In their aeroplanes to fly?
Can you see them at the polls
Sweep the dust in rolls and rolls?

Times will change. 'Tis always so,
Let us with them try to grow.
Fifty years from now, they say,
We'll look just as queer as they!

Notes by the Way

The little mining town of Grampian, Pa., contains a Friends' Meeting, which is the northern outpost of Baltimore Yearly Meeting. The town is on the top of the Allegheny Mountains, not far from the west branch of the Susquehanna, from which the Meeting takes its name.

A score of years ago the meeting-house at this point was a half mile out of the town, on the crest of a high hill, so much exposed as to be quite inaccessible often in the stormy days of winter. The attendance became very small, although many members lived in the vicinity. Under these circumstances a group of young men and women, valuing the Meeting and realizing the danger of extinction, conceived the plan of building a meeting-house *in the town*. This plan was carried out, and in 1901 an attractive place of meeting was built and has proven to be a constant source of inspiration to the neighborhood. A steady stream of new members has continued to flow into the Meeting, which also conducts a flourishing First-day School.

Among these Friends came O. Edward and Anne W. Janney on the 23d of Seventh month, on their way to Genessee Yearly Meeting, which is to be held this summer from the 30th of Seventh month to the 4th of Eighth month.

It was arranged to hold a series of religious meetings, and therefore two were held on First-day, one on Second-day evening and one on Third-day evening. The themes developed were the four cornerstones of religion, that is, faith in God, the use of the Bible, inspiration direct from God and belief in and understanding of the mission and message of Jesus; the simplicity of the religion believed in and taught by Jesus and its efficacy in preserving from sin and of restoration when wrong has been done; the danger of allowing too much thought and effort to go into the daily duties, especially business, and too little to go into the performance of our religious duties and privileges; the importance of work for peace and disarming, and of community service and the meaning and present application of Christianity as understood and practiced by Friends.

Stress was put upon the fact that there should be no distinction between things secular and religious, as all proper acts *are* religious when performed in the right spirit.

The meetings increased in size from day to day, some of the townspeople coming in, and others arriving by autos from near-by towns, and a fine spirit characterized all of the gatherings.

The patriarch of the Grampian Meeting is Elisha M. Davis, whom many will remember as an interested attender of the Summer School. Although eighty years old, he is an active participant in all that goes on, and expects to attend the Yearly Meetings of Indiana and Illinois and the usual reunion of the Davis family in Eighth month, in Indiana.

In the forenoon of Seventh month 27th, Allen C. Blackburn and his wife and two daughters arrived at Grampian in his commodious auto and, gathering up the two Janneys, began the long journey to Canada via Buffalo and Niagara Falls, expecting, by the invitation of Friends in Buffalo, to hold a group meeting there on the evening of Seventh month 29th, hoping to arrive at Pelham, Ontario, in time for the opening of the Yearly Meeting on the 30th.

Baltimore Young Friends' Conference

The annual Labor Day Conference of the Young Friends' Movement of Baltimore Yearly Meeting will be held this year at Penn Hill, September 3d to 5th. The program follows. Hours are given in Eastern Standard time.

Seventh-day, September 3d

Luncheon, 12.00 noon
Opening Meeting, 2.00 P. M.
Athletics, 3.00 P. M.
Address, 8.00 P. M. "Religion," Daniel Batchelor.

First-day, September 4th

First-day School, 9.30 A. M.
Meeting, 10.30 A. M.
Dinner at the Meeting-house.
Business Meeting, 2.00 P. M.
Addresses, 3.00 P. M. "Religion as Applied to Everyday

Life," Bliss Forbush, Walter H. Abell, W. Russell Green, Richard R. Taylor.

Second-day, September 5th

Breakfast and start for home, as schools are in session that day.

Cost of Conference only $2.00 for visiting Friends. To reach Penn Hill by train, come to Peach Bottom, Pa., on the Columbia & Port Deposit Railroad. By automobile, take Route 131, inquire at Mexico for Penn Hill. Let Mary R. Terrill, Peach Bottom, Pa., know that you are coming by August 27th.

Philadelphia Y. F. M. is holding its camp at Peach Bottom, Pa., at this same time. We are planning for joint meetings.

It is with much regret that we have to announce that there will be no *Summer Quarterly*. We hope, however, to print the fall issue.

Friendly News Notes

It is announced that Raymond Walters has been selected as Dean of Swarthmore College to succeed William A. Alexander, who resigned to go to Indiana University. Raymond Walters for the last ten years has been registrar and assistant professor of English at Lehigh University. He is an alumnus of Lehigh, having graduated there in 1907.

In a letter to William C. Biddle regarding the communications sent to her from the Summer School, Mrs. Whiting Williams writes: "I can't begin to tell of the pleasure given me by your delightful letter and its varied inclosures! I only wish it were within my power to have all the dear people who joined with you in its sending know how deeply touched I am by their appreciation of Whiting. He has written me that all summer he will have an inspiration from the contacts and friendships made at George School."

The photograph of Henry Wilbur, presented to the Laing School by Joel Borton, was unveiled during the commencement exercises of the school, Sixth month 8th, by Robert Purvis. The latter said in part of Henry Wilbur: "We have before us here tonight the picture of a man, one who has completed this earth's life, a life which was lived in truth and whose soul was fed with justice. He belongs in the company of those immortal souls who leave the instincts of mankind finer and better because they have lived. 'He who leaves a useful idea to posterity leaves a legacy.' But the richest bequest ever left by man to his survivors is a strong and spotless character. It can safely be said of the man whose picture I am about to present, for his character stands as a beacon light whose radiant beams shine far out upon the ocean of time."

The Eighth General Conference of the Fellowship of Reconciliation will be held at the New Columbia Hotel, Belmar, N. J., Ninth month 8th to 11th. The announcement of the Conference contains the following general plan for its sessions: "The special emphasis that is most needed changes from time to time, and it is our aim to have each conference answer the greatest spiritual need of the year. In view of the growing interest in the question of Christianity and war evidenced by the disarmament campaign and the deepening concern for the expression of Christian principles in the social order manifested by various Church bodies, we feel that there is a pressing need for the serious consideration of the fundamental principles which must underlie all such efforts. If we wish to avoid the loose thinking and sentimentality of those who take up these movements without realizing the full implications involved, we must test out anew the validity of the principle of redemptive love as applied to all human relationships in order to be able to commend it intelligently and consistently."

The program includes, "The Basis of a True Human Society," introduced by Richard Roberts; "The Problem of Compromise in an Imperfect World," introduced by A. J. Muste; "Substitutes for War," introduced by Norman Thomas. Detailed information may be had from the secretary, Paul Jones, 108 Lexington Avenue, New York City. The Conference is not for members of the Fellowship alone, but for Christian people generally, who are "ready to test every phase of life by Jesus' principles."

John Cox, Jr., of Chappaqua, N. Y., calls our attention to an article entitled "Every Door Will Open," by A. B. Farquhar, in the July 16th issue of *Collier's*. Mr. Farquhar, who is a veteran manufacturer of farm implements, discusses *character* as a business asset. "Business is business," he says, "is an outgrown maxim of poor business men. The foundation of sound business lies in the esential elements of upright character. Character includes a capacity to do large, unselfish things, not for exhibition, but because they are right. We get back quickly to the simple principles of life. There is nothing complex about honesty. The complexities of character usually arise out of scheming to make black appear white. Most so-called problems become plain and easy to solve once they are approached simple-mindedly. Ordinary decency will settle them. Nothing else will.

"Your hard-headed, practical man who is always trying to get ahead of some one does not amount to much. He lacks the imagination and understanding requisite to bigness. . . . A thoroughly conscientious man is seldom suspicious, and he has no need for cleverness. If I had to choose, I should much rather be considered an 'easy mark' than a 'clever fellow,' for somehow uncommon versatility and cleverness always lead their owner into trouble. He finds that an explanation will often substitute for a performance, and so, before long, nine-tenths of his time is taken up in explaining and one-tenth in performing."

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

TO THE EDITOR:—Concern for essential accuracy compels me to point out that J. Barnard Walton's letter in last week's Forum errs gravely, fundamentally: (1) In presuming to speak with finality of my intention, meaning, in any respect—can one ever rightly do this for any other? (2) In implying any "exaggeration" in analysis of Whiting Williams' book, as honest comparison of the two will prove. (3) That both Whiting Williams and myself are "seeking the same . . . social relations"—my analysis was unequivocally to the contrary; equally in premise, method, purpose, I differ profoundly, completely, from exposition of these as given in this book; ("personality," "sympathy" are meaningless used to such ends as the book upholds). (4) That I "hold industry . . . the most vital factor. . . ." I hold *honesty* most vital. And this is my motive in making these corrections, the necessity for which I deeply regret. With absolutely no personal interest in any phase of this matter, I ask only that a student will compare the writings in question in the light of the life of Jesus, and decide according to his own conscience. With a world in such dire need as is ours today, rather than to dissension of words, shall we not give ourselves to unity, truth and sincerity of action?

ESTHER HARLAN.

Philadelphia, Pa.

POLITICAL PRISONERS

For a long time, before I knew that much on this subject had appeared in FRIENDS' INTELLIGENCER—the article

of Seventh month 9th strangely escaped me—I have been deeply wrought upon because of the keeping in penitentiaries of those who are there "for conscience' sake." I am glad, if one can be glad about anything connected with this subject, that so much space is given to it in your columns; but can nothing else be done? Is it possible that this state of affairs must continue? Not knowing what else to do, I wrote on the 26th inst. to Senator La Follette of Wisconsin. Today I received a note from his secretary, saying, "He directs me to advise you that he will continue to do everything he properly can to secure amnesty for political prisoners." Not much, I fear, but good as far as it goes. Do I understand form the article in this week's INTELLIGENCER that money is needed for the families of these people? But, oh, can't we get them out?

MARIANNA G. BRUBAKER.

Bird-in-Hand, Pa.

NEED TO REDOUBLE OUR EFFORTS

TO THE EDITOR:—In an interview with Viviani, the *Public Ledger*, July 14, 1921, quotes as follows: "If peoples finally disarm, it will not be because of material compulsion, but because the moral force leads them to the necessary state of mind."

Here the light is breaking through in high places. We should redouble our efforts, as I feel the INTELLIGENCER is doing, to acquaint the public with the possibilities of a peace program based on good will.

HALLIDAY R. JACKSON.

PUBLICATIONS OF INTEREST TO FRIENDS

WHAT SHALL I THINK OF JAPAN? by George Gleason. The Macmillan Company, 1921. $2.25. 284 pp., with map. George Gleason was for nineteen years a Y. M. C. A. secretary in Japan, and his book is apparently written with an unprejudiced desire to get at the truth for the good of both the yellow and the white races. As a foreword, he writes: "The people of Japan are too often disliked, or as they say, 'misunderstood.' Neither they nor their neighbors fully comprehend the reason. Dare we Americans delay a sympathetic attempt to interpret her struggles and help Japan find her place among the family of nations?"

The first chapter opens with a question asked by a "Philadelphia Quaker," "Why is it that when we want to like Japan she makes it so hard for us to do so?" The same chapter concludes: "Let us try to distinguish frankly and impartially between right and wrong in modern Japan. My Japanese friends who read these pages will, I hope, see why Japan has made so many enemies and will be helped to know what in her thinking and conduct must be changed if she wishes to be welcomed among the nations. Such a welcome is for Japan a *sine qua non* of her future development. To the Anglo-Saxon race I make a plea to cease repeating worn-out criticisms, and to discern the conflict now raging between reactionary conservatism and progressive democracy, and with Christian sympathy to support the pioneers of the new Japan." The book forms a complete review of Japan's relations to the modern world, and is one of the best that we have seen for a general and sympathetic review of the "Japanese problem."

SEX: for Parents and Teachers; by William Leland Stowell, M.D. The Macmillan Company, 1921. $3.00. 204 pp. Illustrated. A book based on the biological approach to sex knowledge, written with the intention of giving parents and teachers the information which they need to wisely instruct children. It should prove valuable with its frank and enlightened discussions of a subject regarding which it is so difficult to teach the young, but which it is so dangerous to leave untaught.

Publications from the George H. Doran Company, New York City. FIRESIDE STORIES FOR GIRLS IN THEIR TEENS; by Margaret W. Eggleston, Instructor in Story Telling in the School of Religious Education and Social Service of Boston University, 1921. A collection of stories written with the purpose of stimulating ideals in the adolescent girl. "Given a camp-fire, a group of friendly girls and a good story-teller who knows and loves the girls, and the ideals of a whole community may be lifted in a single night." The sincerity of the author and her long experience at story-telling should make the book one of genuine value. PARENT AND CHILD; by Henry Frederick Cope, A. M.,D.D., 1921. $1.50. 184 pp. A handbook for mothers and fathers on the problems of parenthood. The author writes with the central conviction that through the experience of life in the family children may learn the life of a society of love and good-will. Several chapters deal with the problem of religious education. The table of contents suggests much helpful material for those concerned with the responsibilities of parenthood. FOUR HITHERTO UNPUBLISHED GOSPELS: A series of character studies cast in the form of personal memoirs of John the Baptist, Andrew the brother of Simon Peter, Judas Iscariot, James the brother of John; by William E. Barton, 1920. 149 pp. ". . . A modern attempt to discover what kind of sidelight would have been cast upon the ministry of Jesus if four other men, besides the four who have told us of him, had written brief stories of what they saw and thought about Jesus." THE NEW TESTAMENT: A new translation; by James Moffatt, D.D. The author has attempted to translate the New Testament exactly as one would render any other piece of Hellenistic prose. He hopes that the text may fall into the hands of some who know how to freshen their religious interest in the meaning of the New Testament by reading it occasionally in some unauthorized edition, as well as into the hands of others who have neglected the Bible even as a classic. BY AN UNKNOWN DISCIPLE. A new edition of this well-known classic. The last three volumes mentioned are all uniformly bound in dark green cloth, pocket size, an attractive edition.

ENGLISH FRIENDS' CENTRAL LITERATURE COUNCIL

Brief Extracts from the Midsummer Book Bulletin for Friends Overseas.

Special attention should be paid to Neave Brayshaw's admirable little book, "THE QUAKERS: THEIR STORY AND MESSAGE" (2/6 and 4/-), which fully justifies the high hopes entertained regarding it. Perhaps of special value is the notice he gives to failures and half successes, and their lessons for us.

Dr. E. Vipont Brown's "QUAKER ASPECTS OF TRUTH" (Allen & Unwin, 5/-), in the popular, easy style of his addresses, presents the message of Quakerism in a form understanded of the people" and meets a very definite need.

There are constant inquiries for Rufus Jones's "SOCIAL LAW IN THE SPIRITUAL WORLD" and "A BOY'S RELIGION FROM MEMORY," but the demand is not quite strong enough yet to encourage the publisher to consider another and almost certainly a revised edition. An indication from your side as to what support reprints of these books would get, would be of great assistance.

FOR CHILDREN

PATHS OF PEACE (Part I, 1/4; Part II, 1/9)—peace pioneer biographies are going well, and we welcome the Philadelphia Friends' "THE CHILDREN'S STORY GARDEN (6/-), for the sale of which permission has ju

been granted in England. A Friend, Olaf Baker, has written a good animal story book, "SHASTA OF THE WOLVES" (6/-). The stories in THE INVISIBLE SWORD volume (2/-) will be found suggestive for Children's Meetings. The surplus stock of FOUR INTERNATIONAL PATRIOTS, lessons on Elizabeth Fry, Froebel, Booker Washington, and Kropotkin, is obtainable for 9d. (by post to America, 20 cents.)

THE WORKERS IN AMERICAN HISTORY; by James Oneal. The Rand School of Social Science, 7 E. 15th Street, New York City. Paper, 50 cents; cloth, $1.00. 208 pp. A review of "some of the more important and fundamental aspects of the history of the American masses" from colonial times down to a recent period. FROM MARX TO LENIN; by Morris Hillquit. The Hanford Press, 7 E. 15th Street, New York City. Paper, 50 cents; cloth, $1.00. 151 pp. A statement written with the object of clarifying "the main issues and problems of the present-day Socialist movement."

BIRTHS.

CONWAY—On Sixth month 13th, 1921, to Albert Edward and Elsie Smith Conway, at West Chester, Pa., a son, WILMER CHEYNEY CONWAY.

FRORER—On Sixth month 22d, 1921, at Wilmington, Del., to Isabella J. and James R. Frorer, a daughter, JANET ANNE.

MILLER—At Chicago, Ill., on Seventh month 17th, to Wyatt A. and Lucile D. Miller, a daughter named ESTHER GRIFFEN MILLER.

PEARSON—At West Haven, Conn., on Fourth month 4th, to Robert Logan and Edna Bradley Pearson, a son named JOHN PEARSON.

RICKMAN—At London, England, Seventh month 28th, to John and Lydia Lewis Rickman, a daughter named LUCY RICKMAN.

DEATHS.

BURROUGH—Seventh month 26th, at Woodstown, N. J., ANNIE GRISCOM, daughter of the late Jacob and Elizabeth Burrough, of Baltimore, Md.

COMFORT—Seventh month 31st, ANN ELIZABETH COMFORT, widow of George M. Comfort, aged 84.

COOPER—Fourth-day, Seventh month 27th, 1921, BRINTON USEY COOPER.

DEWEES—At Haverford, Seventh month 25th, SARAH L. DEWEES, wife of Watson W. Dewees, in the 69th year of her age.

HAIGHT—At his home in Millbrook, Dutchess County, N. Y., Seventh month 2st, 1921, FRANKLIN C. HAIGHT, in the 82d year of his age; a lifelong member of Nine Partners Monthly Meeting. The funeral service held First-day afternoon in the old Nine Partners Meeting-house, was attended by a large gathering of his friends and neighbors. Interment in the cemetery adjoining the Meeting-house.

SHROPSHIRE—On Seventh month 26th, MARTHA W., widow of Joseph Shropshire, aged 82 years. She was buried on Sixth-day, the 29th, at Byberry Graveyard, being one of the last members of the Walton family, resident in Byberry for 5 generations or more ago.

VAIL—Suddenly, at Eagles Mere, Pa., Seventh month 26th, JAMES GARRETT, JR., son of James G. and Ruth R. Vail, aged 22 months.

WIGGINS—Seventh month 26th, at Norristown, MARY B., wife of John H. Wiggins.

Albert Akin Merritt

New York Yearly Meeting has sustained a great loss in the death of Albert Akin Merritt, who died at Poughkeepsie, on Seventh month 21st, in the sixty-eighth year of his age. He was the son of Edward and Phœbe Merritt, and was born at Pawling, N. Y., July 6, 1854.

He entered Swarthmore College on its opening, and although he was compelled to leave and to go into business after two years, he retained, through all his later studies and active business life, an affectionate interest in his Alma Mater. After preparation as a chemist, he became a clerk in Caswell and Massey's drug store in the old Fifth Avenue Hotel, in New York City. Leaving them in 1885, he established, with John W. Dougan, the firm in which he continued until he gave up business.

Although of a retiring disposition, he possessed an energy and devotion that for many years made him an important factor, not only in encouraging and supporting the meetings of his own county, but also led him to take an interest in and support many of the activities of the Society at large. At the time of his retirement from active business, in 1913, he transferred his membership from New York to the Meeting of his early days in Poughkeepsie, notwithstanding the fact that the membership had become scattered and the meeting-house had been rented to another society. With characteristic zeal he arranged for regular meetings, which continue with an increased membership and attendance. His quiet, unassuming manner, his simple faith in all good things, made him beloved of many friends. It will be impossible to fill his place and difficult to find those who can continue his good works.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

6th—Philadelphia Quarterly Meeting, Merion, Pa., 1.30 P. M.

7th—First-day, 3 P. M., Eastern Standard time. An appointed meeting for divine worship will be held at the Friends' Meeting-house, Newtown Square, Delaware County, Pa., under care of the Circular Meetings' Committee of Concord Quarter. For young and old, for conservative and liberal; non-sectarian. Those "not interested" especially invited. Easily reached by trolley from 69th Street Station or by pilgrimage.

7th—Purchase Quarterly Meeting at Purchase, N. Y., 10.30 A. M. Daylight Saving Time. Trains arriving at White Plains at 9.23, southbound, and 9.46 northbound, (also D. S. T.) will be met.

8th—Indiana Yearly Meeting, Richmond, Ind. On Seventh-day preceding (6th) special Young Friends' Conference convenes.

11th—Prairie Grove Quarterly Meeting, West Liberty, Iowa.

13th—Salem Quarterly Meeting, Salem, Ohio.

13th-15th—Fairfax Quarterly Meeting at Lincoln, Va., attended by Reuben P. and Myrtle Kester, of Newtown, Pa.

14th—Penn Hill, Lancaster County, Pa. Joel Borton will attend.

14th—Visiting Committee of Philadelphia Quarterly Meeting will attend Frankford Meeting, 11 A. M. (Daylight Saving time.)

15th—Fairfax Quarterly Meeting, Lincoln, Va.

15th—Illinois Yearly Meeting at McNabb, Ill., 10 A. M., continues four days.

20th—Short Creek Quarterly Meeting, Emerson, Ohio.

21st—Duanesburg Half-Yearly Meeting, Quaker Street, N. Y.

21st—Visiting Committee of Philadelphia Quarterly Meeting will attend Valley Meeting, at 10.30 A M., and First-day School, at 10.30 A. M. (Daylight Saving time).

22d—Pelham Half-Yearly Meeting, Sparta, Ont.

22d—Warrington Quarterly Meeting, Menallen, Pa.

23d—Burlington Quarterly Meeting, Mt. Holly, N. J.

25th—Bucks Quarterly Meeting, Falls, Pa.

27th—Nottingham Quarterly Meeting at East Nottingham, Pa., O. Edw. Janney to attend; and at Eastland the 28th.

NINTH MONTH

8th-11th—Eighth General Conference of the Fellowship of Reconciliation at the New Columbia Hotel, Belmar, N. J. See details under Friendly News Notes.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS
WEEK ENDING JULY 25TH, 1921

Five Years Meetings	$530.80
Philadelphia Yearly Meeting	
Haverford Monthly Meeting	15.00
Buckingham Monthly Meeting	5.00
Other Meetings	
Young Friends' Movement of Little Britain Monthly Meeting, Baltimore, Md.	10.31
Rahway and Plainfield Monthly Meeting	8.00
Other Contributions	
For General Funds	772.00
For Germany	1,856.00
For Austria	515.90
For Poland	36.00
For Russia	979.99
For Syria	135.00
For Armenia	50.00
For German Overhead	16.00
For Clothing	216.11
Refunds and Payments	296.95
	$5,443.06

SHIPMENTS RECEIVED

133 boxes and packages, 1 from Mennonites, 1 for German Relief, 5 anonymous.

FUN.

First Motorist.—I thought you said if I were sociable with the judge I should get off?

Second Motorist.—Were you?

First Motorist.—Yes, I said, "Good morning, Judge, how are you today?" and he replied, "Fine—£5."—*Tit-Bits.*

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CALLS OUT OF CITY ANSWERED PROMPTLY

HOTELS.

Buck Hill Falls

Not for several seasons has the interest in Tennis at Buck Hill Falls been as keen as it is this year. The active Tennis Committee continually arranges tournaments and matches with our neighbors so that an opportunity is offered for all to join in.

The Tennis Tea House is proving an asset to the Settlement as a rendezvous and a place for serving refreshments.

The Buck Hill Falls Golf team defeated the team from the Scranton Country Club by the score of 12-1 last week in a match at the Club House. Next week the same teams will play at Scranton.

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MRS. A. W. WHEELER

SUMMARY

132 boxes, 2 anonymous, 2 from the Mennonites, and 2 for German Relief.

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A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
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WANTED.

WANTED—MATRON FOR FRIENDS' Boarding Home at Woodstown, N. J. Apply to Hannah B. Ritchie, West Broadway, Salem, N. J.

WANTED—MOTHER'S HELPER IN Friends' family. Must be willing to help with housework. Address, C. Satterthwait, 48 W. Fairview St., Bethlehem, Pa.

OWNER OF HOME AT DEVON DESires to have house occupied from August 15th to September 10th by small family, who will properly care for it. Apply to S. 720, FRIENDS' INTELLIGENCER.

THE WESTERN SOUP SOCIETY AND Community House wishes a resident housekeeper or a man and wife to reside in their building at 1613-15 South Street. This opens a splendid field for social service or for home mission work. Please apply to Miss E. B. Hires, Head Worker, 1613 South Street, or to Austin C. Leeds, 129 N. 12th Street.

WANTED — MIDDLE-AGED COUPLE to occupy modern suburban home with parent and give care to little girl of 3½ years. Address "Opportunity," care FRIENDS' INTELLIGENCER.

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FOR SALE — VERY ATTRACTIVE, well-located, nine-room brick and cement house, with slate roof, five porches and all modern conveniences. Good lawn with trees and well-planted garden. Beautiful surroundings. One block from trolley. Excellent trolley and train service to Philadelphia. Address Dr. C. E. Ehinger, 100 Rosedale Avenue, West Chester, Pa. Bell telephone, 284 M.

FUN.

"The Browns named their baby after Julius Cæsar."

"Why, the crazy idea! What did they do that for?"

"Because he was born too late for them to name him before him."—*The American Legion Weekly.*

SUPPLEE

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A final round-up of all that remain of our Summer Suits, at half-price, nearly half-price and less than half-price, just in time for August vacationists. These are Suits of our usual high standard, bought for our regular stock—the well set-up conservative types that will look as well next year as this.

Ramie Linen Suits

$5.00

In gray, brown, Copenhagen blue and the natural linen shade. Belted models, in plain and plaited styles, with notched collars or Tuxedo fronts.

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$11.75

In white, Copenhagen blue, brown and the natural linen shade. Belted models, plain and plaited and unbelted models flaring from the shoulders.

PALM BEACH SUITS $7.50

Palm Beach Cloth Suits, in gray, brown and shades of tan. Belted models on straight lines or in pinch-back effect, with mannish collars.

Taffeta and Shantung Suits now $20.00

Black, navy, brown; also the natural Shantung shade in the lot. Straight-line, belted models, and in belted models on semi-fitting lines. Notched and shawl collars.

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1.00 Silk Hosiery	.55	2.50 Madras and Percale Shirts	1.65
3.50 Fashion Knit 4-in-Hands	2.75	4.00 French Batiste Shirts	2.85
$5.00 Imported Madras Shirts	3.65	3.00 White Cheviot Shirts	2.15

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Raincoats, Bath Gowns, Overcoats, Bathing Suits
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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, EIGHTH MONTH 13, 1921 VOLUME 78 NUMBER 33

Thoughts From An Attic

BY M. H. C. H.

Written from The Attic, Paris, July, 1921

THE hush between the fall of two waves has more of music in it than all the harmonies of men.

The mirror of quiet pools holds more of heaven than all our sacred edifices.

The sigh of a falling Autumn leaf would stir us more deeply than the loss of money, did we but understand.

There are deeps no emotion can fathom; there are heights only the unfettered soul can reach.

Grave and weighty have we grown; we do not sing because our melody would sound like muffled drums or tinkling cymbals.

We say we have not missed our way even while we look at the compass which has ceased to answer to the stars.

We live as though it was not the soul only that mattered.

We say that things are beautiful because they *appear* so, not because we know.

Days are remembered by events, yet over a period of twenty years we would find it hard to pick out seven days which meant more to us than all the rest.

We never see the design for the detail; and some even miss the detail because of the framework.

We are bold to say there is no God who cannot tell the ripple on the water from the wind.

A sunset in a gilt frame is as near as some of us get to Beauty; a visit to a fair as far as we go to find Life.

Greatness is purple and fine raiment to those who have yet to discover it is Understanding.

Are we not counterfeits and shams;
Cracked bells in rotten belfries;
Tottering weathercocks on broken steeples?
And, O what we might be!

Today we will begin to be what we are; we will begin to be ourselves; all doubts and fears brushed away.

We will know that we are big enough for every task, and that there is no task too great for us.

We will be brave of heart for what the day may bring, since the day can bring nothing beyond our capacity of achievement.

We will not toil for days that may not come, but we will serve the present well.

We will make life simple, because all simple things hold Greatness which is our destiny.

We will not live in the memory of Yesterday, nor in the thought of Tomorrow, lest we miss the joy of Today, which alone is our possession.

We will be Good not because it pays, but because it is the only thing worth being.

When we fail to find Goodness in others we will know that we are not good enough to find it, and not delude ourselves by thinking we are better than they.

We will be buoyant and happy-hearted; moving through the world with a big hope, undaunted and unafraid.

We will be friendly when it is hard to be friendly, and love when it seems impossible, if only to prove that Heaven is nearer men than they think.

We will tread softly in the Courts of Sorrow and Distress, but we will not be timid in our approach; neither shy in whispering the Name that heals.

We will hold our heads high and keep our hearts true where there is misunderstanding and doubt, that the way through difficulties may be made clearer.

If we must sometimes fail we will fail successfully, and hazard other attempts.

We will not be remote in moving among our fellows, but share whatever gift of comradeship may be ours.

We will not give a voice to all our hopes, nor wish to realize all our dreams, yet we will ever be daring dreamers.

We will be joyous and wing our way to the stars though they are only seen in a swamp at the end of a tired day.

We will believe all things;
We will hope all things;
And,
Through Love,
Endure all things,
Because all Life speaks of a great awakening.

Till then we will keep a steady course through dark and through daylight always remembering Whose we are and Whom we serve.

Wing on your way, O Life!
If to do one thing well it takes all one's soul,
Then we offer it—to LIVE!

Edward A. Wright

BY LYDIA COX

A paper read at the Semi-annual Meeting of the College Park Association of Friends, San José, Calif., Fifth month 7, 1921. Edward A. Wright was a native of Cork, Ireland, a member of Dublin Yearly Meeting and of the C. P. A. of F. He died recently in Berkley, Calif.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:"

Since the death of our friend, Edward Wright, the meaning of his life has been perhaps more vocal to my thought than, when with us he waked to "The breezy call of incense breathing morn," in other spring-times. I have verified the words of a beloved teacher who wrote—"The friend who passes does not enter eternal life quite alone, but takes us with him for a little way, purges our . . . eyes with euphrasy and rue, giving us a momentary glimpse of life as a whole, unsealing our ears to unspeakable words which it is not lawful for men to utter. To such eternal spaces our friend beckons us."

There was in his face and manner a gleam of the spontaneous joy, the sweetness, the gentleness, of care-free childhood, pleased with what it gets and stretching arms of friendliness to all. There was, too, a saving grace of humor. There lurked in the corners of his mobile mouth the ever-present inkling of a smile, which might at any moment become an inevitable though unobtrusive outburst of Irish mirth, half fun and more than half sympathy.

I wish we might win at his secret.

The picture of him is clear in my mind as he came to us some twenty years ago, with his young wife and little girl from their beautiful, green, old, island home to find scope and opportunity in our untamed country; to make a home, but even more, to achieve a larger life. He was buoyant with youth, adventure, enterprise, his head held high, his voice insistent, if not dominant, full of hope and chock full of theories. He brought letters from mutual friends to my father, but he was his own introduction. My dear father was almost appalled by his vitality, his assurance. One liked him at once for his good nature and his ingenuousness, but one involuntarily stood firm lest he be swept from his feet by onrush of argument. "The world was out of joint" and he another Great-heart born to set it right. The past, the Quaker faith of his birthright was inadequate or false. "Before love we must have *justice*, the rights of all." I recall the flash of the weapon of reason, rather than of faith in these tilts. The sword of the Spirit was not in the young man's hand. He went his way and for years our paths did not cross. He met the difficulties, the reverses and the consequent pressure of the inexperienced in a new country. We heard of privation and excessive hard work gallantly endured by his wife and himself. There were bitter disappointments, some of the bitterest man may suffer. Years passed and persistent industry secured a liberal competence.

His soul's rugged pathway, as always trodden alone, must have been on an upward spiral of ever-wider vision and higher reach. For when he again sought us we met another and far different man from the unscathed, dauntless youth just landed from Ireland, so aggressive, so sure.

He was now, as you all knew him, possessed of inner sources of strength; outwardly, "sweet, generous, humane . . . with gentle voice and brow." How had it come about? One sometimes thinks that the Maker of men knows what he is about and that amid the "thrusts of outrageous fortune" there is a controlling, shaping hand to whom we may not say "what makest thou?"

He had for us few words of self-revelation, no egoist's tale of hardships endured, but we perceived that he had found something precious which he wished to share. He had entered the light world of Jacob Boehme and discovered a presence "absent only from those who do not perceive it." He had found the clew to his own life and to his sense of all life. A radiant love illumined his heart and his universe. He had become aware of God, of the unity of life. This he desired to share and the communion of silence seemed to offer him a way. The establishment of the Oakland Meeting was the result. It was a privilege to worship with him. He brought the contrite heart, the listening ear, and a cordiality of fellowship which reached and gathered.

In business, Edward Wright's ways were not as most men's. We gain and gather, and when there is a certain pleasant center of luxury and comfort, a certain assurance for the future, we give of our margin or even deny ourselves some things which we are better without, for those in need. He conceived that Christianity would reverse the process, *begin* with laying up treasure not in a savings account, but where we are told it is safe from moth, and, rust, and thief. He got this notion from such tales as that of the lovable young man who had lived a life of thrift and lawful acquisition, mindful of the demands of religion and morality, but who went away sorrowful when the Master's supreme requirement sank into his mind; and that other story of the woman who cast a penny, her day's wages, *her all*, into the treasury of the Lord, regardless of the pressing needs of poverty. Our friend was one of the Lord's sparrows not unregarded of the Father of sparrows. He would not insure his life, for he felt assured of an unfailing care, and the carefree spirit of the child was his reward.

He gave generously, even lavishly for his means, realizing the legend graved on an old tomb:

"What I gave I have,
What I spent I had,
What I left I lost."

Fearlessness makes for sincerity and sincerity makes for the sight of truth—its spontaneous expression. We

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are told that truth makes free. Such thoughts were suggested by contact with Edward Wright, whose singular simplicity formed a matrix in which personality developed.

His strong position regarding Peace was based upon his belief in the unity of the race and the unity of the spirit, human and divine, which made war to him a vital and essential schism, an intrinsic disloyalty. It was not to him the way of Jesus and so not for him. He held a positive faith in the power of Love as the solution of relations between individuals, nations, and races.

When the American Friends' Service Committee began its work, his factory women organized their leisure time out of sympathy with him, and with the aid of Mrs. Andrew Erskine turned out well-made garments like a shop, sending month after month and year after year packages augmented by the generous money gifts of the little Oakland Meeting. These continued without outer pressure after the armistice, when public enthusiasm in knitting and sewing was exhausted. Our friend also sent subscriptions direct to the English W. V. R. office.

The meek not only inherit the earth, they inherit rare capacity of friendship. Edward Wright gave me the best lesson I ever had of insensitiveness to social maladroitness. I inadventently gave him what would have been to many an unpardonable provocation, driving home the thrust with a firm hand into a sore spot. Realizing that it was through ignorance, not malice, he absolutely ignored the hurt with such unconscious sweetness of courtesy and humor as saved the situation and me.

I would appropriate the words of another and commend to us the message of Edward Wright's life as "one of grace and good cheer. To be worthy of his fellowship, let us confirm ourselves in the perfect love that casteth out fear."

The Least of These

ALIZON M. FOX

Armed with sandwiches (generally of a frozen nature by lunch time) two relief workers set forth from the Mission home in their furmanka drawn by Ruski and Polski, the sturdy, lazy little relief ponies that need intensive encouragement before they will ever make up their minds to move quickly. It is to be a day's visiting in a district village preparatory to a clothing distribution there in a week's time.

The ponies are tied up to a tree and given a bundle of hay (part of our seat) to keep them satisfied, and the house to house stalking begins. We enter the outer room of the first house, inhabited by cow, horse or pig if it be a prosperous family, knock on the door of the living room. "Is it possible?" we ask. "Yes, possible," is the inevitable reply. One's first impression is generally one of stuffiness and swarming humanity. One-roomed dwellings are the rule, and two or three families often share the same room.

The peasants rise to meet us, and peasant courtesy is well worth encountering. The women cease their spinning, the children peep out from their warm seat on top of the stove. "Will you seat yourselves?" they ask, pointing to the bench. "Yes, we returned from Siberia last spring; we were in Russia five years. Last summer we ploughed two morgs, but the Bolsheviki took five out of our seven stoops of corn, and the Polish soldiers our hay, but we made a late crop to feed our horse during the winter. He is very old and blind." "Have you a cow?" we ask, noticing the white faces of the children. "Only a young one," is the reply, and "Soup Kitchen" is entered on the card. "Why aren't Iwan and Anastacia at school?" we ask. "Please, lady, they have no boots and also the schoolbooks cost thirty marks each; we cannot afford it."

We think with joy of the boxes of boots, piled up in the men's bedroom at home, and "Boots—big feet" is another entry. The names and ages of the family are correctly noted, and we peep at "Palagia," the six-month-old baby, swinging, wrapped in a bundle of rags in the basket cradle which is suspended from the ceiling. The Stara Babka—the old grannie—sits silently watching the scene and one wonders how she managed the long journey back from Russia, for she would have to take her share of walking. These old people have no idea of their age, and agree to any age suggested, whether it be seventy or a hundred and ten years!

The women have resumed their spinning. "Is it from the flaxseed the Mission distributed last Spring?" "Yes, we shall make ten metres of linen from it for shirts and summer clothing," they say.

We rise, promise to bring the clothing next week and explain that a small payment will be expected for it. As we are going out, the man nudges his wife. She darts to the stove, pulls out a black pot from underneath it, and picks out the two biggest eggs. "For your supper," she says. We thank her warmly, and give her back the eggs. "Keep them for the children, please," we beg.

How many families have we visited? Forty-one today—we shall only take another day over this village! Ruski and Polski have their bits put in, and the tangled harness is twisted into shape. "Wjo, wjo!" says the relief worker, flourishing the whip, "if you two lazy ponies don't hurry up we shall not be in before dark."

Discovery

Columbus discovered our land, we say,
And we honor the courage that sailed away,
But always and always the land had been there,
With rosy dawns and birds in the air.

And always and always, since Earth was new,
Since the very first dawn with its sparkling dew,
Always and always the dreamers have dreamed
Of a far-away land that certainly seemed
But just out of sight, if we'd only weigh
Our heavy, sunk anchors, and sail, sail away.

And some, yes, some day, we'll heed what they say,
And then we will sing anew life's song,
Then never a day will seem too long,
We will sing at our work, we will sing at our play,
Our motions all music, our spirits all gay,
When we lift our sunk anchors, and sail, sail away.

For always and always the land had been there,
With rosy dawns and birds in the air.

ELEANOR SCOTT SHARPLES.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, EIGHTH MONTH 13, 1921

With the article by J. Paul J. Williams on the opportunities before Friends to lead in industrial emancipation, the series which we have called *Our Opportunity!* comes to an end.

That does not mean that the word Opportunity, often with an exclamation point after it, will not continue to occur frequently in these columns. Opportunity is one of the two words which should be imprinting itself on the mind and spirit of every Friend today; the other is Responsibility. These two always go together. When a religious society holds the traditions, and is given the recognition, necessary to great social and spiritual achievements, the accomplishment of those achievements is a duty to both God and man. We hope that our contributors may be increasingly inspired to seek and declare the opportunities for service which lie before Friends today, and that the INTELLIGENCER may not cease to sound the note of hope which rings in this word Opportunity.

But the present series has given a brief survey of the different aspects of the field as seen by representative Friends, and for the moment offers much food for thought. What, in summary, are the opportunities which these writers have set forth to us?

First came the work distinctively concerned with international peace. This work embraces two main phases; the negative and the positive, both essential. There is the disarmament and anti-war movement; removing the menace of militarism.

Friends may forward this by themselves thoroughly studying the underlying causes and results of war and becoming active centers of conscientious objection against it, by continuing educational activities against it in all their scattered communities and by giving material aid to organizations which are working against the growth of militarism, particularly the new All-Friends' peace committee which is now in the process of formation.

On the other hand, there is the task of building up the new international order of good-will which must replace the old order of competitive armaments. This constructive side of peace work is being carried on wherever international relations based upon co-operation and sympathy are being established. Such relations have been established with Europe by the American Friends' Service Committee, with Asia by the newly-developed and growing work known as Friends' Opportunity in the Orient.

Most closely related to the distinctively peace work is that outlined at the end of our series; the effort to evolutionize industry from a materialistic spirit-killing institution, which is itself one of the basic sources of the unrest and strife leading to war, into a system of organized community service, which shall be conducted by all who participate in it for the good of all whom it affects. A century ago the world was aflame with visions of the opportunities that lay in modern industry — opportunities for the personal gain of worldly possessions. This passion for material gain has made of industry a lash on the shoulders of the race, not an aid as it should be.

Today industry offers even greater opportunities to enterprising, courageous men—men who are capable of becoming real "captains of industry"—the opportunity to transform a social system from that of human bondage to that of human brotherhood. The Friends who go abroad in relief or missionary work have no greater opportunity to serve than those who control and operate industrial enterprises at home. To seize the opportunity, here as abroad, requires consecration, courage, vision, willingness to labor and to endure self-sacrifice; but all service requires these things, and we are out for service. These obstacles are not dangers to be shunned. They are the tests of spiritual mettle which make the game worth playing.

Last, and reducing to spoken or written language that which all these other opportunities have expressed in life, comes the opportunity to spread our faith; our conception of the meaning and mission of religion as a "way of life." This spiritual message in words can ring true only in proportion as we have first expressed it in deeds, but in proportion as we have found and followed the highest way of life ourselves, there comes the opportunity to serve others by conveying our knowledge of it to them. Here again our message is both negative and positive, proclaiming not only that the essence of religion does not lie in outward forms, but also that there are great inward realities that can be transmuted into definite life energy for good.

What greater opportunities could a religious society ask than these? The future of the world, the fate of the vision which Jesus conceived and which he called the "Kingdom of God," hangs in the balance with the way these issues are met. Friends are not alone in seeing these opportunities, nor in feeling the urge to serve which they inspire. Other individuals and other organizations are zealously pursuing one or another of the phases of this program of human uplift. But so far as we know, there is no other group in the world today which has such great opportunity as have Friends to weld all these visions into a single irresistible religious ideal. The world will follow, but it cannot lead. In many great causes in the past, Friends have found the strength to assume leadership. May we not do as much today?

Whether or not we do will depend upon the life of each individual Friend; how much thought and study we are willing to dedicate to the world's problems, how much support we are willing to give to our communities that are carrying on work in our name at home and abroad; how much courage we can put into infusing our enterprises at home with the ideal of service rather than that of gain.

It was possible to build the great cathedrals of the Middle Ages because whole communities united in their construction; from the master builder who conceived the plan down to the peasant who lent his oxen to haul the stones. A great religious community enterprise lies before the Society of Friends today in realizing the opportunities which confront it. Every Friend must find his place in the ranks as the crusade gets under way. If we have not all found our places yet, let us begin "seeking" today.

Our Opportunity!

VI

OPPORTUNITY IN INDUSTRY

BY J. PAUL J. WILLIAMS

Modern industrialism, that complex business life which has developed with the inventive genius of men in the productive processes by which they minister to their physical and cultural needs and desires, is the outgrowth of the industrial revolution caused by the introduction of machinery. In general, the industrial order may be considered as consisting of men and women organized for work in a definite way. It is one part of the system of capitalism, which is composed of financial, commercial and industrial factors. The following definition of capitalism by the Committee on the War and the Religious Outlook of the Federal Council of the Churches of Christ in America is most illuminating: [1]

"Capitalism means, on the one hand, large-scale factory production, ownership of the means of production by a few, the wage system, and other arrangements of a technical sort. But, on the other hand, capitalism means also a certain attitude toward life which has a definite moral and spiritual quality. It is an attitude which tends to make private gain the goal of industry, to measure all things by their money values, to subordinate human interests to property interests, to make ruthless competition or equally ruthless monopoly the way to success, and to deny the right of those who have failed to any part of the rewards of the successful."

Results and Future Dangers from Present System

The present industrial system, according to a report of the Committee on Elimination of Waste in Industry appointed by Herbert Hoover when he was President of the Federated American Engineering Societies, results in losses of millions of dollars to the nation in unemployment, restriction of output, labor unrest or turnover, idle equipment, duplication of effort, etc. These wastes are stated definitely in terms of dollars and the relative inefficiencies of employers and of labor are estimated.

Far greater than the financial losses, however, are the soul-destroying influences which are inherent in the system. It is suicide to preach Christianity and love at the same time that we exalt the exact opposite in our daily business life, crowning with the laurels of success those men who are most ruthless in exploiting the labor of their fellows. It is impossible for an individual or a nation continually to violate spiritual law without suffering the penalty. War, hatred, envy, fear, and inevitable class conflict grow out of a system of life which dwarfs and restricts the lives of millions while relatively few enjoy luxuries and superior privileges and advantages.

The unlimited ambition of property owners and great corporations for more and more of the resources of nature for imperialistic expansion and power, the fostering of the spirit of personal and national greed, will lead directly to another collision between the interests of opposing groups or nations. The vast expenditures for instruments of destruction continue, in spite of the slogan that the last war was a "war to end war," and even in the face of the conference on disarmament called by President Harding. The next war will have no non-combatants in the nations involved, if the military men have their way. Poisonous gases will asphyxiate whole populations of cities and towns when dropped from airplanes, bacteria will be distributed in the same manner, and entire communities will be drafted into war service and munition factories to feed the insatiable appetite of the War God—all these facts must be faced as the inevitable outcome of the present system, and unless a transformation of the industrial and national spirit occurs.

Three Fields for Practical Work Suggested

How can Friends contribute toward bringing about this transformation? How can we help to bring religion and the spirit of true Christianity into industry? The answers to these questions require all the prayerful consideration and inspiration of which the members of the Society are capable.

Believing, with Dr. Kilpatrick of Columbia University, that the class division between labor and employer or owner must be broken down, and that this can be done only by discussion and association the one with the other so that many lines of common interest and understanding may be developed, three fields for practical endeavor are proposed:

1. The formation of worker education groups somewhat after the plan of the adult schools in England, to meet at least weekly for the serious study of the problems of industry. The report to which reference has already been made would be an excellent textbook for such a group, and could be supplemented by "Quakerism in Industry," which reports the conclusions of a conference of English Friends who are employers of some 44,000 workers.[2]

2. Growing out of the group study and related to it, open conferences or forms for the free discussion of the most important phases of industrial relations should be held. These should be addressed by those who can give personal experiences or relate how certain principles have actually worked out in practice. Plenty of time for all present who desire to do so to contribute from their own experience should be allowed, keeping them to the point at issue and preventing monopoly of the time by any one or a few.

3. Quaker employers who will become pioneers and put the Golden Rule into practice in their own plants with fearless abandonment of their own rights as property owners merely, and complete surrender to the will of the group as a true working democracy, are needed. These pioneers must seek also to transform the whole industry in which they are engaged so that all employers in that industry, through the employers' association, may work together and not

[1] See "The Church and Industrial Reconstruction," published by this Committee (The Association Press), page 82. This book is an excellent presentation of the vital issues involved.

[2] See the abstract of this report in the INTELLIGENCER for Fifth month 7, 1921.

compete with each other to the destruction of such a Christian effort.

Some of the lines of study and investigation, and especially the fundamental principles involved, will now be suggested simply to indicate the direction in which such consideration might lead.

Contrast Between Christianity (or Quakerism) and Modern Industrialism

Christianity, or Quakerism, is a way of life. It is a spirit of service which transform the natural human instincts of self-preservation and sensuous desire into the highest forms of unselfish endeavor seeking the welfare of others. Its main purpose is not personal salvation, but the full realization of personality in the common task of bringing the Kingdom of Heaven, or the Commonwealth of God, on earth here and now.

On the other hand, the spirit of modern industrialism is selfishness and personal or group gains and profits. Final control is in the power of the property owner, the banker, or the financier. It is the logical outgrowth of the spirit of individualism, and perpetuates the worship of personal success not in terms of permanent advances in scientific or professional knowledge and control over the forces of nature for the benefit of all men, but in terms of "made" dollars, ostentatious display and worldliness.

Christianity and industrialism, as thus defined, are seen to have little or nothing in common. The problem is, therefore, how to transform industry by substituting for un-Christian practices the way of goodwill and enthusiastic service for the common welfare. The almost complete breakdown of modern industry and finance and the failure to function in the time of greatest human need following the destruction of the World War are convincing evidence that something is wrong.

A Christian Spirit in Industry

We would all agree that the fundamental principles of Christ's teaching are "the supreme worth of personality in the sight of God, the brotherhood of all men as children of one Father, the obligation of service to one's fellows, the law of love as the ruling motive of life, and the duty of faith in God and in humanity."[3] Although the application of these principles to business life may result in divergence of view, yet certain definite conclusions flow naturally from them, as follows:[4]

1. In order to develop and protect personality, the workers must be secured against the fear and the moral and physical deterioration due to unemployment; an income for all which is sufficient for self-realization and uplifting family life must also be secured, which means the abandonment of the law of supply and demand in fixing wages or salaries; all must have leisure sufficient for true citizenship in a great republic, which, of course, means the abolition of the twelve-hour shift in the steel industry; and protection must be given to the personalities of the future, hence child labor and unregulated employment of women, especially mothers, must cease.

2. A democratic form of organization of industry is required in order to permit the expression of brotherhood. Autocratic control by owners through their executives and managers must be replaced by the group control of the workers, including all who contribute to the production of the article manufactured, whether by hand or brain. The report of the conference of the British Quaker employers above referred to contains the following on this important point of the status of the workers:

"The worker today asks for more than an improvement of his economic position. He claims from employers and managers the clear recognition of his rights as a person. The justice of this claim our religion compels us to admit. We cannot regard human beings as if they were so many units of brain power, so many of nervous or muscular energy. We must co-operate with them, and treat them as we ourselves should wish to be treated. This position involves the surrender by capital of its supposed right to dictate to the worker the conditions under which work shall be carried on. It involves more—the frank avowal that all matters affecting the workers should be decided in consultation with them, when once they are recognized as members of an all-embracing human brotherhood."

3. Industry must be reorganized on the principle of service. Profits as a motive must give place to the social motive, just as all public-spirited men place the welfare of the community above their own personal gain. Surplus earnings will be divided between the workers and the community. Control will be taken away from those who contribute no valuable personal service to the industry and who take profits solely by property and ownership rights. The absentee stock owner should have no say as to working conditions, wages, management or methods. The scientific study of markets must be substituted for the present guess-work, risk-and-gamble system, especially in the fundamental necessities of life—food, clothing and housing—and all stock gambling should be prohibited.

Production for use will be the new slogan for industry, each industry to be a profession, with standards controlled by the ethics of the working group. Payment will be based not only on service rendered, but on the needs of the individual and the family, and the training and specialized education needed to perform a given function. In short, all industries would be organized as functioning organisms developed for the purpose of satisfying definite and essential human needs, and permeated by a spirit of brotherly co-operation. For example, the principles of the Building Guilds of Great Britain are as follows:

Organized public service as a motive;
Final control transferred from owners of property to those who do the work;
Labor not a commodity, guild pay continuous in sickness or accident, bad weather or good, at work or in reserve;
Complete publicity as to costs, charges, and prices;
Borrowed capital paid for at limited interest, without power of control;
Surplus earnings devoted to the improvement of the service.

According to the great industrial engineer Gantt, industry cannot begin to fulfil its function of serving humanity until we "eliminate special privileges of whatever kind, and make industry and business serve the community; base the conduct of industry and business on facts instead of opinions, as has been the custom in the past; and put in charge men who are capable of understanding facts and of taking proper action in accordance with them, irrespective of whether such men are owners or not."

What Friends Can Do

The responsibility of the Society of Friends to meet this challenge of an industrial system which so flagrantly violates the fundamentals of Christianity and Quakerism is even greater than in the past issues where the Society led in the struggle for religious liberty, for the abolition of slavery, for prohibition, and for prison reform. The first requisite is the win-

[3] "The Church and Industrial Reconstruction," page 10.

[4] See Chapters V and VI of "The Church and Industrial Reconstruction."

ning of hand and brain workers to the true spirit of service, whether they consciously accept Christianity or not. The social instincts can be led to a unity and solidarity of all who toil, if directed in Christian ways according to the social purpose of God.

The Young Friends' Movement should attack this great social problem with energy and enthusiasm, for it is on their shoulders that the burden of actual accomplishment in the next few decades must fall. Those who will then be leaders must now prepare themselves by consecration of spirit, deep and sure research into facts, and purity of purpose. The foregoing appeal for activity is made especially to them, realizing that to them will come the great opportunity of the future in seeing these things come to pass. May they have the will to dare, and the faith to endure to the end in the struggle which is sure to come before the Kingdom of Heaven can be realized in our industrial relations.

END OF SERIES

Official Report of Friends' Service Abroad

The following report of the work in Europe was presented at a meeting of the American Friends' Service Committee, July 28, 1921, by Wilbur K. Thomas and Rufus M. Jones, who had just returned from a survey of the fields.

We have found in all the missions a strong nucleus of members, including the Head of the Mission, who are deeply interested in the spiritual effects which are following and which should follow from the extensive work of relief. It has naturally not been felt to be right or proper to use the prestige gained from relief work to attract members to our own Society, but at the same time all the missions have been like lighted lamps on hilltops, and they have silently, even unconsciousy, spread widely abroad the ideals of a new way of life and a positive spirit of love and reconciliation.

We believe that in the future considerable care should be given in the selection of personnel with reference to the formation of a group of workers who will unite as fully as possible those two essential aspects of Friends' work abroad. Believing as we do that the spiritual service of the message of life should spring directly out of the relief work and be an inherent part of the whole undertaking, we feel that the work carried on by the Council for International Service ought to be a Department of the Service Committee instead of being directed by a parallel organization. The doors are now open for a very large international service along the lines of our fundamental conception of life. This work calls for prepared men and women who can live abroad for longer or shorter periods and who can carry forward in more permanent ways a work which has been already well begun in a large number of European cities and towns.

Germany

In view of the past history of the childfeeding work in Germany, we recommend that it be continued as at present under the supervision of the American Friends' Service Committee with the Friends' War Victims' Relief Committee supporting the work in Cologne as at present. In case money is not forthcoming from England, the work can be supported by funds from the drive in the United States.

The present Field Committee work should be continued as a joint work and we strongly urge the American Friends' Service Committee to assume a larger share in the work both with personnel and with money. It is hoped that the present campaign for funds in America will make it possible to enlarge the anti-tuberculosis work and hospital relief for children.

Poland

Our recommendations and actions on the work in Poland are well presented in a letter which we wrote and sent to all the workers in the Polish Unit, which was as follows:

Dear Friends:

Representing two Home Committees, we have come with great reluctance and hesitation to make a study of the situation in the Polish Unit. The lack of unity in the Unit has been apparent for a considerable length of time, and we realized from the first that our knowledge of the field and its conditions was far too inadequate to make us capable of passing judgment. We felt, therefore, that our greatest service could be rendered if we could encourage the members of the Unit to think out their own problems more thoroughly and thus solve the difficulties themselves. This we have tried to do and we herewith present to the Unit our conclusions and suggestions:

The difficulties of the Unit have come about from lack of "teamwork" within the group. We find no evidence of differences on account of nationality or training.

The individual members of the Unit have worked with great devotion and commendation, and only words of praise can be used to express our deep appreciation of the service rendered by practically every one connected with the work. Trouble has arisen only when a particular phase of the work has been emphasized to the detriment of the whole work. "Teamwork," or loyal co-operation with the head of the Unit in carrying out the determined policies, would undoubtedly have resulted in an entirely different spirit in the Unit. We feel that this is past history, however, and only call attention to this fact to emphasize the necessity for the closest kind of co-peration on the part of the individual members of the Unit with the head of the Unit in carrying out the work determined upon.

Our definitive conclusions are:

That when William Fogg leaves, Florence Barrow be asked to come out and take care of the work until it is finally closed up, and that Florence Barrow select one of the American workers to serve as her assistant in the office at Warsaw.

That the Unit should look toward closing the work within the next six months.

That personnel be reduced automatically as periods of service are completed and as the lessening of the work in any one department makes the larger personnel unnecessary.

That the Unit consider the possibility of continuing some of the agricultural and housing work to a date not later than April 1, 1922.

That the work for the succeeding six months be in the following four departments: Student, Agriculture, Fresh Milk, Child Welfare.

That the general budget and number of personnel in each department be as follows: (No replacements in personnel to be made as personnel diminishes except by direct action of the Head of the Unit.)

We realize that we ourselves will have practically nothing to do with carrying out these suggestions. We can only present them as our conclusions and trust that you will work in complete harmony with whatever may be the established policy of the Mission. Your usefulness is entirely dependent upon your loyalty to the group. You yourself must be a living example of the spirit which actuates us all in this work. Love and unity must prevail, else those whom you serve will not get a glimpse of the Christ who has led us into this service.

In conclusion, we wish to record our very deep appreciation of William R. Fogg. We believe that a fine and noble Christian spirit has been manifested by him under the existing and trying circumstances.

(Signed) FRED ROWNTREE,
HARRISON BARROW,
RUFUS M. JONES,
WILBUR K. THOMAS.

We also wish to report that we advised the Polish

Unit that, including the special donation already in the hands of the American Committee, we cannot see our way to promise more than 8-10,000 dollars per month beginning July 1, 1921.

Austria

We find that the Austrian Unit have already recognized the necessity for cutting down their program, and have made arrangements to limit their work to the amount of funds available. The A. R. A. representatives in Vienna have agreed to propose to London and New York that they supply the Friends' Mission with food for the children 0-3 years of age inclusive, and that the Friends continue their present plan of control and distribution as a separate organization. The rest of their plan calls for a minimum amount of about 120,000 dollars, or £30,000, to carry the work until April, 1922, and we believe that the two Home Committees should undertake to find this amount. It is hoped that the campaign for clothing in the United States will be successful enough to assure the continuance of the clothing program.

We have informed the Field Committee of the impossibility of guaranteeing any definite sum and it has been agreed that a further review of the financial situation is to be made in September. The Home Committees are requested to notify the Vienna Unit at that time of the amount of money they think they can supply.

Russia

We have not been able to visit Russia, but we sincerely trust that the two Home Committees will continue to work along the lines outlined at the time of the London Conference in 1920.

Chalons-sur-Marne

We were not able to visit the Maternity Home at Chalons-sur-Marne together, but we are all of the opinion that the two Home Committees should take such action as will make it possible to fully equip the hospital.

(*Report of the International Transport Reserve and the Commissionership will follow next week.*)

The Children's Prayer

The following is a translation of a prayer which is always said by the German children at one of our feeding centers, before partaking of the American food.

We thank Thee, dear God,
That Thou art with us in our need.
Thou hast sent the good Quakers
To us from the foreign lands as Angels.
Thou hast touched their hearts
That they will bring us help.
They strengthen us with food and drink.
O good Father, have thanks.
We beg Thee, Lord, to bless them
For all their love and work.
Also we want to become good people
So we can give love to others on earth.

Peace: Its Crucial Demand Upon Friends

Ananias and Sapphira "kept back a part." Do we who say we want "peace," want it sincerely enough to take the trouble to know thoroughly the facts and the factors involved in its establishment? It is my conviction that until we do this, all our "wanting" and our talk about wanting will amount to as little in the future as in the past. Two and two make four in the matter of peace as well as in the making of war. And the makers of war are today giving their whole *minds* to their work. Are we who say we want peace, "keeping back a part" of ours? Can we expect the power of God to work definitely, constructively, through such vagueness and partialness of equipment as many of us have been content with?

Jesus said, "I *must* be about my Father's business." Is this problem of peace (which means no less literally, than the salvation of the world, the whole future of humanity, material, spiritual) the business of anybody else in the world so truly, fundamentally, as it is the business of Friends? What other business has any honest Quaker in this world comparable to sincerely, completely, living the Quaker faith in every detail of life, to the utmost of understanding? It is not difficult to indulge in sentiment, amiable emotions, to contribute words—spoken, written—and yet pass the crucial responsibility of all *action* on to others. And in the last analysis, this is literally what attending "peace" conventions and conferences and "signing petitions" asking *others* to act, amounts to. The present writer has taken the trouble to read a quantity of "peace literature," and listen to not a little "disarmament" talk, public and semi-public. Much of this gave "statistics" that were definite enough, as well as lurid generalities—masses of hungry babies contrasted with cost of battleships, etc.; but not once was any more definite suggestion made for the *direct individual action* of the men and women who listened, than the "signing of petitions," the "support" (how?) of some "bill" or "resolution." Often not this. Not once was any prospective legislation analyzed, its loop-holes and quibbles looking to future evasions, intelligently pointed out. Had these speakers and writers "kept back a part" of the intelligence necessary to know the whole truth? Or are they withholding such information as they have? Is this "withholding" of the Spirit? Or of expediency only? Does God give us knowledge to lay away in napkins?

A number of persons "preparing to lead meetings for disarmament" recently, actually believed that the passage of the Borah resolution would render further work for peace unnecessary. Before me lies a personal letter from a "peace delegate" complacently assuming her whole duty discharged in "doing all I can to get groups of Friends and others to sign petitions to let the President and Congress know how we feel about disarmament." When our delegates and leaders of meetings have no more effective equipment, apparently no definite constructive *information* whatever, can we wonder at the vagueness, the absence, of results? While we allow ourselves to be preoccupied with a single, comparatively insignificant, detail (such as a "resolution"), sinister movements that we have neglected even to observe have become historical, in a sense of irrevocable facts. Are we laying our talents away in napkins for the sake of some superficial *appearance* of "peace"? Perhaps a mere habit of tranquility of manner? Is our personal "serenity" an end in itself? Will it save our children from the double portion of disaster that this evasion, inaction, of ours will have made inevitable? Jesus refused to remain on the mount of transfiguration; there were devils to be cast out in the dusty plains below. Indirectness, vagueness, react disintegratingly even upon ourselves. And our failure to exert ourselves to get the whole truth does not lessen our responsibility for all that may otherwise come to pass. Assisting with few or with many dollars to "maintain bureaus in Washington" does not fulfil our direct personal responsibility. What comes to us from these? How many of us even know? How many of us ever acted upon any one of their suggestions? How many concrete suggestions

have they ever made, other than the signing of petitions, the writing of letters? Washington has never been the place where anything is *done*, but only where things are formulated or dissimulated. Can any one of us conceive of John Woolman, Lucretia Mott, Garrison, being content with taking a salary to talk about "bringing pressure to bear" in the abolition of chattel-slavery? Or stopping with mere recountal of details of cruelty? Or the mere "signing of petitions" to slave-owners or to anybody else? And would the signature of any Quaker to any such petition have been worth even the paper that carried it, while the Quaker himself still owned slaves? How many of us in our tranquility today know the sledgehammer blows of the "Liberator" of that time, each one of which Lucretia Mott openly rejoiced in and constantly made use of? Has any one of us today achieved a single action comparable in *courage* with the personal assistance of a slave to liberty, as did the men and women of that time? I am told that in Milwaukee a body of representative women of social standing, organized for the promotion of peace, have assured the organized metal-workers of that locality that in the event of war, if they (the workers) cease all work conducive to ammunition-making, the women of this organization will give them both moral and practical support. How many Friends have taken any part in so courageous and constructive a course of action?

Lest this writing's charge of ineffectiveness of present methods be deemed undue, let us face only a very few of the appalling array of attesting facts: though Germany and Austria combined have now only about a tenth of the number of men under arms that they had in 1913, yet the armed forces of Europe as a whole have increased almost 150 per cent. How many of us know that there are today more than 15,000 American soldiers quartered on the German people, some 10,000 in the Philippines, 7,000 in Hawaii, 6,000 in Panama, 1,800 in Porto Rico, 1,400 in China? How many of us will complacently believe, when some reduction may be made in our own army or navy (the now more costly and cumbersome means of war) that something has really been achieved for permanent peace? How many of us realize the significance of occasional paragraphs in daily papers—"Batallion Blank has obtained its quota of recruits," "Artillery Unit Blank has made a successful drive," etc.; of the placards on Arch Street (and elsewhere doubtless, not only in this city, but in all cities) inviting young men to go to "citizen training camps" free of expense? It is your money and my money that pays for this training. How many of us realize the true import of the inclusion of "Pacific and Far East problems" in the call for a "disarmament" parley next November, and our Government's "disappointment" that Japan's initial reply considered disarmament only? Japan, as little as does Mexico, wants to to fight the United States—both of these countries have other work immediately pressing. Compared to our resources, both are poor and both, particularly Mexico, would be disadvantaged in every way in trying to fight anybody just now. But neither country wants to be confiscated, exploited, bullied. How many of us realized the significance of the soaring of Mexican oil stock when two of our battleships were recently sent to that country? Probably nothing crucial will transpire regarding Japan until East and West, black and white, face each other for what may then remain of the world. It is my conviction that Ghandi, the Hindu, is today—single-handed, so to speak—doing more to avert this hideous possibility than are we with our centuries of Christian faith; because Ghandi is relying solely, absolutely, on spiritual power and has literally given everything for the cause of peace (about which we have only talked)—himself, every ability that he possesses. How many of us have even taken the trouble to understand this great soul and his marvelous work for world-peace?

How many of us believe that it is our duty to demand that the disarmament parley at Washington (conducted by paid servants—Government officials—of the nations represented; its issues of life and death import or the mass of humanity) shall be an *honestly public* parley? Your money and my money pays every cent of that parley's cost. Your life and my life, and the lives of those dearest to us, may pay the penalty for "secret diplomacy." How many Quakers believe that one or more Quakers, *as such*, representing not only the 127,000 of the Society here in the United States, but Quakers in England and all over the world,—a delegation honestly representative of basic Quaker faith and the desire of the whole world for peace and *representing nothing else*—should be a recognized factor in next November's peace conference?

Today, for only a day, perhaps, the mind of the people is toward peace. Tomorrow it may be too late to stop the momentum of world-war. "A mob is only a state of mind." As the *World Tomorrow* points out, "In the opinion of sober-minded observers, it would not be hard for interested parties to bring to pass a war of 'intervention.' A tremendously well-financed propaganda could be unloosed in all parts of the country. If necessary, some atrocity against Americans can be provoked or advertised to stir up feeling. 'Temporary occupation' rapidly develops a state of mind in which the average man does not clearly distinguish between hokum and humanity."

How many of us have read, and seriously, conscientiously, considered a "pledge against war" (page 373, INTELLIGENCER, Sixth month 11th) that comes to us from a recent international conference in Holland? Would not signature to such a conviction, sincere *living* of it, go a long way on the road to achieve, express, that pentecost of the spirit for which the world is famished today?

Has any one of us conscientiously studied every step of the way traveled by the dollar that goes from our own hands, as "taxes," to the murdered man, the starved mother and child, that lie directly before the cannon our dollar has made and has fired? How can we escape this burden of direct blood-guiltiness? For us of Quaker faith, these murdered and starved are not merely "Mexicans," nor even merely "fellow-men," but for us it is inescapably true that "inasmuch as ye have done this unto the least ye have done it *unto me.*"

The Ballot and the Prison

Any intelligent student of our American prison system acknowledges that it is a failure and a very expensive failure, that it has not done what it was intended to do, and that there is imperative need for an enlightened reorganization.

There are some institutions in the United States which have made encouraging strides toward progressive democracy, but these are not in the State of Pennsylvania. And it is high time for us, for each one of us in this State, to face the fact that our prisons bear a particularly bad reputation.

One writer says: "Remember, Pennsylvania is known as one of the most backward states in the Union, when it comes to cleaning up prison conditions and abolishing inhuman and barbaric punishment. When talking to men that have 'done time' in the

Pennsylvania prisons, they speak of them as being as bad as any in the United States, barring none."

Now we don't want to accept this statement as truth, simply because we see it in print. But it should shame us into a personal effort to discover whether it really is the truth, and if so, what is the cause.

An expert who recently visited seventy American prisons, told me that he was courteously received in them all and freely shown whatever he asked to see. But he said there was one institution, and only one, to which he was denied admission altogether. And that was our Eastern State Penitentiary. I mention this as an indication of the secret methods which menace our liberty, the liberty of a free public to know about the institutions for which they pay taxes.

Of course, secrecy may not hide evil, but it is a very bad sign. More than that, it is in itself malicious, tending to create and to promote evil.

It is this same secrecy which prevents us learning the real cause of the disturbance in our Eastern and Western Penitentiaries, one in 1919 and one during the past month.

Now, there is a direct connection between these prison riots and the men whom we elect to public office. Because the prisons, through their jobs and contracts, form a stronghold of the political machine.

It is vital for every voter to realize the folly of expecting good works to emanate from bad men. When we come to our senses enough to understand that righteous deeds are performed only by righteous characters, we will work as hard to elect honest officials as the gangsters work to elect dishonest ones. And then we will find that the prisons, and other public institutions, will begin to perform the functions for which they were created.

Therefore the remedy is in our own hands—the ballot.

ANNA WHARTON MORRIS.

Signs of the Times

Brief Items from Everywhere

A nearly complete list of graduates shows for 1921, 85 colored Bachelors of Arts and Sciences in northern white institutions, 11 Masters of Arts and 3 Doctors of Philosophy. From Negro institutions there were graduated 376 Bachelors, making in all 461 Bachelors and 14 recipients of higher degrees.—*The Crisis.*

According to records at hand this total is a gain of nearly one hundred over 1920, and over two hundred more than in 1914.

"Give Elmira College the cost of one battleship and we will guarantee to do more to establish and maintain world peace than a whole navy, if given corresponding co-operation."—*From a sermon preached by the President of Elmira College.*

"Declaring peace is not making it."

The second Pan-African Congress meets in London, August 28th and 29th, in Brussels, August 31st and September 1st and 2d, and in Paris, September 4th and 5th. The London sessions is to discuss the condition of persons of African descent in the British Empire; those in Brussels will discuss the history and civilization of Africa, and the condition of persons of African descent throughout the world, and remedies for present conditions. The Paris sessions will consider future action in behalf of the colored races of the world, and international movements such as the League of Nations.

The Italian labor organizers, Sacco and Vanzetti, have been pronounced guilty of murder as a result of their recent trial in Dedham, Mass. American liberals who have followed the case charge that all evidence indicates the defendants innocent, and that the trial was a deliberate denial of justice. Racial and class hatred were large factors. The defense was handicapped also by a lack of funds to finance a proper presentation of its case. The sentence has been postponed until November 1st, and a Sacco-Vanzetti Defense Committee has been organized to raise funds for an appeal. Contributions should be sent to the treasurer of this committee, Aldino Felicani, 32 Battery Street, Boston, Mass. The defense is already heavily in debt, though many loyal workers have given their last dollar to the cause. Anna N. Davis and Elizabeth G. Evans, both known to many Friends, have been actively working on the case, and the cause is one deserving every Friend's support.

Haiti, our little sister republic, remains under the control of American marines and is virtually governed by the United States Navy Department. The commission of the *Union Patriotique d'Haiti*, which came to this country to appeal for the liberties of its people, has failed so far as our government is concerned, though it has gained a sympathetic hearing from a large number of American liberals. The government claims that the charges of misrule are false, but any rule of a helpless, free nation by an outside military force cannot be other than misrule. Yet this subjection continues. It seems that we, the people of America, are powerless to stand for freedom's cause.

Since writing the above item, news has been received that the Senate has adopted the McCormick Resolution to inquire into the occupation and administration of the territories of the Dominican Republic and Haiti by American marines. It is charged that during five years of occupation the marines have murdered 3,000 Haitians. The inquiry will give an opportunity for increasing protest, but will not necessarily in itself either free the Haitians from American imperialism or repay the great losses which we have brought upon them.

Notes By the Way

The small group of Friends resident in and near Buffalo arranged for a meeting there on the evening of Seventh month 29th, convenient for our party to attend on our way to Genesee. Several Friends of both branches were present, and after a religious service a conference on the situation of the Buffalo group was held. It seems that a meeting is regularly held here on the afternoon of the third First-day of each month, and on these occasions from twenty to forty attend. A weekly meeting is being considered by the group.

At Buffalo our party was increased to four by the arrival of Rachel Dubois, and traveled northward towards Pelham, where the Yearly Meeting is held this year.

GENESEE YEARLY MEETING

Genesee Yearly Meeting is being held this year in a large brick meeting-house at Pelham near Welland, Ontario, belonging to Orthodox Friends, who offered its use for our meeting. At this place an effectual union of the

two branches has occurred as they meet together in this building on First-days regularly, our meeting-house a mile away being abandoned except for business meetings. A regular pastor is in charge, but our Friends do not contribute to the salary, but only to general expenses.

The sessions of the Yearly Meeting are attended by many of the other branch and by neighbors, constituting, in effect joint or union meetings.

The Yearly Meeting was opened by a reception on the evening of Seventh-day, Seventh month 30th, followed by the Sunderland P. Gardner Lecture, delivered on this occasion by Dr. O. Edward Janney, whose subject was, "The Essentials of Christianity."

The sessions on First-day were marked by many short sermons. The spirit of each meeting was fine, those of both branches taking part and all united as one religious family. The occasion was a sample of what will happen when all phases of Friends have united in our religious body.

Two evenings were given over to Gurney and Elizabeth Binford, who have been for over a score of years Friends' missionaries in Japan. There are now numerous Friendly centers in Japan and for five years a Yearly Meeting has been conducted. The rescue work in Japan is important. The immoral conditions are very bad, especially in connection with the moving picture shows. The influence of Christianity is shown in the establishment of many happy Christian homes. Japan is enwrapped in superstition to an extent greater perhaps than any other country, which causes much unhappiness. Many high officials have become Christians—Friends. Some successful business men and some teachers are Friends.

The queries were asked but not formally answered, the time being given to their thoughtful consideration. During the discussion reference was made to the "Beatitudes" published in a recent issue of the INTELLIGENCER, prepared by Bliss Forbush. We should not only love people, but should like them. We should not use such terms as "dago," but should endeavor to show fellowship towards foreigners.

Appeals were made to the young people to take up the duty of vocal ministry. It is not necessary for those who enter into ministry to give up all joyousness and recreations of a suitable nature. Older speakers should not take up too much time and thus prevent less accustomed speakers from an opportunity. Although the disciples of Jesus were untrained men, yet some of them became eloquent ministers under the leading of the Spirit. We need every moment the directing power of the Master. If we keep close to the Heavenly Father all through the week, when First-day comes we should be so close to Him that it must find expression vocally.

Groups are being formed in some sections to train themselves as speakers on peace and disarmament, and thus be prepared to speak to various groups of people both within and outside of our Society. When we use terms that boast our national prowess or power, or use language likely to hurt the feeling of men of other nations, whether Germans or Japanese, or any others, this is an incentive to war.

We need to oppose the newspaper propaganda in favor of war; this may be done in two ways at least: the use of large posters placed in railroad stations and such places, and the practical methods that have been used by the Anti-Saloon League in its systematic plans for the destruction of the liquor traffic.

In Coldstream, a community picnic has been held for twenty years. A community house has been built, where entertainments are held for the whole community. Also large union religious meetings are held weekly in a park near to Coldstream. A united gathering of young people has been successful and valuable. The caution was given that in mingling with others we do not violate any of our principles.

There is a prohibition law in Ontario, which came into effect in July. There is a similar law in seven provinces in Canada, varying in details.

The report of the Committee on First-day Schools showed that there are two such schools conducted in this Yearly Meeting though individual Friends are expecting a happy influence in isolated situations among other denominations.

The advancement work has consisted chiefly of encouragement of the Young Friends' Movement and associates, the latter at Coldstream being especially flourishing. The wider use and reading of FRIENDS' INTELLIGENCER is urged. There has been much inter-visiting among the Meetings of all branches.

As delegates to the 250th anniversary of the founding of Baltimore Yearly Meeting, Wm. Willson, of Welland, Ontario and Edward H. Landon, Angola, N. Y., a student at George School, were appointed.

In the report of the Philanthropic Committee there was an interesting point relative to the Indians. Federal Judge John R. Hazel, sitting in the United States District Court, decided that the United States has no jurisdiction to interfere with any decisions of the tribal courts, which are supreme, since the United States has no right to interfere with affairs of another nation. The treaty with the Iroquois Nation was signed by George Washington.

A United Friends' Meeting

Genesee Yearly Meeting was held this year at Pelham, Ontario, the first meeting established in Canada and now the first to be reunited since the sepraation. Since Easter, 1920, the two congregations have been worshiping together in perfect fellowship and accord. The fact that one group has a pastor and the other has followed the traditional Friends' method of worship has proved no barrier. The explanation of this beautiful fellowship, which was evident to the visitor and was one of the signal features of the Yearly Meeting session, seems to lie in the character of the Pelham Friends and how they love one another. As in a true compromise of love it has not been a question of what each shall *give up* to make the united meeting, but what each shall *give*. Fred Ryan, the pastor, and his wife, Olive Ryan, are loved by the whole community. Willson Brown, the minister of the group from the "white meeting-house," is equally welcomed at the services and feels at home. The Yearly Meeting was held by invitation in the Brick Meeting-house, as are the regular meetings by mutual consent and for greater convenience. So far there has been no change in the separate business organization or financing. The strengthening effect of the union is shown in the First-day school, where one plus none equals more than the original one. As a by-product the union of forces made possible this session of the Genesee Yearly Meeting and the stimulating presence of Friends from Canada Yearly Meeting.

J. BERNARD WALTON.

Concord Quarterly Meeting

This report of Concord Quarterly Meeting, together with that which follows of Abington Quarterly Meeting, is reprinted from "The North American."

That a great opportunity lies at the door of America as before no other country today, was a conviction stated at Concord Quarterly Meeting of Friends, held the 2d at Willistown, Pa. William Eves, 3d, of Wilmington, Del., a returned child-feeding worker from Germany, voiced this opinion declaring the need is for a strong leader among the nations to show that the Golden Rule still holds.

"There is a tremendous opportunity for our nation to take the leadership," he said. "People are looking to America, and she is not wakening to her opportunity. This is the land of promise and freedom, but it may teach the world a way to lead and show a new order—that the teach-

ings of Jesus were for nations as well as for individuals. The soul of America seems locked in a strong box and a strong leader is needed to break the box and free the soul.

"The Society of Friends," he continued, "is also in such a state known in Europe as no other denomination is known; it has something for the world. It cannot continue to pose as a people of high ideals unless we live up to them. The duty is imposed upon us to live out the true way of life. We as citizens must assume some part in this leadership of the nations—to break the box around the soul of the nation that the law of love may be understood."

The business meeting was presided over by Lewis V. Smedley, assisted by Esther S. Chambers. The nine monthly meetings composing this quarter—Goshen, Darby, Lansdowne, Chester, Swarthmore, Concord, Wilmington, Birmingham and Orange Grove—all had representatives present. The report of the Young Friends' Movement of this meeting called forth much congratulatory discussion, especially by the older Friends. The philanthropic committee's report showed eight conferences held since last report on subjects pertaining to human betterment in various phases.

This was the first time the Quarterly Meeting was ever held in this meeting-house, which, despite the continued rain, was well filled.

Abington Quarterly Meeting

Disarmament was the subject at the Abington Quarterly Meeting of Friends in Gwynedd. Speakers in both the meetings for worship and business discussed this theme and the attitude of Friends toward it.

Alfred W. Wright, of Norristown, introduced it from the text "righteousness exalteth a nation, but sin is a reproach to any people," declaring that "righteousness must not be of creed only, but of deed as well. He especially urged that those who sit in authority in the contemplated conference on limitation of armament should be armed with the truth. If one nation speaks at the expense of another nation, this will have failed, for the equality of all nations is the desired good."

He brought before the meeting the fact that the ideals for which it was said the last war was waged had not been attained, and it was therefore time another method of settling differences was found.

Annie T. Webster, Annie Mather Jarrett and others were also heard, and the subject was further discussed in the business meeting which followed. All the representatives named by the five monthly meetings of Abington, Horsham, Gwynedd and Richland were present but one.

Rachel Knight declared the policy of Friends too long had been repression, instead of expression, and the need was to put all the energy and being possible into the raising of high standards of living.

The report of the Friends' Boarding Home at Norristown was given, tribute being paid to three members of the committee who died during the year, Albert H. Atkinson, Mary E. Thompson and William Strawn. A small legacy left by one member of the home committee was gratefully acknowledged.

William Eves, 3d, a worker just returned from the Friends' unit in Germany, said: "There is little hatred toward us among the Germans, but a great feeling of respect and wonder for America. We have been overwhelmed by thanks."

Friendly News Notes

Bird T. Baldwin, formerly head of the department of psychology and education at Swarthmore College, now Director of the Iowa Child Welfare Research Station, has just published a four-hundred-page book entitled, "The Physical Growth of Children from Birth to Maturity." How do children grow physically? This book aims to aid in the answer of this question, and to present data and results of direct value in the formulation of standard norms in physical growth, with a view to establishing a basic science for allied investigations in mental, educational, social and moral development, and clinical studies in nutrition.

Lovers of flowers will enjoy the following extract from one of William R. Fogg's letters. It was written from Warsaw, Fifth month 14th: "Love for flowers seems everywhere in evidence, both from the numerous flower shops and the flowers on the streets in great profusion. Most prevalent are the lilacs, which, for size, varieties of shades and flowers, seem to excel anything we have at home. They are in all the parks and in many instances have trunks like trees instead of being bushes as we usually see them. Then there are the other spring flowers, such as daffodils and tulips and especially some very large blue and white columbine which excel any I have ever seen at home."

It is with deep sorrow that we read, in the current number of *The Quaker* the following announcement of the tragic death of Marcia S. Doan:

"*The Quaker* is grieved to announce the death of its Editor, Marcia S. Doan, who was killed in an automobile accident while on her way to attend the Young Friends' Conference at Earlham College, Richmond, Ind. The accident took place on the twenty-fourth of Seventh month, two miles outside of Greenfield, Ind., when the machine she was driving stalled on an interurban track and was struck by an oncoming car. Burial services were held at the home of Miss Doan's parents, 47 North Irvington Avenue, Indianapolis, Ind., on the morning of the twenty-sixth; interment was made in Crown Hill Cemetery at Indianapolis."

Writing to Arabella Carter of a young Friendly couple resident near Calgary, Canada, William G. Brown says: "Such as they and their family furnish splendid material in the Friendly structure that has a wonderful opportunity in this young and virile country if Friends could be induced to support a practical and comprehensive method of presenting the 'Way of Life.' The young life of the country is waiting for that which is manly and real, without dogma and frills. The orthodox church does not appeal with its insistence on schemes of salvation. Friends are highly respected, perhaps beyond their deserts. Could we afford a headquarters here that would be self-sustaining, and it could be after a start was given it, an awakening would be made, I am persuaded, that would find a response justifying almost any effort."

In a Czecho-Slovakian magazine, *Fuggetlen Szemle*, for June-July, is an article entitled "The Activity of the Society of Friends During the War." It speaks with great admiration of the leading ideas of the Society—their broad, humanitarian spirit, their generosity, their far-sighted view in politics, their courageous stand against militarism. It deals with the ideal Christian attitude the Friends have taken towards the enemy alien subjects, and ends with the sentence, "The blessed hand of the Society of Friends has reached our suffering country—when will their spirit also enter all hearts here?"

In the Springfield, Ohio, *Sun*, of July 17th, Charles S. Kay, a member of the Ohio House of Representatives, writes a column article on the subject, "Loyal Quakers and Their Record, Faith and Practices of an Exemplary Religious Body." The writer, though not a Friend himself, says that he comes of Friendly ancestry.

"It is well known," he writes, "that the Quakers always have been advocates of peace in the world and among all men. They did not have to become conscientious objectors

when the war broke out. Their whole history proves that they do not believe in killing—in the community, on the duelling field or on the battle field. They would rather be killed than to commit murder—judicial, military or social.

"The Quakers never have taught one thing and practiced another. They have refused to kill human beings—brothers made in the same divine image—but they have recognized the duty of citizens of this country to help in any possible manner to alleviate the sufferings caused by war, and to co-operate promptly and efficiently to remove as quickly as might be expedient, the evils and distress growing out of the conflict. Their religious tenets and worship are not permeated with military symbolism, nor are they given to glorying in the terminology of certain branches of the 'Christian church militant.'"

Other portions of the article describe the work of Friends during and since the war, while one paragraph reviews William Penn's venture in living at peace with the Indians.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

A COMMENDATION

To THE EDITOR:—I want to write a few lines to express my deep satisfaction and appreciation of the article by P. A. Field, "A Few Words About the Bible," in the INTELLIGENCER for Seventh month 30th. In this age, when all authority is questioned and that of the Bible itself criticized or even scorned, it is most refreshing to read an article like this, so full of truth and true helpfulness. I am truly thankful to see it in our INTELLIGENCER.

LYDIA J. MOSHER.

Granville, N. Y.

DEATHS.

BLACK—At Mt. Holly, N. J., Eighth month 5th, SALLIE H., wife of I. Biddle Black, aged 73 years.

BROWN—On Seventh month 23d, 1921, at his home in Holder, Ill., at the age of 83 years, HORATIO FRANKLIN BROWN, an esteemed member of Benjaminville Monthly Meeting of Friends.

DOAN—On Seventh month 24th, MARCIA S. DOAN, daughter of Myra H. and Wilson S. Doan, of Indianapolis, Ind.

MORSE—Suddenly, on Sixth month 24th, HELEN TAYLOR MORSE, daughter of Edward M. and Helen M. Taylor, of Altadina, Calif.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

13—Salem Quarterly Meeting, Salem, Ohio.

13th-15th—Fairfax Quarterly Meeting at Lincoln, Va., attended by Reuben P. and Myrtle Kester, of Newtown, Pa.

14th—Penn Hill, Lancaster County, Pa. Joel Borton will attend.

14th—Visiting Committee of Philadelphia Quarterly Meeting will attend Frankford Meeting, 11 A. M. (Daylight Saving time.)

15th—Fairfax Quarterly Meeting, Lincoln, Va.

15th—Illinois Yearly Meeting at McNabb, Ill., 10 A. M., continues four days.

20th—Short Creek Quarterly Meeting, Emerson, Ohio.

21st—Duanesburg Half-Yearly Meeting, Quaker Street, N. Y.

21st—Visiting Committee of Philadelphia Quarterly Meeting will attend Valley Meeting, at 10.30 A. M., and First-day School, at 10.30 A. M. (Daylight Saving time).

21st—Annual Meeting at Peach Lake, N. Y., 3 P. M. (Daylight Saving time). Emma L. Higgins and J. Russell Green expect to attend.

22d—Pelham Half-Yearly Meeting, Sparta, Ont.

22d—Warrington Quarterly Meeting, Menallen, Pa.

23d—Burlington Quarterly Meeting, Mt. Holly, N. J.

25th—Bucks Quarterly Meeting, Falls, Pa.

27th—Nottingham Quarterly Meeting at East Nottingham, Pa., O. Edw. Janney to attend; and at Eastland the 28th.

NINTH MONTH

4th—The annual meeting for worship in the old Friends' Meeting-house (otherwise disused), at Adams, Mass., will be held under the care of the New York Yearly Meeting's Advancement Committee, on First-day, Ninth month 4th, at 2.30 P. M. Reuben P. Kester, of Philadelphia, and other Friends are expected to attend. The meeting is beautifully located in the Berkshire Hills, and Friends can easily reach it by train, trolley or automobile. A general invitation is extended.

5th—The Adams Society of Friends' Descendants, interested in genealogy which co-operates with Friends in holding the foregoing meeting, will hold its annual meeting; it is always pleased if Friends attending the meeting for worship also attend its sessions.

8th-11th—Eighth General Conference of the Fellowship of Reconciliation at the New Columbia Hotel, Belmar, N. J. See details under Friendly News Notes.

America nFriends' Service Committee

WILBUR K. THOMAS, EX. SEC.

20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS

WEEK ENDING AUGUST 1ST

Five Years' Meeting	$82.74
Philadelphia Yearly Meeting	
Birmingham Monthly Meeting	25.00
Other Meetings	
New York Monthly Meeting	2.54
Friends' Meeting, Westerly, R. I.	102.00
Cambridge Group of Friends	460.00
Other Contributions	
For General Funds	1,150.00
For Germany	1,814.34
For Austria	62.00
For Poland	67.00
For Russia	463.12
For Syria	37.50
For Armenia	12.50
For German Overhead	99.44
For Clothing	123.62
Refunds and Payments	311.17
	$4,812.97

CASH CONTRIBUTIONS

PHILADELPHIA YEARLY MEETING

July, 1921

Girard Avenue, by M. Jane Garrett	$12.00
Fifteenth and Race Streets, by Charles M. Biddle	321.50
Buckingham Monthly Meeting, by Mary A. Watson	1.00
Wrightstown Monthly Meeting, by H. L. Hund	6.80
Chester Monthly Meeting, by Anna B. Griscom	10.00
Salem Monthly Meeting, by J. B. Hilliard	223.50
Abington Monthly Meeting, by D. L. Lewis	100.00
Orange Grove Monthly Meeting, by Edith D. Hopkins	30.00
Newtown, Delaware County, Prep., by M. T. Dutton	20.00
Ellen H. Smith, Polish Relief	10.00
Wilmington Monthly Meeting, by S. H. Stradley	513.00
Swarthmore Monthly Meeting, by E. J. Durnall	38.00
Horsham Monthly Meeting, by Susanna L. Walton	5.00
Chester Monthly Meeting, by Anna B. Griscom	10.00
Greenwich Monthly Meeting, by Louisa Powell	19.86
Richland Monthly Meeting, by E. I. Meredith	10.00
Solebury Monthly Meeting, by W. W. Hurley	10.00
Abington Monthly Meeting, by D. L. Lewis	100.00
Darby Monthly Meeting, by W. R. White	50.00
Buckingham Monthly Meeting, by Mary A. Watson	1.00
	$1,492.66

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WANTED—WOMAN FRIEND TO ACT as housekeeper and caretaker for child, in mother's illness, during Ninth and Tenth months, in Friends' family near Boston. Maid and laundress kept. $60 per month and carfare one way from Philadelphia. Reply D. 731, FRIENDS' INTELLIGENCER.

LADY OF REFINEMENT WOULD like to have in her home two young girl students for the winter. No objection to piano practicing. Near University of Pennsylvania. Exceptional surroundings. Satisfactory references. Address P. 733, FRIENDS' INTELLIGENCER.

TWO GENTLEWOMEN WOULD LIKE two unfurnished rooms and bath by September 15th in Philadelphia in private family, if possible, and two meals daily. Friends' family preferred. References exchanged. Miss Marie Ernst, 240 S. 39th St., Philadelphia. Telephone Baring 904.

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FUN.

A voice in the wilderness (*i. e.*, the United States Senate): "How can we prevent another great war? Why, Gentlemen of the Senate, only in the same way in which all the great wars of history have been prevented — by being thoroughly prepared!"—*Judge.*

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THE INN

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To the Lot Holders and others interested in Fairhill Burial Ground:

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Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
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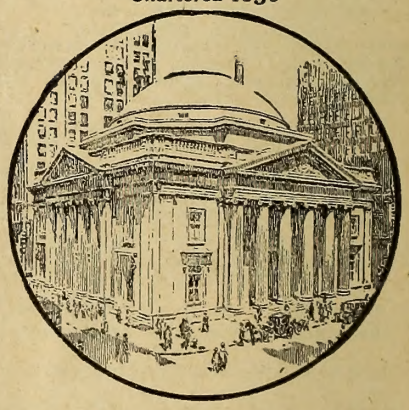
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, EIGHTH MONTH 20, 1921 VOLUME 78 NUMBER 34



MEETING-HOUSE, PELHAM, ONT., CANADA

It was in this Meeting-house that Genesee Yearly Meeting was held this year at the invitation of our sister branch

An Appeal To Youth

BY HOWARD H. BRINTON

The following article was written for publication in the organ of one of the German Young People's Movements. It is addressed primarily to the youth of Germany, but we reprint it here because we feel that it expresses the challenge of the present to the youth of all nations. Every nation has had both its Kants and its Bismarcks, its Napoleons and its Victor Hugos. Today the new generation must choose between these two traditions.

"God has given to the English the sea, to the French the land, and to the Germans—the air."

These words were written by that great German, Jean Paul Friedrich Richter, at a time when the navy of England had conquered at Trafalgar, the armies of Napoleon had swept over Europe and the great German idealist philosophers, Kant and his successors, were setting up their empire in the minds of men.

A hundred years have passed since Jean Paul wrote. The wooden navy of England has vanished, but a new one rules the sea; the empire of Napoleon has been destroyed, but a new French imperialism aims at dominion over Europe. Can the analogy be followed further that we might find in the Germany of today the successors of Kant, Fichte, Schelling and Hegel? It is this question which the youth of Germany must now answer.

Nelson no longer rules the sea, nor Napoleon the land, but Kant is still one of the rulers of the air. When the first developments of modern science threatened to destroy the ancient faith of humanity in the supremacy of human values, in a universe with a plan and purpose, Kant saved the day and restored man to his old supreme significance. The new science had found in the external world only a fortuitous concourse of atoms, and in the internal world only a chance combination of sensations. All was on a dead level of value. Kant found in the very soul and nature of man that which justifies his prayers and hopes. This old idealistic faith of humanity which subordinated all things to the development of personality and gave value to material things only in so far as they serve that end, found its beginning in the reasonings of the Greek philosophers and its supreme exemplification in the teaching and life of Jesus. Its greatest modern impetus came from the German philosophers of the early part of the nineteenth century. They used the critical methods of the new science which threatened to destroy humanity's faith in itself to build up that faith anew on a surer basis.

Much of the structure which they reared will endure forever, and much of it has been destroyed by the attacks of modern criticism. The world within which Kant and his followers discovered and which they showed merged into the life of God Himself, giving thus an infinite value to every human life, has been subjected to the merciless analysis of modern psychology. All the old values are again challenged. To this new science man's highest ideals and lowest instincts are of equal significance and of equally humble origin. It would reduce man to a mechanism controlled by blind instincts, desires, environment and

not by the ideal of the infinite God-given possibilities latent in the humblest human beings. To science alone a man becomes a thing, a means and not an end, a tool in the hands of stronger men, and no good reason can be advanced why there should be any more evil in shooting down a hundred men than in cutting down a hundred trees except that a hundred men are of more use for economic purposes. The most recent development of this psychology is the most dangerous to self-respect of men. Propaganda has become almost an exact science, and whole nations can be made to love or hate, praise or execrate, at the will of those who control the machinery of publicity. No greater degradation of humanity has ever been devised or carried out.

The progress of science marks the progress of the race, but only under certain conditions. "Knowledge is power" is a true saying, but it is also true that knowledge may be power to construct or power to destroy. The war through which we have passed has shown that modern science, which we supposed was devised to further civilization, can be used to reduce man to a beast, and destroy what the years have built up. Plato, the first great idealist, pointed out that a physician might know how to save life, but of what use is his knowledge, if he does not know whether it is better to live or die? He might ask equally well today, "Of what use is an aeroplane, if the man who is in it does not know whether it is better to drop bombs or to carry mail?" Of what use is all the development of our science, if the end is greater guns, greater armies, poison gas, and hatred. Obviously the end is destruction unless man can be restored to his old position of infinite value and supreme significance.

Here, then, we see clearly the choice which must now be made by the youth of Germany. It is a choice between Cæsar and Christ, Napoleon and Kant, materialism and idealism. Here are two worlds, both waiting for strong men to rule.

One of these worlds is a world which science, when bereft of idealism, declares to be a mere conflict of contending forces, which produce and destroy men as they produce and destroy things. In this world strange plants flourish. This is the world of mammonism which would destroy man in factory or mine to produce material things. It is the world of militarism which treats man as things and succeeds in so far as it reduces the soldier to a mere mechanism without any will of his own. It is a world of imperialism which treats nations of men as things and succeeds in so far as it reduces nations to mere tools, to further its own ends.

But, on the other hand, there is the world of human values, of art, literature, music, personality, the world where the human being is the one thing of infinite importance. In this world man is no more a means than a great picture is a means to any other end than itself. Here science flourishes as well as in the other world, but only to develop and never destroy human beings. Militarism, imperialism, mammonism cannot live here for the great reason that they treat men as means and not as ends, and so do not recognize the sanctity of every human soul, rich or poor, high or low. They are by their very nature self-destructive, for they develop forces which, being as blind and as ignorant of value as they are, destroy whatever is at hand, including themselves. Those who spread a doctrine that men are things are ultimately treated as things themselves.

Germany is now at the parting of the ways. Pulling her toward one side is the old military party demanding revenge on its enemies. Pulling toward the other are those young men and young women of the new Germany who have caught a great vision and who would bring Germany back to the idealism of the early nineteenth century. They see in the growing militarism of their conquerors these very elements of self-destruction which destroyed the militarism of Germany, and in this they see the opportunity for Germany to assume her old spiritual leadership.

Such a leadership involves first of all a spirit of service. If in the world where men are things, mere means to material ends, leadership comes through force in the world where men are themselves the only ends, leadership comes through service and love. In the first world, growth comes by accumulation from the outside as a crystal or anything inanimate grows. In the second world, growth comes by the reaching out from within of that ever-expanding inner principle of life which grows in so far as it overleaps what would confine it and, through service, merges its life in what is beyond it. Such a spirit can no more be confined by the narrow boundaries of egoism and nationalism than a living thing can be confined in a rigid case. Every great thought involves a world-wide vision, a passion to find lodgement in the minds of all men of all races everywhere. The speculations of philosophers and the dreams of poets must be brought out of the smothering atmosphere of the study into the open air and incarnated of the men who toil and struggle, that they might have hope and faith.

And the great paradox is that this leadership in the realm of the spirit is possible not in spite of, but because Germany is a defeated nation.

The analogies of history help us to see why this is so. We owe the foundation of our European civilization not to the Roman, but to the Greek. The Roman sword could only kill, but the Greek ideas gave life. But though these ideas first developed in the days of Greek independence, it was not until Greece became a vassal state that she entered upon that missionary career which made her the "mother of civilization." Of the Roman Empire there is not a trace left, but the Empire of Greek thought "will remain," in the words of Macaulay, "fresh in eternal youth, immune from mutability and decay, eternal as the intellectual principle from which it derives its origin and over which it still exercises its control." But if we owe our civilization to the Greek, we owe our religion to the Jew. It was not until Judea lost its independence

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that the missionaries of monotheism and Christianity set out on their career of world conquest by which Christianity has become the professed religion of most of civilized humanity.

These two tiny nations, Greece and Judea, overwhelmingly triumphed in the realm of the spirit, where they still rule long after the empire of their conqueror has been laid in ruin.

It was a defeated Germany which gave us modern philosophic idealism, and if Germany has triumphed before, she can do so again. The world is in pain. Men have lost their way. Another war will bring a new age of darkness, and yet every move of the diplomatists of Europe increases the probability of another such war. There is no one to assume spiritual leadership and restore man to his faith in himself and his neighbor. Again and again does history repeat the old theme that "they that take up the sword shall perish with the sword," and again and again do prophets arise and cry out that "the fruit of the Spirit is life eternal." If the youth of Germany can see this, they may yet save Germany and the world.

Well did Goethe write:

"Thou hast destroyed it, the beautiful world,
With powerful fist in ruin 'tis hurled
By the blow of a demigod shattered.
The scattered
Fragments into the void we carry.
In thy own bosom build it anew.
Let the world commence
With clearer sense
And the new songs of cheer be sung there to."

Sarah Fell Cary

An Appreciation

On a September morning forty-two years ago, in the old Reading Station at Ninth and Green Streets, Philadelphia, I met a woman whom I had never seen before, an Orthodox Friend, Sarah Fell. She had a little private school at Mechanicsville, near Doylestown, Pa., and my interview concerned a position as teacher in her school. She engaged me and I was soon established, remaining four years, years rich in experience in which was laid the foundation of a lifelong friendship, a friendship with a woman whose life was a wonderful lesson in undaunted courage. Obstacles to her were but incentives to overcome.

The little school was built up from beginnings which to the average person would mean impossibilities, yet steadily on it went. One day, two children, the first to respond to the efforts to secure pupils, took their places with their books at a table in the dining room of the plain little farmhouse. From that time on it never lacked pupils. Gradually the group around the table grew in numbers, until, with success assured, a wing was added to the original building, providing a real schoolroom and two additional bedrooms above. This was not only a school, but a summer home, as most of the children remained throughout the year and others came for the summer only.

Well do I remember the routine: Up at 6.30, study hour from 7 to 8, breakfast, play until 9, school until 12, dinner, play until 2, school until 4, more play, supper at 5, a short recreation period, an hour of study followed by games, reading or any desired pleasure, then to bed at 9 for the children.

Saturday brought many duties, for we were not teachers only; we mended clothes, darned stockings, gave baths and did generally the work of mothers. On Sunday we slept a little later and after breakfast had some playtime, followed by an hour's study of the Sunday-school lesson, after which a light lunch was served, then we all boarded the farm wagon and were off to Sunday school and afternoon church service. On our return a good dinner awaited us and an evening usually spent in singing. To the regular habits thus acquired is largely due, I believe, the reputation I have of being on time.

The children ranged in age from four to sixteen years, so we taught all grades. Pupils of the school were accepted at the State Normal School. Over all this reigned "Aunt Sallie," for so she was called by children and associates. Some years later there came a call to scattered pupils and teachers who had gone on to work in other fields to come back to the old school as witnesses to a wedding ceremony. There on the lawn, with its velvety grass, flower beds and stately old trees, surrounded by the children of the school, old friends and neighbors, our "Aunt Sallie" became the bride of Silas Cary, of Newtown, a man than whom none was more highly respected in his community.

The little school was closed, but those who had assisted in its development were never forgotten, and many were the visits paid to this good friend in her Newtown home, where she was having a well-deserved rest from the strenuous work of directing a school and managing a farm, but where she found new kinds of interest in the activities of her new surroundings.

When this remarkable woman was asked to what she attributed her success, she always replied, "An hour's meditation every day in which I ask and receive Divine guidance." During the time that I was a member of her household and in after years when visiting her I never knew her to fail in this daily devotion.

On July 27th I stood beside her grave in the Friends' Burying Ground in Newtown, my mind filled with one thought, a true friend had gone, one who had been to me a living example of those fine qualities which make for righteousness and the real dignity of life.

AGNES DALEY.

Philadelphia, Pa.

The Discoverer

Youth is crying in the streets,
Crying to the crowd he meets:

None has ever loved as he,
Flamed or won so gloriously!

None so laughed at prison bars,
Stormed the sun and spilled the stars!

Not a gray soul of them knows
How a heaven buds and grows!

Youth is crying in the streets
To the quiet folk he meets.

—M. E. Crocker.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, EIGHTH MONTH 20, 1921

"EXPLORERS REACH BASE NORTH OF MT. EVEREST"

Such are the headlines, appearing in a recent American daily, above a despatch from the Mt. Everest expedition. The despatch adds further details:

> "In reaching Tingi Dzong the party has covered 120 miles in fifteen days or less through a mountainous country, across which it is unlikely any non-Asiatic had ever previously passed. . . . From Tingri Dzong the advance will be southeastward."

How many millions of souls all over the world are feeling the thrill of adventure, of challenge to the unknown, as they read the despatches from this latest exploring expedition How many will long to escape from the grind of modern life, and launch forth into the wilds! And the impulse is a sound one. Adventure is one of the essentials of a keen full life.

But most of us have ties which hold us at home. Is there no adventure for us? Must we be permanently denied the thrill of exploration?

The great lesson which thinkers and creators have been seeking to teach us for thousands of years is that the essential thing, in all walks of human life, is the spirit and not the material form. This was one of the most fundamental of Jesus' teachings. And it applies to adventure and exploration. Has any man yet blazed a trail through the trackless forests of the war system, or of the industrial system? Treasure lies on the other side; treasure that humanity will flock to seek when the way has been opened. A thousand wrongs exist around us to be righted, a thousand promises of right to be strengthened by warm personal support. Adventure calls to us on every hand; the realm of the human spirit is a new continent holding uncharted mountains and forests and lakes, with unplowed seas beyond. All that one needs to launch forth upon an expedition is the explorer's spirit in his own heart.

The Hebrew prophets found spiritual adventure, often to death; Jesus and his followers found it. Fox and the early Friends found it. One who sets forth resolutely to follow a great principle can never do so otherwise than with a beating heart, for the way is set with dangers and the hopes of achievement are infinite.

Those who are seeking to apply the religious principles to the life of the world are finding spiritual adventure today. A Philadelphia Friend was recently interrupted during a speech, taken from the meeting by a county sheriff and forced to depart, because she attempted to throw light on the investigation of the Eastern Penitentiary. Many brave explorers are even now being held captive in our prisons.

The wilds are around us, if we have "eyes to see." Let us get out our spiritual knapsacks and axes and start forth! Shall the advance be "southeastward"?

A recent letter from one of our friends in Indiana, in telling of a visit to a certain meeting, adds the comment:

> "They seemed to so rejoice in having a visitor, that I wish some one could go oftener. They were so delightfully cordial, and spared no pains to make the visitor feel at home and welcome. It made me feel that we miss a great deal in not mingling among our Friends of other meetings oftener."

We pass this on as a standing invitation from everybody to everybody. It is through the personal acquaintances which come from wide intermingling that a religious society gains the organic unity essential to vital life and to efficiency in constructive action.

Last spring the Friends' Select School held a general intelligence test. One of the questions asked was, "What is the longest day of the year?" One little girl answered, "Sunday."

We imagine that there are many little ones to whom the first day of the week seems a long day. Perhaps that is one reason why so many of our children grow up to react against the traditional religious program for that day. If we could make the child's First-day a day of uplifting pleasure from the first, we would doubtless have more grown-ups who know the meaning of the higher uses of the day of rest.

Jesus said, "The Sabbath was made for man, not man for the Sabbath." Might we not, in the same spirit, add that First-day was made for our children, not our children for First-day?

The Philadelphia Welfare Association asked the public to supply it with an appropriate slogan for its coming Community Roll Call. Within two days it received 2,113 suggestions. Some of the slogans submitted are sermons in a phrase, and come with peculiar appropriateness at a time when so many calls for financial support are reaching us. Among these are the following: "Come on in, the Idea's Fine," "Every Cent Well Spent," "Give and Let Live,' "Give Till It Hurts," "I Care," "To the Least of These," "Welfare Well Done," "You Contribute, We Distribute," "Brotherly Love in Action," "If You Cannot Be a Lighthouse Be a Candle." It occurs to us that all of these might be applied in connection with such work as that of the American Friends' Service Committee.

And next time an appeal is made to us, let us remember the following letter from a trolley motorman:

> "I am a P. R. T. motorman, married, with five children, but I always try to do my part in civic affairs. I shall be glad to give what my means permit, and if I can't be useful either as a worker, booster or speaker, I can at least suggest a slogan, 'Co-operation Works Wonders.'"

A Chance to Abolish Capital Punishment?

Capital punishment has always been a matter of such concern to Friends that we print in full the following letter from J. A. H. Hopkins, chairman of the Committee of Forty-Eight, the New York reform political party. The original letter appeared recently in the New York Globe. Can Christians in America be stirred to save these apparently innocent men and, in saving them, to forever abolish the atrocity of capital punishment from our country?

The conviction of the labor organizers, Sacco and Vanzetti, of the murder of the paymaster and guard employed by the Slater and Morrill Shoe Company at South Braintree, Mass., on April 15th, brings before the public in striking form the danger of circumstantial evidence and the brutality of our capital punishment laws. No one, of course, except Sacco and Vanzetti themselves know whether they are guilty or not. They have both protested their innocence earnestly and apparently sincerely. The evidence against them is entirely of a circumstantial nature, and in many respects of the flimsiest character.

The public prosecutor, in his charge to the jury, was several times called to account for mis-statements of facts, which he was forced to admit. The character of the prisoners was attacked on various grounds entirely foreign to the crime with which they were charged. The fact that they were labor organizers, their alleged war record, their foreign birth, and many other extraneous matters were stressed very forcibly, and while Judge Thayer properly charged the jury to disregard any evidence in relation to these matters, it is impossible to imagine, human nature being as it is, that the jury was not influenced, perhaps unconsciously, by these references.

In any event, the men were convicted of a capital crime, and unless their appeal is granted will go to the electric chair on evidence of an entirely circumstantial nature. Time and again the weakness of circumstantial evidence has been demonstrated. Hardly a day passes that does not give us ample proof of the misleading character of circumstantial evidence, even in regard to the little things of life; and it is a disgrace to our civilization that convictions should be allowed an evidence of this character. It may be true that direct evidence is frequently unavailable, but we should do well to remember the admonition that it is better for ninety-nine guilty men to escape than it is to punish one innocent inividual. Humanity has forgotten this admonition. The spirit of it has almost entirely disappeared from our legal processes, and the hardening effect of this general drift is bad for us all.

Capital punishment, moreover, is a relic of barbarism. It is contrary to all the ethics of Christianity. It is contrary to the legal principle that restitution should be made for legal mistakes—for there is no possible reparation after the electric chair has done its work—and it has been conclusively proved that it is contrary to the best interests of society. Furthermore, so long as we admit the legal principle that a man has no power over his own life we cannot honestly contend that society has the right to take the lives of others. Capital punishment is a blot upon our civilization and a disgrace to our vaunted Christianity and humanity. It should be wiped off the statute books of every State in the Union.

Perhaps the effort to save Sacco and Vanzetti from the electric chair will lead to this result. If so, their suffering and the agony of their families will not have been in vain. In any event, it is to be hoped that the most strenuous effort will be made to bring about a reversal of the verdict against them, and that all those who have a sense of justice in their souls will lend their support to this effort.

Very truly yours,
(*Signed*) J. A. H. HOPKINS.

Are There Any More Refugees?

The people who are returning to the district in which Hostynne is located do not get any official welcome home, and do not pass through any disinfecting station. We hear of them in various ways. Sometimes they bring a note from the priest, or the teacher, or the head man of the village, the "Soltys," or sometimes we find them huddled together by families in a hole in the ground or any rude selter that is at hand. Few of those who return ever find the home which once was theirs still standing.

Hostynne is a village of dugouts and crudely made wattle houses in southern Poland. Nettles and swamps make it seem more destitute in summer than even when it is covered with winter's snow.

One day, on our journey, we discovered three new "hayricks" in the most swampy part of the village. When we came closer to them we found that they were the "homes" of three families who have just returned from exile the day before. In front of one of them stood a big, fine-looking man with his hand on the bridle of a horse attached to his furmanka. His wife came out as we stood there and called to her husband, "Biroza." Biroza turned, went in under the haystack and carried out three thin, white little children. "It is not only the long 1,500-mile journey across Russia during the winter which has made them look this way," he said, "but the wife as well as the children had typhus and it has not even yet left them."

We looked into the place in which they were living. There were two boxes and a rough bed, and these, with two sheepskin coats and three pots, seemed to be the total of their household goods. When we asked him about his land, Biroza replied, "I have four morgs of uncultivated land, but if I dig it I have nothing to put into it, and anyway it is too late for sowing. I have my wife and children and my horse to feed, and I have only one mark left. Shall I show it to you?" We asked if seed-potatoes would be welcome. "Yes," he replied, "they would feed us during the coming winter."

So a card was given him, and the next day the thin, scraggy horse arrived with the cart at Malice for the potatoes. The horse did not have the stength to carry all the ration, and so half of it was loaded on and we promised Biroza to send the remainder over in the Mission cart. We also promised clothing to the man, and then he said wistfully, "Could I have a pair of trousers? These I have on are so hot to work in."

When later the potatoes were carried over and the clothing given, we waited while Biroza's wife proudly tied a little blue American frock on one of the small children.

We also visited the other hayricks, but in fact escape would have been impossible, for the women were

ready to waylay us and the old story was true again here. Two brothers and their families had been nine months on the long way home and had found nothing upon which to begin the new life when they had arrived. Seed-potatoes, food and clothing were urgent needs here also to tide them over this period before anything could be grown and before a shelter for the winter could be built.

Yes, there are still refugees in the world. They are not being driven before armies, as they were in the first years of the war. They are families which have been scattered beyond the frontiers of their country and which now are slowly making the long, hard journey back to the place where once their life was so good and promising. The months of undernourishment while the weary miles were being covered has broken down all their reserve, and when they reach the ruins of their old house and the ground which is hard from not having been plowed for five years, life holds nothing except the one hope that the relief which has been sent by strangers who love God by loving men, will be given them to tide them over until the result of their work will support life.

Service Transport and Commissionership

Conclusion of the report brought to the American Friends' Service Committee by Wilbur K. Thomas and Rufus M. Jones, on their return from their recent survey of the fields in Europe.

Friends' International Transport Reserve

We find that the Friends' International Transport Reserve is being run on a very satisfactory basis and that it is meeting our transportation needs in Vienna in a remarkable way.

(*a*) Conditions are becoming more normal in all the countries.

(*b*) The Friends' Units must look toward withdrawing from the fields in the course of the next twelve to twenty-four months.

(*c*) The cars are all old and gradually decreasing in value.

We recommend that:

(1) The Vienna Mission estimate, as soon as the negotiations with the American Relief Administration are completed, the amount of transport required for next winter, and to select same, in consultation with the head of the F. I. T. R., this transport to remain the property of the F. I. T. R. and to be under the control of the Vienna Mission, the latter paying all running expenses, etc. . . . The present repair shop will be retained for the upkeep of these cars.

(2) Charles Emlen Marris be head of the Vienna Mission Transport as well as of the F. I. T. R. and supervise the liquidation of surplus cars and spare parts.

(3) All proceeds from the liquidation to be placed on deposit in pounds sterling or dollars, and retained at the disposition of the Home Committees.

(4) No more transport to be supplied to the other fields by the F. I. T. R.

(5) That Serbia, Russia, Poland and Frankfort a/M. be instructed to sell any cars they have at present belonging to the F. I. T. R., when finished with, and to remit the proceeds to the F. I. T. R. in Vienna.

Commissionership

(1) We are agreed that the present plan of Commissionership be dropped and that each Home Committee send an official delegation of at least two from each Committee to visit the fields and confer with the field workers. The next visits should be some time between January and March, 1922, and at least every six months after. These delegates should be thoroughly conversant with the problems of their respective Home Committees and thus able to advise with the Field Committees in regard to the future of the work, and to exercise such power as is delegated to them by their Home Committees.

(2) In view of the above we are agreed and have arranged that the Commissioner's Office at Frankfurt au Main be closed on July 1, 1921. This, of necessity, means that the paper *International Service* must be discontinued; we, therefore, recommend that the London Committee begin publishing a news sheet of service work similar to the one now being published by Philadelphia, and that both news sheets be mailed to all field workers and all returned workers in both countries.

We recommend that the head of each field accompanied with one other worker be encouraged to visit other fields of our work as way opens for it. We believe that this plan would do much to promote the interrelationship of the fields and would bring clearer insight and enlarged breadth of view to the work of each field.

We are deeply grateful for the many blessings that have attended us on this trip. We feel that our Heavently Father has blessed us in the work. We feel that the friendships formed between us as we have worked together are part of the great blessings which have come to us personally.

With the hope that we may be better able to help in the directing of the Relief Work.

Sincerely,

(Signed) HARRISON W. BARROW,
FRED ROWNTREE,
RUFUS M. JONES,
WILBUR K. THOMAS.

The Spy System in Industry

BY NORMAN E. HIMES

Norman E. Himes is one of the Harvard students who, under the auspices of the Student Liberal Club of Harvard University, have engaged in a study of industrial espionage. More detailed accounts of their findings have appeared recently in "Unity" and a number of other periodicals.

One of the greatest menaces to the industrial peace of America is the spy system—industrial espionage. Since it operates under cover, the public knows practically nothing about it.

In the brief space at my disposal I can give but a mere outline of the system, trusting that it will be of sufficient interest to prompt the reader to seek further information as it has been published elsewhere.

Industrial espionage began in the late '80s or early '90s. Started by Pinkerton, it proved very profitable, and for this reason many detective agencies engaged in criminal work turned to the industrial field; the war gave it an added impetus.

The advertising literature of the detective agencies is very clever; the agencies pose as "industrial harmonizers and engineers," "inspectors," etc. It is impossible to tell accurately the extent of their work, but we know it is tremendous, because the Sherman Service alone spent "for the benefit of (their) clients" $1,110,314.87 in the first six months of 1920. This agency, while undoubtedly the largest in the United States, is only one of a large number—1,000 at a guess, and we can only estimate because no statistics are available.

The labor spy and labor detective agency exists primarily for the prevention and breaking of strikes and mostly for the latter. Some of the spies are experienced in the work, but many are recruited on the spur

of the moment from cheap hotels, the streets, and by the use of advertisements. A number have criminal records.

The spy operates inside and outside of the union. He is on the lookout for radicals and active union men, according to circumstances. He discredits and lies about union officials. Operating in the union he proposes and seconds motions beneficial to the "client." He "cultivates" union officials, often gets elected to positions of leadership in the unions, thus largely controlling their activities. Once upon the wage committee, just before demands are made on an employer he is sometimes influential in making the demands so exorbitant that when the information is published in the newspapers, public opinion is turned against the strikers. The attitude of the public is sometimes an important factor.

The spy discourages the strikers in various ways. He has been known to preach violence, and no small part of the violence in the labor movement has been due to his activities. He operates on the families of strikers when occasion demands it.

Spies are active high in labor circles. The President of the Bay State Carmen's Union was for nine years in the employ of the Ray Detective Agency of Boston. One of the former executive officers of the International Association of Machinists was also a spy.

To the layman, the scope and methods of the private detective agency in this work are almost unbelievable. They own or have owned newspapers. They serve the largest corporations in the country. They have even operated through the United State Postoffice, and only recently was an order sent out forbidding postmasters to co-operate with them. Originators of all sorts of plots, they have bled business men and industrial captains of millions. The evidence is so amazing, but at the same time so long, that it cannot be dealt with here. It is sufficient to state that we have it and that it was obtained by a high standard of ethical means.

In capitalizing on the fears of ignorant employers, in turning race prejudice into profit, the labor detective agencies are a disgrace to American industry.

Labor unions have attempted to root out spies by undercover methods; occasionally they have stooped to the same methods as their employers. It has been a conspicuous failure; one cannot very well spy on the board of directors; furthermore, in most cases, what is the use?

Industrial espionage is a menace because:

(1) It is ethically indefensible.

(2) It is not good business—it doesn't solve the problem. Many employers state that the spies' reports are unreliable, childish and valueless.

(3) The spies themselves are unreliable. They are as a rule of questionable character.

(4) There is no end to it. It is sometimes necessary to spy on the spies to see that they are doing their work properly.

(5) Spies tend to become "agents provocateurs." They have to earn their salaries even if there is nothing to report.

(6) The spy arouses hatred and bitterness. He is a traitor to his group.

The agencies claim that the system:

(1) Increases production.
(2) Operates to get rid of overbearing foremen.
(3) Gets out "agitators."

While a strong blow has been dealt the system as a result of the general industrial depression, some agencies are now turning to the "individual contract" and arranging with employers to get signatures from workers offering to leave their wages at the discretion of the employer. However, it is safe to say that their business has fallen off millions in the past year.

While there are many factors entering into the remedy that cannot be discussed in this brief space, it is plain that the most important one is light—the public must have the facts. We have given but a few of the outstanding ones here and trust that they will prompt the reader to better inform himself on this vital subject.

The Soliloquy

There are times when I would I were as cold as the grey stones of the sea,
When the hot, wild waves of passion have raced turbulent over me,
When I tremble under the lash of pride or the bitter goad of hate
Or shudder before the end I know must come to me soon or late.

For when gusts of great wrath shake my soul and rebellions crowd my brain
I am only as other creatures are who give and suffer pain,
While the man I have striven to be is the man who is ruled by thought
Who dares to accept and suffer pain but elects to give it not.

JAMES WALDO FAWCETT.

Signs of the Times

Items from Everywhere

The Federal Council of the Churches of Christ in America, in a letter to President Harding, has pledged its support to the step which he has taken toward an international conference to consider the limitation of armaments. The Council declares that a great moral issue is at stake and that it will make every possible effort to arouse the mind of the people on the subject. It has issued an appeal to the Federations of Churches and Associations of Ministers in one hundred and seventy-five of the leading cities of the country, urging them to carry on a vigorous educational campaign on disarmament between now and the time of the conference.

A correspondent of the Philadelphia *Public Ledger* cables from Berlin that on the 31st of July thousands of workmen in all parts of Germany pledged themselves never to wage war again. Throughout the Republic, German labor orators spoke on this text: "Seven years ago this week, we were not strong enough to resist, but since then we have grown in numbers and in power, and never again will we take part in war." The demonstrations were orderly, and were carried on by the middle class workmen, who support the present Republic, and are opposed to both imperialism and communism.

According to the *Philippine Press Bulletin*, General Wood, on his recent tour of inspection, told the Filipinos to speak their minds freely on just what relation to the United States they desired. The answer has been that they want independence; preferably with American protection, but if this is impossible, independence in any form.

News of a growing "struggle" in Holland for freedom of conscience against military conscription was brought to England recently by H. Runham Brown, and is forwarded

to America by Hubert W. Peet. The former describes mass meetings in Utrecht and Rotterdam to demand the release of conscientious objectors now in prison. Utrecht was placarded with bills setting forth similar demands. One poster showed a Dutch soldier standing over the prostrate body of one of the conscientious objectors, with Christ in the background asking, "Are you doing this in my name?" There are 40 still in prison; 600 have passed through prison, while many homes have been sold to pay the military taxes, which are 51 per cent. of the total taxes of Holland. Runham Brown concludes his report: "The enthusiasm was unbounded. Holland is entering into a big struggle, and they are looking to the English C. O's to help them. What are we going to do about it?"

"Refugees here are chopping up pine-needles with potato peelings and nettles, mixing this with water, and thus baking their bread," writes Mary Middlemore from Poland under date of June 22d. "All the food the refugees have left now is potatoes. Two-thirds of the population of the district of Drohiczyn can be said to be starving, and the country is saturated with malaria. There are few children left alive, and in three weeks I have seen only one child under the age of one year."

Jane Addams, who is now in Europe as a representative of the Friends' Service Committee, has been given the official thanks of the German Republic for the service she has rendered to the German people in the hour of their greatest need. In a letter to Miss Addams, President Ebert writes: "Only through cessation of hatreds created by years of war, and through the determination of nations to join hands in the task of reconstruction, may we count upon extricating ourselves from the present condition. May these principles, always advocated by you, finally assert themselves, and social and national peace crown your work."

In the will of the late Judge Hugh R. Stewart, of Chicago, he urges the Golden Rule as the true road to happiness. He says in part: "It is better to strew roses than thorns in the pathway of life. There is nothing so productive of good and lasting results as kindness, and there is nothing so wanton and cruel as unkindness."

The solution of the Indian problem is the uplifting of the individual Indian by personal, repeated contact and effort. Community work, where practicable, by earnest Christian workers who have the Christ-vision of service, would go far toward answering the perplexing questions involved.—*Southern Workman.*

Opportunity at Woolman School for Young Friends

The need for people to lead classes in First-day Schools and Study Groups is great and a special effort to meet this need will be made at Woolman School in the fall. A course, beginning October 1st and 2d, and which will be conducted for six successive week-ends, will be given by Elbert Russell and will be based on Chares Foster Kent's book "The Life and Teachings of Jesus." An outline prepared by Dr. Russell will be printed so as to be available for use in their home groups by the people taking the course.

The charge for the course is $20. This includes the lectures and board and lodging from Seventh-day afternoon to First-day afternoon. Applications should be sent early in September to Elbert Russell, Swarthmore, Pa., or to the Headquarters of the Young Friends' Movement, 154 N. 15th Street, Philadelphia.

Every First-day School and Study Group should make the greatest possible effort to see that one or two of its young people is in attendance at this course, helping financially, and selecting as far as possible those who will be able to attend every lecture, for six week-ends is really a short time in which to cover the ground. It is hoped that all attending the course may definitely apply the inspiration and knowledge gained by leading classes and study groups in their home First-day schools and meetings afterward.

Purchase Quarterly Meeting

"My father was a Friend," said Newell Dwight Hillis, of Plymouth Church, Brooklyn, in speaking at Purchase Quarterly Meeting. "I was reared in the Quaker tradition. I believe the Friends' message of love and light in human life and practice is the coming power in the Christian Church.

"Few are entering the theological schools of many of the churches. Some theological seminaries, for lack of students, are renting their dormitories. The truth is that every man to whom God speaks and in whom is the love and voice of God is a minister. Whoever finds God is called to the ministry.

"During the late war I wandered far from the faith of my father. Christ taught non-resistance. The world did not believe it. Destruction broke loose. Forty billions were wasted in France. Belgium was slaughtered. England gave millions of her sons. America sent forth her offering. Military victory settles nothing. It puts out the great problems of human relations at compound interest to be settled by future generations. The only way to solve the problems of the earth is through education and love.

"Religion is the life of God in the souls of men. What the world is dying for is the religion of righteousness, forgiveness and good-will. I am reminded with deep concern that 93 per cent. of the appropriations of our national government are going for past and future wars.

"In the marble quarries near Rome there are blocks of marble milleniums old that have been marred and crumbled none in the least by the tooth of time. Time has no tooth for such destruction. Man's hate is the power that ruins. Man's hate ruined the Venus de Milo, and the perfect temples and statues of ancient times.

"In the beautiful faith of our fathers let us live, and I trust it shall be in their beautiful faith we all shall die."

The presence of Dr. Hillis at the Friends' Meeting, which filled the meeting-house at Rye Lake to its capacity, was a great surprise. His presence was due to the fact that he was a guest of Herbert F. Gunnison of the Brooklyn Eagle. Dr. Hillis was ushered to the facing seats by Charles C. Haviland, where he spoke in the morning meeting for worship immediately following messages of unusual earnestness and power to encourage and inspire by Augusta Townsend, of Poughkeepsie, who had recently returned from a relief mission to Poland and Russia, and Mrs. Anna Travilla Speakman, of Buck Hill Falls, who was a delegate to the recent Conference of All Friends at London.

Those upon the facing seat in the meeting for worship were Ellwood Burdsall, of Port Chester; Samuel Willetts, of Cornwall-on-Hudson; Anna Travilla Speakman, Augusta Townsend, Mrs. Effie Danforth McAfee, Dr. Newell Dwight Hillis, Mary Emma Hunt, of Goldens Bridge; Joanna W. P. Purdy, of King Street, Phoebe Cornell, of Chappaqua; Rev. George Frederick Wells, of Purchase Street, and Burling Halleck, of the Amawalk Meeting.

At the business session the minutes of the Quarterly Meeting held recently at Amawalk were read by E. Morris Burdsall, clerk of the Purchase Quarterly Meeting.

Charles C. Haviland gave a review of the New York Yearly Meeting which was held in May at New York, the watchword of which was, "Let your lives speak." He paid a beautiful tribute to Mrs. Ida Worm-Beck, of Copenhagen, Denmark, whose earnest expression and kindly manner won for her many friends at the time of the Yearly Meeting. Ellwood Burdsall, in paying tribute to the interesting report given by Charles C. Haviland, emphasized the impor-

tant suggestions which were made at the Yearly Meeting, which, it is prayerfully hoped, may lead to a growth into the reunion of the New York Yearly Meetings of the two branches of Friends. "One of the best pieces of news I have heard in a long time," was the expression of an English Friend upon hearing of this suggestion.

In the minute of appreciation of the three visiting speakers, who had given thrilling messages to the unusually large audience, the meeting approved of a remarkable innovation, that of mentioning the names of the speakers, Augusta Townsend, Anna Travilla Speakman, and the Rev. Newell Dwight Hillis D.D.

John Cox, Jr., of Chappaqua, who was a delegate to the Genesee Yearly Meeting, brought a welcome report of great progress through reunion at Pelham, Canada, and that the slogan in Canada, "United Friends, Unlimited," was having a great influence in promoting the spiritual message of the Society of Friends.

Sarah Barnes Haight assistant clerk, read the "Advices" and also the Epistle from the London Yearly Meeting entitled, "To Friends Everywhere."

Dr. Hillis seemed especially pleased that the Purchase Quarterly Meeting proposed and approved of a strong set of resolutions against armaments to be sent to President Warren G. Harding and Secretary of State Charles E. Hughes, as an encouragement to them in the mission of the approaching conference on the reduction of armaments. Both the moral and the economic basis for this appeal were strongly stated in the resolution.

Clement Biddle, of Mount Vernon, was the first speaker at the afternoon meeting of the Young Friends' Association, of which Elizabeth Arnold is chairman and Jane Washburn is secretary. He gave an analysis of present conditions and needs in Russia, with a strong appeal to help in the work of the Friends' Service Committee, which, with the Red Cross, had access to all classes of the needy people of Russia. Clement Biddle spoke from first-hand observations of recent conditions. Augusta Townsend, of Poughkeepsie, related her thrilling experiences in the same land, where the starving millions at the present moment hold out pleading hands to America.

Notes by the Way

The Yearly Meeting at Pelham, Ontario, closed its sessions at noon on the 4th of Eighth month, and we left the kind friends there with feelings of regret that so much time must elapse before we should meet again.

We took our way by auto to Buffalo, once more crossing the Niagara River, with its threateningly swift current, by ferry.

Some relatives of some of our party had prepared a surprise for us in Buffalo in the form of a picnic supper in Delaware Park.

We drove out through magnificent avenues of tall elm trees, four rows deep, with greensward between, to the park, where, under the shade of groves tables are placed for the accommodation of the public. Many of these were occupied by jolly parties seeking shade and companionship after the heat of the day. The friends who entertained us were nearly all members of the Kirk family, four brothers conducting the lithographing business in Buffalo. The park slopes down to a lovely lake, whose surface bore many canoes paddling gracefully with merry couples, listening to the sweet strains of an orchestra.

The night boat, "Seeandbee," brought us from Buffalo to Cleveland, where we resumed our seats in the auto and rolled along over the good roads of Ohio towards Richmond, Ind., where the Indiana Yearly Meeting is to be held this year.

The long spell of hot and dry weather has seriously affected the crops in the Middle West. The corn is quite small, grain dried up, and little fruit to be seen. For sixty miles we drove along the shore of Lake Erie to Sandusky, where we turned southward, passing through Freemont, Lima, Sidney and Vandalia, where we reached the old National Highway, travelled so long by millions of Westward-bound home-seekers, and which runs in an almost straight line due west to Richmond.

We were delighted with most of the towns through which we passed in Ohio. Their broad and shady streets, with comfortable homes placed amidst well-kept grounds, and their prosperous business sections make an excellent impression on the traveler. We met, too, with unfailing courtesy, and the intelligent information as to the best way to travel from point to point was of great value to us. And what a fine service is performed by those who devote their lives to keep hotels and restaurants for the comfort of travelers!

We like Ohio and its people.

Indiana Yearly Meeting is being held this year in the large and pleasant meeting-house in Richmond, the extensive grounds and shady trees affording good accommodations for the score of tents where the young folks are lodged.

The young people, who are attending in goodly numbers, constitute an important and delightful feature of this Yearly Meeting, and to them much of its success is due. For it is a very successful and interesting session. Each of the meetings for worship, the preliminary devotional occasions, and also the business sessions, have been permeated by the sense of God's presence, and to an unusual extent, as felt by all, it would seem.

The Young Friends' Movement has been organized, with the full support and financial assistance of the Yearly Meeting, and it plans to interest all the younger element of the component Monthly Meetings. Representatives of the Executive Committee of the INTELLIGENCER Associates and of the American Friends' Service Committee have been appointed.

An unusual feature of this session is the presence of several members of the Orthodox Yearly Meeting, also in session here, some of whom have been helpful through their addresses and company. Among these was Albert J. Brown, of Indianapolis. A message from him, especially to the young, was tender and inspiring.

Parts of two sessions were devoted to the consideration of the next General Conference, a feeling developing that it should be located within easy reach of Friends of this section. A committee was appointed to study this matter.

The following thoughts were expressed: Friends are not too few or too weak to obliterate war. We should make one common cause for the liberation of mankind. God is calling to you men and women of middle age, and also to young hearts to face the task before us. No sorrow can overcome the uplifting spirit of God. *We* may heal the sins and sorrows of the world—are you ready? The Mayor of Dresden said that the only thing that is holding the world from destruction are the fine threads that the Quakers are stretching between Europe and America. The forces of good and evil are so arrayed that the struggle cannot be averted or deferred; no days have ever carried greater responsibilities than the present, for civilization rests in the balance. Read Irwin's "The Last War."

In departing from Richmond, at the close of Indiana Yearly Meeting, we felt that we had been able to cement many former friendships and to form many new ones. Even Nature seemed to enter in at the parting, dropping tears of rain.

Our feeling in regard to that Yearly Meeting is distinctly encouraging. There is a new spirit of hope and devotion; many of the members are eager to enter into the service of the Meeting and of the community, and one test of their advancement is the unusual net gain of 29 during the year.

The ride of about 332 miles across the prairies from Richmond to McNabb, Ill., was easily accomplished by stay-

ing overnight twice. The first stopover was at Crawfordsville, Ind., the home of General Lew Wallace, whose "Ben-Hur" is so familiar. The next day we passed through Danville, Ill., where "Uncle Joe" Cannon lives. We took occasion to look at his residence, a large, rather imposing brown brick house. One of our party suggested that we claim hospitality on the ground of a common Quaker ancestry, but we learned that our friend was still in Washington, assisting in directing the affairs of the nation, and so we omitted to call.

Although Illinois is flat in the section through which we passed, it cannot be said to be monotonous. The great fields of fine corn, others where oats are being harvested, the prosperous-looking and attractive farmhouses, the fine stock grazing (and rooting) in the fields, the flourishing small towns, giving evidence of enterprise as well as comfort—all gave a variety that reminded us of a moving-picture show, ourselves being the "movies," as our auto swept along the roads, carrying us with such ease and comfort.

For the far greater part of the way the roads have been excellent, the fine weather contributing to this result. For, during the entire trip, and we have now reached our "farthest west," we have had no rain that has incommoded us in the least, although in sections all about us torrents have fallen. This is a most welcome change from the six weeks of extremely hot and dry waether during June and July, that the folks hereabouts have experienced.

The apple men in Indiana expect very small crops this year. They seem to have suffered very much as in the East. One of those who makes a specialty of apples, Warren Gregg, showed me a list of over 200 varieties in his orchards. I did not know that Eve's favorite fruit had developed into so numerous a family.

This morning, August 13th, Illinois Yearly Meeting will open with its "Meeting of Counsel and Oversight," and we shall again be in the full course of another Yearly Meeting, after an interval of two days.

Indiana Yearly Meeting

Those who were fortunate enough to attend Indiana Yearly Meeting this year have surely been impressed with the revival of Quakerism manifesting itself today in so many ways over a large part of the world.

Ariving at North A Street Meeting-house, Richmond, Ind., about 12 o'clock on seventh-day, the 6th, we found everything ready and a goodly number of Whitewater friends on hand on receive us and arrange for our comfortable sojourn during the Yearly Meeting.

Three of our company of five had talked over and decided they would prefer camping on the grounds, but soon learned their age was beyond the tent limit.

The Meeting for Ministers and Elders was largely occupied with routine business concerning changes proposed for our new Discipline.

While the Yearly Meeting was a great success from start to finish, there are some items standing out quite prominently in the mind of the writer:

First. The decidedly better feeling and exchange of friendship between many of the members of the two Yearly Meetings held in Richmond during the same week.

Second. The increased interest and desire to help with the different activities which friends are engaged in.

Third. And probably of most importance the interest shown by our younger members, who not only attended the different sessions in goodly numbers, but assumed most of the responsibility for our entertainment in a manner greatly to their credit.

Ida W. Keever sends us the following statement:

"Indiana Yearly Meeting of Friends wishes to go on record as heartily approving the recent fearless action of Governor Dorsey of Georgia when he published in the papers of his own state a record of the facts concerning lynchings, peonage and other crimes committed against the colored people of Georgia by her white citizens.

"This statement was accompanied by an appeal to his fellow-citizens to take some decisive steps to put an end to such outrages against justice and humanity.

"Friends feel that this appeal should be made to every state in the Union. Race prejudice against the Negro is growing steadily in this country, which has the unenviable reputation of being the only one in the world which tolerates lynchings.

"This evil influence is spreading like a blight over our land and constitutes a menace which cannot be ignored.

"Friends think that it is the duty of everyone who believes in the Fatherhood of God and the brotherhood of man to use every effort to combat this menace. For this reason Indiana Yearly Meeting directs that this paper be submitted for publication wherever practicable."

Blue River Quarterly Meeting

Near Holder, Ill., on the sixth and seventh of this month, Blue River Quarterly Meeting was held. Weather conditions and fine roads favored the desires of all who would come by auto or otherwise, and there was a zest about the meeting incident to the coming together of persons who do not see one another very often and who are present as a result of effort and a little willing sacrifice. Friends were in attendance from McNabb, Bloomington, Decatur, Chicago, and Seattle.

To the guests there was a hearty welcome extended by the few faithful Friends of this meeting locality half a century old. Big with the promise of a great crop, the vigor and freshness of the growing corn of the broad fields of McLean County contributed, too, their subtle influence of welcome. Outside of the county in which Chicago is located, McLean is the richest in the State of Illinois.

So we were admonished on First-day to be on our guard lest God may grant our desires, yet leave our souls clean. Among the impressive testimonies of this meeting for worship included a series of questions about the kind of gifts we should bear to our spiritual Father, in form, a poem, and recited with clearest enunciation and perfect appreciation of spiritual values, by Elizabeth H. Coale, one of the Society's remarkable women, who is now enjoying her last half decade of an eventful century.

Because of the presence of two delegates who had attended the London Conference, Thomas A. Jenkins and Robert Pretlow, of Seattle, Wash., the afternoon session first-day was a conference impression meeting. Very skillfully did both speakers develop situations and depict personal characteristics; so artful were they, in fact, that the great Conference was felt by their listeners to be a pulsating, palpable reality. Friend Pretlow's portrayal of the soup line in Germany at a Friends' Service station was equally effective. Our sense of sympathy for foreign unfortunates was quickened, too, by the presence of the traveling companion, from the skulls of whose race the terrible Turk would rebuild his mosques.

Voiced in one of the business sessions was a concern from the Chicago meeting calling for a consideration by the Yearly Meeting of the question of the advisability of reattachment to Indiana Yearly Meeting. Some think that in union there might be greater strength and serviceability.

ALBERT T. MILLS.

Decatur, Ill.

Philadelphia Quarterly Meeting

That there is more inspiration in a small house packed than in a large meeting-house with scattered occupancy was fully demonstrated on the 6th, when the midsummer Quarter of Philadelphia was held at Merion. In the Meeting for Worship, instead of one or two brief messages, as

is usual, there were five, Russell Green, a comparatively new member, speaking earnestly and at some length. Wm. Macwatters dwelt especially on the need of power to move the machinery doing the work of the world, and urged the sluiceway be kept open for its passage. While he in no way belittled the sending of supplies afar, yet he desired the people at home in need of help be not overlooked. "There's more to be done than in just going to Meeting," he felt. D. Henry Wright, Sarah T. Linvill and Lukens Webster also spoke briefly.

In the business meeting there was unusually live discussion regarding the queries, especially that electing responsibility to members. Caroline S. Jackson referred to recent action in some meetings in "cutting off 'dead wood,'" as it is called, and she declared had Friends realized their responsibility to their membership in the past there would be no present "dead wood" to cut off. Irene M. Woodward and others spoke. Elizabeth Powell Bond queried whether we Friends were not "too hungry for the spoken word." Arthur C. Jackson, in continuing the subject of the ministry, felt the reason for its dearth was in the manner of being seated in meeting. "We deny our principles as soon as we sit down," he said. "Let us do away with our galleries, and let all feel they have equal responsibility and opportunity to speak and not look to the galleries to give the ministry." Stuart Graves said it was the "spiritual democracy" of Friends that caused him to become a member.

In considering the "advices" stress was laid on reading the Bible, and beautiful printing and binding was urged as a fitting enhancement of its value. The report of the Young Friends' Movement of the quarter proved very interesting, showing much life and vigor, calling forth commendation from a number present.

Attention was called to the laxity of attendance at important standing committees, the thought being voiced that the acceptance of appointment on committees should carry the obligation of attendance. The Philanthropic and Visiting Committees were especially mentioned in this regard. "People do not take the matter seriously," it was declared.

That Friends should urge the public press to aid in disseminating disarmament propaganda was introduced by D. Henry Wright, who felt all aid possible should be given President Harding in his endeavor to do what he feels should be done. The drawing of a short statement to this effect was given to a small committee, the result being in part as follows: "Expression was given to the power and influence of the press in moulding public sentiment. The Meeting, therefore, issues the earnest appeal to the members of the Associated Press and to newspaper editors that they use their influence through headlines and articles for peace through universal disarmament."

Later a Conference of Young Friends was held to which all were invited. Lindsley Noble, one of the delegates to the Conference at Earlham, gave a graphic report of the life there, and said the keynote of the whole occasion was "more beyond." The teaching by life rather than by profession was emphasized throughout and he felt all returned with the desire to make the future count for infinitely more than the past had done.

A. C.

Miami Quarterly Meeting

Miami Quarterly Meeting was held at Green Plains, near Selma, Ohio, Eighth month 1st. It was a beautiful day and an earnest company gathered for the consideration of needs and duties in the Society. Anna L. Curtis, who had been attending the Earlham Conference, was a very acceptable representative from New York Monthly Meeting. Martha J. Warner voiced the feelings of the meeting in her expression of sympathy for the families of Marcia Doan and Zephaniah Underwood in their sudden passing. The quotation from Longfellow gave us the hopeful view of the Christian:

> "There is no death, what seems so is transition;
> This life of mortal breath
> Is but a suburb of the life Elysian
> Whose portal we call Death."

Anna L. Curtis gave an earnest talk on the need of our being about our Father's business. In imagination she took us back to the meeting of the Apostles, who had the commission, "Go ye into all the world." Each of these men had his home ties and business affiliations and might easily have found an excuse for turning aside from the Lord's call into an easier or, at least, more remunerative line of work. She then showed us what a loss it would have been to the world had these men been unfaithful. The Society of Friends is comparatively a small group, but one and God are stronger than a thousand.

Throughout the meeting, the thought was stressed that Friends are facing unusual opportunities and that it is not so much numbers that count as that each one of us follow the course clearly shown and the line of work to which we are called. The earnest appeal to each of us to be about our Father's business must have met a response in the hearts of those present. Chas. Hopkins, of Cincinnati, briefly emphasized this.

After the routine business of the Quarterly Meeting, Anna L. Curtis gave some of the points gleaned at the Earlham Conference. She said that the beatitude, "Blessed is the peacemaker" does not apply to the peace-talker. Many talk from the economic side and people wil listen when told that 92 per cent. of our total income is used for wars, past and future, while only 1 per cent. is used for education. Friends should *wage* peace earnestly while the world is ready to listen. She showed how our representatives in Serbia *wage* peace when they go unarmed in a country full of suspicion, where every man carries a gun. Some of our young men *wage* peace in Ft. Leavenworth and other prisons.

After a basket lunch served in the shade of the beautiful trees surrounding this little country meeting-house and the enjoyable social hour the afternoon session began. William J. Sayers and Elwood D. Allen, who were to be with us, had not yet arrived, so Anna L. Curtis graciously consented to give some further points on the Conference as well as upon the subject for consideration for the afternoon, "Why I am a Friend." She said her first reason was because three of the best persons she knew were Friends. Second, they stand for freedom, simplicity and toleration. The world speaks well of us, as is shown by papers, reports and letters received at Friendly headquarters. Wilbur K. Thomas said at the Conference we cannot realize the work done abroad. We are better known in Germany and France than in New York and Philadelphia. The thought that we are looked upon as leaders to a better way of life should humble us and at the same time inspire us to be what these people believe us to be.

Elwood D. Allen, upon his arrival, made some announcements in regard to Yearly Meeting that should interest young and old, young Friends being given a definite time to use to further their interests.

William J. Sayers, of Muncie, Ind., began his address by saying that George Fox lived in a time similar to this of dissension and spiritual barrenness. He was not alone, for there were many seekers who were tired of form, ritual and priestly dictation. Fox as a great leader was like the assembler in an automobile factory, using those with differing talents and fitting them into a great work. This time in which we live is a time of religious ferment, and Friends, by their position as pioneers in soul liberty, should take a front rank in the world today with its pressing needs. Friends stand for one baptism, the baptism of the spirit. As the prism absorbs the rays of light and reflects them so should we reflect the life of Christ. The

world is asking for the message Friends have to give: a simple religion free from form, ritual and any hindrance to soul freedom in worship.

GEORGIA MENDENALL.

Notes from Woolman School

As the term at Woolman School is nearing a close, we realize more fully than ever the opportunities that have been made possible for us through the excellent courses of study and the friendships we have made.

An outstanding feature of the work is the devotional period held each morning from eight-thirty to nine, conducted so successfully by our able director, who endeavors to show us our responsibility for that period. It is a time for setting our minds in tune for the day's study that we may better apply to our daily lives the inspiration that is given in such a way that we may better live in accordance with the will of the Father in our contact with others.

The courses of study have been varied, covering Biblical study, social service problems, and international relationships. That we may better understand existing social conditions we have visited Sleighton Farm, a social settlement, and some of the courts of Philadelphia. Seeing the pressing needs for garments abroad, we have made twelve children's sweaters and two pairs of socks.

We are grateful to William Biddle, of Lansdowne, for taking us in his car to attend Philadelphia Quarterly Meeting held at Merion, Pa., in the old meeting-house where William Penn worshipped. After the business meeting we enjoyed a delightful report and the message of the Earlham Conference given by Marian Cox and Lindsley Noble. A picnic supper on the lawn afforded an opportunity for a social hour.

There have been various opportunities for recreation in the form of swimming, tennis, and the trip to Woolman tree, Haverford and Bryn Mawr Colleges, Westtown School and walks along the Crum.

After spending a few weeks here one feels the spirit that permeates Woolman School—a spirit that will carry forward the message of Quakerism and which will strengthen and guide us for continued study and service in the future.

ELIZABETH N. FOGG.

Friendly News Notes

Isaac Mason, an English Friend of twenty-nine years' experience in the foreign-mission field, has translated sixty books and pamphlets into Chinese. A number of Quaker works are among those translated, including Henry Hodgkin's "Lay Religion," Penn's "Fruits of Solitude," W. Wilson's "Christ and War," and Violet Hodgkin's "Fierce Feathers." The translations also include other types of literature, such as "Swiss Family Robinson" and Lamb's "Tales from Shakespeare." Isaac Mason says that the field of general literature in China has recently been flooded with sensational fiction of the cheapest Western type, and that there is great need of works which will be popular and at the same time wholesome.

Joseph T. Richards sent us a clipping from a large Boston daily, which gives the highest possible tribute of the relief work of Friends, both during the war and at the present time. It said in part: "Quakers are opposed to war, and some failed to take part on the ground of conscience. Many young Friends, however, enlisted and served, and forgot for the time that they were Quakers. They entered heartily into war relief, and early got into the most difficult of situations in Europe near to the front. The armistice having been signed, they went at the task of rebuilding, and their record of achievement, in proportion to numbers, exceeds in workers and in gifts all other religious bodies, those of England and France not excepted."

A trade school, started at Brumana, during the time that the English Syria and Palestine Relief Fund was functioning in Syria, has been continued by the Quaker outpost on Mount Lebanon, under direction of English, American and Syrian Friends, and others working with the Foreign Missions Association. One of the workers, Christropher G. Naish, writing recently, emphasizes the importance of the continuation of the school, which has been closely watched for twelve months, both for its religious influences and its definite object of helping to train girls and boys for independent employment.

Among other influences exerted by the school is that of demonstrating the moral dignity of manual labor. Syria suffers from a mistaken idea of the incompatibility of intellectual education and bodily labor. The boy at college does not think it an indignity that his mother should be a laundress, but he lets her stagger under a heavy basket to earn his fees, that his hands and clothes may remain unsoiled. This is another of the reasons why we think the trades school one of the best pieces of educational work we have ever done in Syria. It is a practical lesson in the dignity of manual labor, and in the increase of that dignity with all intellectual development which is applied to it.

Miss Marian P. Whitney, Head of the Department of German of Vassar College, in a letter to the Service Committee, writes: "I had the pleasure of visiting your work in Munich last summer and was greatly impressed by the value of what you are doing as well as by the excellent effect that the work was having in helping to do away with the bitterness against America which was stirred up in Germany by our entrance into the war. At least to the rising generation in Eastern Europe, America now means food and comfort, and this may have a strong influence in preventing future follies of the same sort."

At a recent meeting of College Park Association of Friends, held at San José, an address was given by Susie Meek, a graduate of Earlham College, regarding her work as a Y. W. C. A. Secretary among her own people, the Indians.

In these often-repeated experiences she had come to realize the meaning of a remarkable discourse of Josph Elkinton's at Earlham College, where she was a student. He said with much feeling: "I have seen a human soul." The students did not catch his meaning, some were amused. She was not able, even after the college president's explanation, to grasp its import. Long after, looking into the hungry eyes of her little Indian friends, Joseph Elkinton's words came back to her and she knew what he meant and was inspired with something of his marvelous outreach of love.

"We needs must love . . . when we *see*."—Lydia Cox, in *The Friend*.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

A CONCERN

TO THE EDITOR:—I am taking this opportunity to make known a concern which I find echoed by those to whom I have expressed it, concerning the condition of our meeting centers and the falling off of interest in our meetings as evidenced by attendance. It had been the writer's privilege to attend many meetings during the last year. One had five in attendance. Its First-day school has between forty and fifty pupils, including visitors. Another had seven in the meeting and over seventy in the First-day

school. Many similar cases could be quoted. The inference drawn by me is that we are in wrong somewhere. We have the message, but the wires are in short circuit.

Something must be done, and that something is in the course of formation among Friends at West Philadelphia Meeting. We are forming the "George Miller Chapter No. 1" of the Friendly Hand Society. We plan to embrace all smaller organizations that deal with home work, like the Flower Mission, the Emergency Fund, the sewing and other circles. We are sensible that "he who neglects those of his own household hath denied the faith and is worse than an infidel." We feel that our own people need help and attention, in other words "applied Christianity."

We hope that other meeting centers will form chapters of the Friendly Hand Society, and if any are interested the writer will assist in organizing. When ten chapters have been organized, we plan to form a Grand Chapter, in which each chapter shall have a representative. The Grand Chapter is to conduct home mission work. The more chapters we have the broader can be our work. Some unfortunate, perhaps some one attending our meeting, needs clothes or food; or a woman may have suddenly lost her husband. A little temporary help might bridge matters over. In many ways a "Friendly hand" could be extended; that would be practical Christianity, and an organization of this kind would add strength to a meeting, for it would mean something to be a Friend. Our growth must be out from within, by enthusiasm, an increased faith in our message and a greater energy in service. " Faith without works is dead." I would be glad to answer suggestions or inquiries.

W. J. MACWATTERS.

4607 *Kingsessing Avenue, Philadelphia, Pa.*

BIRTHS.

WALTON—To Lewis B. and Emma Kinsey Walton, at Chicago, Ill., on Sixth month 23d, a son, named LEWIS B. WALTON, JR.

DEATHS.

ACTON—First-day, Eighth month 14th, 1921, MARTHA WILLS ACTON, widow of Clement Acton, Jr., and daughter of the late Jacob and Rebecca H. Wills.

BRINTON—At Hatboro, Pa., on Eighth month 12th, JESSE H. BRINTON, aged 77.

BROWN—On Seventh month 24th, 1921, at his home in Holder, Ill., at the age of 83 years, HORATIO FRANKLIN BROWN, an esteemed member of Benjaminville Monthly Meeting of Friends.

COCKS—On Seventh month 4th, 1821, at her home in Mendon Center, Honeoy Falls, N. Y., after a lingering illness from cardiac asthma, JENNIE PORTER COCKS, wife of William W. Cocks.

GRAHAM—On Seventh month 18th, 1921, ESTHER LINTON GRAHAM, a member of Baltimore Monthly Meeting, Park Avenue, Md. Funeral services were held at her late home in Baltimore on Third-day evening, also the following day at Makefield Meeting-house, Bucks County, Pa., where a large number of relatives and friends gathered. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. V. 22, 23). In the words of the Scriptures above quoted, we are reminded of the life of Esther L. Graham, her gentle, sweet-spirited nature and great usefulness. Active in her home, tian Temperance Union" she filled an important place. We think of her passing as indeed a promotion.
a devoted mother and as a member of the "Woman's Chris-

"Not what we gain, but what we give,
Measures the worth of the life we live."

HALL—On Seventh month 21st, 1921, ELIZABETH J. HALL, aged seventy-two years, wife of Leander Hall, of Pleasantville, N. Y., and sister of the late Joseph A. Bogardus. Of cheerful, friendly disposition she won all hearts to her, and will be sadly missed wherever known.

SIMPSON—Eighth month 8th, EDWARD, husband of Florence K. Simpson, of Norristown, Pa., aged fifty-one years.

WARNER—Eighth month 13th, at West Chester, JANE S., widow of Chas. L. Warner, in her 95th year.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

20th—Short Creek Quarterly Meeting, Emerson, Ohio.

21st—Duanesburg Half-Yearly Meeting, Quaker Street, N. Y.

21st—Visiting Committee of Philadelphia Quarterly Meeting will attend Valley Meeting, at 10.30 A. M., and First-day School, at 11.30 A. M. (Daylight Saving time).

21st—Annual Meeting at Peach Lake, N. Y., 3 P. M. (Daylight Saving time). Emma L. Higgins and J. Russell Green expect to attend.

22d—Pelham Half-Yearly Meeting, Sparta, Ont.

22d—Warrington Quarterly Meeting, Menallen, Pa.

23d—Burlington Quarterly Meeting, Mt. Holly, N. J.

25th—Bucks Quarterly Meeting, Falls, Pa. For the convenience of those desiring to attend on the 25th instant the trolley leaving Newtown at 8 A. M. will be met at Morrisville Post Office. Train for Morrisville leaves Broad Street Station at 7.03. For Meeting of Ministry and Counsel on the 24th instant trolley leaves Newtown at 10 o'clock. All Standard time.

27th—Nottingham Quarterly Meeting at East Nottingham, Pa., O. Edw. Janney to attend; and at Eastland the 28th.

27th—Seventh-day afternoon (4 P. M.) and evening, the picnic of Concord Quarter Young Friends' Movement, at the Meeting-house at Concordville, Pa. All Young Friends of the Quarter cordially invited.

27th—Conference of both branches of Friends of Concord, 3.30 in the afternoon and 7.30 in evening, Standard time. Speakers and subjects to be announced later. Basket supper.

28th—First-day, at 11 o'clock, Standard time, the Annual Meeting for Worship at the Cape May Meeting-house at Seaville, under care of Salem Quarterly Meeting.

NINTH MONTH

4th—First-day at 3 P. M., Eastern Standard time, a meeting for divine worship will be held at the Wayside Chapel, Cheyney, Delaware County, Pa. A community meeting for all interested persons. Thornbury Young Friends' Association will co-operate. A pleasant pilgrimage from West Chester trolley or by train from Broad Street Station.

4th—A pilgrimage to Manhasset Meeting, Long Island, under the auspices of the Advancement Committee of Westbury Quarterly Meeting. After lunch a conference on the possibilities of advancement work will be held. Train leaves Pennsylvania Station for Manhasset at 10.22 A. M., Daylight Saving time. A general invitation is extended. All expecting to attend will please notify Anna W. Lapham, "Homewood," Port Washington, N. Y.

4th—Interchurch Summer Services, Woodstown, N. J., held at Friends' Meeting-house.

4th—The annual meeting for worship in the old Friends' Meeting-house (otherwise disused), at Adams, Mass., will be held under the care of the New York Yearly Meeting's Advancement Committee, on First-day, Ninth month 4th, at 2.30 P. M. Reuben P. Kester, of Philadelphia, and other Friends are expected to attend. The meeting is beautifully located in the Berkshire Hills, and Friends can easily reach it by train, trolley or automobile. A general invitation is extended.

5th—The Adams Society of Friends' Descendants, interested in genealogy, which co-operates with Friends in holding the foregoing meeting, will hold its annual meetng; it is always pleased if Friends attending the meeting for worship also attend its sessions.

8th-11th—Eighth General Conference of the Fellowship of Reconciliation at the New Columbia Hotel, Belmar, N. J.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
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CASH CONTRIBUTIONS
WEEK ENDING AUGUST 8.

Five Years Meeting	$218.75
Phila. Yearly Meeting (15th and Race Sts.)	1,492.66
Phila. Yearly Meeting (4th and Arch Sts.)	
New Garden Preparative Mtg.	50.00
Other Meetings	120.00
Other Contributions	
For General	438.50
For Germany	549.75
For Austria	138.64
For Poland	47.50
For Russia	1,841.60
For Syria	10.00
For Armenia	2.50
For clothing	388.19
For German overhead	160.00
Refunds	8.22
	$5,466.31

FUN.

THE WICKED HEN

An admiral said at a recent dinner: "There are too many people in our country who can't bear the truth. We must pretend to these people that everything American is perfect. If we criticize, it must be criticism as mild as the chicken dealer's.

"'Do you guarantee this hen?' I once asked a Providence chicken dealer.

"'You bet I do, admiral,' said the man.

"'Has she got no faults—no faults at all?" I asked cautiously.

"'Well, admiral,' the chicken dealer confessed, 'one fault she has, and there ain't no use denyin' it—she will lay eggs on the Sabbath.'"—*Washington Star.*

Junior was in the habit of coming to the table with a dirty face and, of course, had to be sent away to wash.

One time his mother, nearly losing patience, said: "Junior, why do you persist in coming to the table without washing? You know I always send you away."

"Well," said Junior, meekly, "once you forgot."—*Chicago Tribune.*

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 11 a.m., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

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"Pennsylvania Colonial and Federal"
By HOWARD M. JENKINS
Although out of print, this is in excellent condition.
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HOTELS.

Buck Hill Falls

The Eleventh Annual bigger, better Barrett Fair is today affording amusement and recreation to hundreds and even thousands of natives, and visitors from the City, on the Fair Grounds at Buck Hill Falls. To one of these City visitors is due the entire credit for this instructive and extensive Fair, which now takes in every form of Farm production and home industry; through its prizes and exhibits it encourages and stimulates competition, thus helping the farmer to help himself. Great credit is due this public benefactor for his farsighted vision.

To each and every Committeeman we extend our thanks and appreciation for their help and co-operation in making this Fair a greater success than any previous one.

THE INN
BUCK HILL FALLS, PA.

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OPEN ALL THE YEAR
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Strath Haven Inn, and Strath Haven Tea Room
are open to receive guests throughout the year.
Swarthmore, Pa. Phone 680

Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. A good way to get new members.

SCHOOLS.

Woolman School
SWARTHMORE, PA.
Fall Term Tenth Mo. 5 to Twelfth Mo. 17, 1921
Courses in the Bible and Quakerism.
Training for religious teaching and social work.
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WANTED.

WANTED—MOTHER'S HELPER IN Friends' family. Must be willing to help with housework. Address, C. Satterthwait, 48 W. Fairview St., Bethlehem, Pa.

WANTED—BY WIDOWER, A HOUSEkeeper from 40 to 60 years of age, active and able to run a home in a suburban town. Must have good reference. A real home for one anxious to locate permanently. Address Henry C. Jenkins 143 DeLacy Ave., Plainfield, N. J.

WANTED—AN EXPERIENCED teacher for Buckingham Friends' School at Lahaska, Pa. 12 pupils—8 grades. Apply to Mary A. Watson, 277 Maple Ave., Doylestown, Pa.

POSITION BY PROTESTANT AS nurse, companion, housekeeper, assistant matron, institution or private. Any position of trust. Experienced. Excellent references. Address P. 740, FRIENDS' INTELLIGENCER.

A LADY HAVING A LARGE COMfortable home in West Philadelphia, desires two or three students, trained nurses, or business women. No meals. Address P. 741, FRIENDS' INTELLIGENCER.

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A young man, farmer, desires position in East as farm manager. Applicant is a Friend, married, has two children; has owned and successfully operated his own farm for ten years. For further information apply to

WILBUR K. THOMAS, Lansdowne, Pa.

NURSE, EXPERIENCED, MIDDLEaged, wants care of invalid. Country or shore. Address P. 730, FRIENDS' INTELLIGENCER.

WANTED — MIDDLE-AGED COUPLE to occupy modern suburban home with parent and give care to little girl of 3½ years. Address "Opportunity," care FRIENDS' INTELLIGENCER.

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FOR SALE—FARM OF SIXTY-FIVE acres; with or without crops, stock, and machinery; good buildings, fruit, and near a good market; near train and trolley stations. Write for details. Charles S. Platt, West Point, Montg. Co., Pa.

WANTED—A COMPETENT PERSON as working housekeeper in Friends' family of three adults, where no other help is employed. No laundry work. Country till winter. Address M. 742, FRIENDS' INTELLIGENCER.

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Strawbridge & Clothier

BOYS' CLOTHING AT ONE-HALF FORMER PRICES, TO-MORROW

One of the busiest spots under this roof, during the August Clearances, should be the Boys' Clothing Store—for boys will ALWAYS wear out clothes, and reductions of one-half from former prices are reductions worth profiting by:

Medium and Light-weight Cheviot Suits, Various Styles and Colors—$6 to $12.50

Cheviot Suits, medium colors—$4 to $8.25

Cheviot Suits, extra Knickerbockers—$9.00

Large Boys' Wash Norfolk Suits—$2 to $6

Small Boys' Wash Suits—50c, 75c, $1.00, $1.50 and $1.75.

Washable Knickerbockers, cotton—50c; gray crash—85c.
Medium-weight Cheviot Knickerbockers—now $1.25.

Strawbridge & Clothier—Second Floor, Filbert Street, East

Finer Voile House and Morning Dresses Reduced, Now $3.65 to $5.95

Models on straight lines, others with long or with regulation waistlines—the season's pretty styles. Chiefly of voile in plain shades, some in attractive figured patterns. Many with dainty vestees, one style with square collarless neck. Reduced to close them out quickly—$3.65 to $5.95.

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MARKET STREET EIGHTH STREET FILBERT STREET
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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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About ½ Price

1.50, 2.00 Silk Neckwear	.75	1.50 Fine Knee Drawers	.75
2.00 Union Suits	1.00	1.00 Bow Ties	.50

Bathing Suits ½ Price

3.50, 4.00 Madras Shirts	2.35	5.00 Best Madras Shirts	2.85
Bath Gowns ½ Price		*Raincoats About ½ Price*	
1.00 Silk Hosiery	.55	1.75 Lisle Clocked Hose	1.10

10.00, 12.00 Best Silk Shirts, 7.85
3.00 Fine White Cheviot Collar Attached Shirts, 2.15
8.00, 10.00 Heavy Silk Shirts, 5.75

White Flannel Pants, Overcoats, Golf Pants, Sweaters, Etc.
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Answers the Burning Question

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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, EIGHTH MONTH 27, 1921 VOLUME 78 NUMBER 35

The Earlham Young Friends' Conference

A Symposium of Impressions

Brief reports from representatives of Eastern Young Friends at the Earlham Young Friends' Conference, held at Earlham College, Richmond, Indiana, Seventh month 22 to Eighth month 1, 1921.

TO hear one say "Earlham and the Young Friends' Conference," produces a thrill akin to that on hearing the familiar strain of "Alma Mater."

Just as college is a big step above what has gone before, so the Conference is a leap beyond our former experiences.

We realize more clearly than ever before the responsibilities as well as the privileges of being a Friend.

We see clearly the tasks before us.

Frederick Libby says, "To aid in the abolition of war is the summons from on high to this generation and this Conference may prove to have been a significant element in conveying the message." If we will accept this challenge our Society will make not only a chapter in its History of Development but it will become stronger within itself.

"To help God build Heaven" is a task of the individuals of our Society, which we cannot hope to accomplish without first creating it about us and within us.

"The end of the conference is the beginning of the enterprise and we have a clear vision of that enterprise." We must be united in the service of Christ in "helping God build Heaven." HELEN COLES.

Moorestown, N. J.

If there be any young Friend seeking a better understanding of the Society of Friends and the world at large, he should not fail to attend the next Conference at Earlham ! ! !

It was a wonderful experience for me! There we were, 250 strong, from the four corners of the United States and overseas, studying and playing together, each tagged but unconscious of the home or Meeting of those about us. That mattered little, for we were all there seeking "to receive new light, that we might be living Christians."

Frederick J. Libby says the ten commandments may be embodied in " 'Thou shalt love.' Religion is in the heart and not the head. Theology expressed in deeds is the most lasting and effectual theology."

Here seems to me the key-note of the Conference, taking form in appreciation of the faithful service rendered the many suffering countries of the world by our Society, with opportunities ever at our door, along which line may be seriously considered at no better time than the present a move toward WORLD DISARMAMENT.

"Let us all be friends spelled with a small 'f'."

Germantown, Pa. MARIAN GARRIGUES COCK.

"It was a time of wonderful uplift and inspiration. There was an earnest seeking for a broader, deeper spiritual understanding as typified in the vesper services every evening beneath the beautiful trees on the west campus.

The spirit of good-will and fellowship was of the highest order. From the time we stepped off the train in Richmond, where we were welcomed with hearty handclasps, until the last good-byes were said, we felt the "Spirit of Christ" that permeated the whole nine days of work and play.

The Conference was a *ringing call to service* which each one pesent must answer when we went back to our own communities.

Anyone who listened to William Reagan apply Jesus' principles to the everyday life of the parent and teacher, or to Frederick Libby's words when he told us we must make Jesus' words "go" in our own lives if we are to be true Christians, could not fail to resolve, and be better fitted to carry out that resolve, to serve in a better, broader, more Christ-life way."

Washington's Crossing, Pa. ELIZABETH ELY.

Young Friends from twenty states, representing all parts of the country, were present at the Earlham Conference. Consequently there was a wide variety in thought and point of view, so that it has been called a sort of "melting pot of American Quakerism." But interesting as were these new and different ideas, the impressive part of the conference was the real unity of aim of all. It was the most sincere gathering of young people one is apt to meet.

The thought and expression of the meetings were all in the spirit of consecration to the realities of our individual lives and further to the service of our community. A definite task toward this broader end is upon us now and it was clearly presented at the Conference. For two hundred and fifty years Friends have stood for Peace and today, when the possibility of world disarmament is visible, there is an opportunity for us to give ourselves most effectually, and it is definitely our responsibility.

The Conference stood for sincere earnest enthusiasm for our Society in its many undertakings. Inspiration points the way and then 'by works ye shall know them.' ESTHER F. HOLMES.

Riverton, N. J.

When three hundred young Friends from all parts of the United States come together with the single purpose of searching for Truth—not the truth of mere theoretical theology but the reality of the Spirit—one can rest assured that such a gathering will be able to tap new reservoirs of power and each member of the group will return home to fight life's battle with increased strength and a renewed faith in God. Such was the Young Friends' Conference held at Earlham College from July 22 to August 1. Of the very many inspiring words which I heard there, these two statements stand out most prominently in my mind: "Faith is not a mere intellectual attainment, it is betting your whole life that Christ is the way to God." and 'Thou shalt LOVE—' is the first commandment, 'Thou shalt LOVE—' is the second commandment, and there is no other commandment."

Camden, N. J. LINDSLEY H. NOBLE.

One of the things emphasized most strongly at the Conference was the lack of friendliness among Friends. Since we wish to be called Friends, we should be willing to live up to the meaning of the word. In Europe we are known because of our endeavors to be friendly, but could that be said of us over here? We are told of a little German boy who is saving up all his pennies to come to America to find the Friends who have been so kind to him over there; will it be easy for him to do this? Will he be able to tell who are the Friends? We must try to forget our differences over trifling matters and get together for the big work—the work of living up to our name—and for carrying this work all over the world. ELIZABETH C. PALMER.

Primos, Pa.

Possibly the greatest difficulty which delegates to the Earlham Conference have is to keep from being completely overwhelmed with impressions. It is not a question of one or two lectures on one or two days, but a problem of highly intensified living and thinking for a period of ten days.

The Conference this year was no exception, but it showed certain things within itself which can act as lessons. It proved, if nothing else, the vital importance of fellowship; the kind of fellowship which comes with better understanding and therefore with greater appreciation for each other's point of view. And "true friendship *needs* obstacles to overcome."

We felt the sacredness of personality throughout the ten days—the personality of our "faculty," of our fellow-students, but most of all of the Master who inspired the Conference itself.

Our most concrete expression of the inspiration which the Conference gave us is the life we will lead now that the actual classes and lectures are over. If our visions are a little wider, our efforts in behalf of the Kingdm of Heaven a little stronger, and our everyday lives a little sweeter the message of the Conference will not be lost.

Moylan, Pa. EDWARD N. WRIGHT.

Our Ambassador to Russia

The following article appeared on the front page of the Public Ledger for August 19th, under the title, "Philadelphia Woman First to Feed Starving Russians. It was accompanied by a photograph of Anna J. Haines.

"Berlin, Aug. 18.—A wireless message from Arthur Watts, who for several months has been director of the Quaker relief work in Moscow, was received at the *Public Ledger's* Berlin office today. Mr. Watts, who is an Englishman and heads the only foreign relief organization the Soviets have permitted to function in Russia, and is generally recognized as being in a position to know just what the situation at the present time is, answered a telegram your correspondent sent him several days ago asking what part the Quakers were playing in Russian relief and for information regarding the famine, plague and conditions in general. He says: 'In Moscow the Quakers are giving milk to 16,000 Moscow infants daily. We have supplied 100,000 children with fats, soap or clothes, during the last four months.

"'We are sending our first supplies to the famine area in a few days accompanied by Anna J. Haines, a Philadelphian, who will investigate with a view to carrying out plans for large famine-relief work. The American committee hopes to raise $5,000,000 and the English committee also is raising special funds.

"'The famine is most serious in the Volga districts, accompanied by cholera and disease, but the plague stories are not authenticated. The peasants are deserting the villages for Siberia and the northern provinces. The Government homes for children have been doubled in two months and more feeding has been arranged. The health commissariat is doing excellent work with sanitary kitchen, hospital, bath and laundry trains, but is greatly handicapped by the lack of household and sanitary utensils and drugs.

"'The All-Russian Famine Committee is a non-political organization, has full public confidence and is sending representatives to Europe and America.'

"Miss Anna J. Haines, since her graduation from

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents. Make checks payable to FRIENDS' INTELLIGENCER ASSN., LTD.

Bryn Mawr in 1907, has devoted her time to social settlement and relief work, and except for a few months last autumn when she made a hurried trip home, she has been the head of the American Friends' Service Committee in Russia.

"In 1917 Miss Haines, who was then an assistant tenement inspector in the Bureau of Health, volunteered for service in Russia or Poland with the Friends' Service Committee. She took up the work in Moscow, and later became identified with the Western Siberian Commission of the American Red Cross during the Kerensky revolt. She later went to the Samara district and after the overthrow of Kerensky joined the refugees from the Kovno and Grodno districts and went again to Siberia, reaching Omsk, where she engaged in relief work until an opportunity came for returning to America via Vladivostok.

"Soon after her return to Philadelphia in 1920 the Friends committee made plans for a resumption of relief work in Russia under the Soviet regime, and Miss Haines was sent to Moscow at the head of the American branch, the only American allowed to enter the country by the Reds for that work, serving under the directorship of Arthur Watts, of the English Friends organization.

"Miss Haines is a daughter of Charles C. Haines, of Moorestown, N. J., but has from the time of her graduation made her home in Philadelphia. She was connected with the Society for Organizing Charity and later was a resident worker at the North House Social Settlement. She terminated her work there to take the post of tenement inspector in 1913, which she left to go abroad. Her original plans were to devote her experience in housing and sanitation in the reconstruction of devastated Polish and Russian towns, but the broader field of relief claimed her endeavors."

The Disarmament Conference

Now that President Harding has issued his formal invitation for the holding of the Washington Conference on November 11th, the first great step has been taken towards the reduction and limitation of national armaments.

Those who recall the outburst of mingled amazement, incredulity, sarcasm and joy which greeted the Czar's invitation of 1898 for the holding of a conference at The Hague for the reduction and limitation of armaments will recognize with deep satisfaction that the world has learned much from its sad experiences of the last score of years.

President Harding's call gives expression to three noteworthy advances. It emphasizes, in the first place, the necessity of removing fundamental causes of international misunderstandings, and hence proposes to discuss the problems of the Pacific and the Far East which have been growing so ominous among the nations, and especially as regards the United States, Great Britain and Japan.

Secondly, it includes with naval armament "questions pertaining to other armament" and "the use of new agencies of warfare." This will provide for the discussion of all the manifold means of military "preparedness" and the application of every new advance in chemical, mechanical and bacteriological science to the hideous uses of war.

Finally, it frankly rejects the "barracks philosophy of peace," which the pacifists have been combatting for so many years, and frankly declares that expenditure on armament has become not only "the greater part of the incumbrance upon enterprise and national prosperity," but that it is "a constant menace to the peace of the world rather than assurance of its preservation."

And now, the first great step having been taken, what next shall we strive for? The conference will be called upon to face concrete questions in regard to both armaments and the Far East; for example: How can armaments be limited? By means of restricting the size of navies and armies, the displacement of warships, the calibre of guns, etc.? Or by placing a maximum on armament budgets? How shall military training be restricted? Hw shall the problem of Japanese immigration be solved? What control shall be established over cable and wireless stations, naval and aerial bases, in the Pacific? How shall oil supplies be equitably distributed? How can we Friends aid the conference to solve these and a host of other similar problems?

WM. I. HULL.

Jamestown, R. I., August 12, 1921.

God With Us

'Tis not alone in Him of Galilee
That Christ is manifest;
A portion of the Light Divine must be
By everyone possest.
Like Thee, Great Son of God, may we obey
This Guide within, lead wheresoe'er it may.

God through our modern Science speaks, and lo!
Once cherished creeds are dead;
His methods we have learned, and know
A reign of law instead.
A pagan Hell no longer terrifies,
Nor vainly seek we Heaven in the skies.

Our seats of learning, schools of prophets are
Whence consecrated youth
Have come to search beyond our ken afar,
His boundless fields of truth;
And as they still to loftier summits climb,
Is faith confirmed by visions more sublime.

Oh, not by chance nor in capricious ways
Hath He His marvels wrought;
Each law that He reveals is but a phase
Of one eternal thought;
And not one law can man,—nor He, reverse.
A miracle performed, would wreck the Universe.

His presence in dread majesty of law,
Doth everywhere abound.
Put off your shoes and bow your heads in awe;
Ye stand on Holy ground.
To you as ne'er before to human race,
Immanuel speaks daily face to face.

S. S. GREEN.

Bartow, Fla.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, EIGHTH MONTH 27, 1921

Through our reports of Illinois Yearly Meeting comes the suggestion that Friends request an opportunity to present their views on world peace at the coming Disarmament Conference, and that on the same day we hold a public meeting in Washington.

The suggestion offers possibilities. The delegates of the nations meeting in Washington will be only men, after all; gripped by an outworn system of force and diplomacy many of them, but men still, and subject to influence. Every clear and forceful presentation to them of the ideals of the new world will at least indirectly work itself into their deliberations and into the results they produce. And every such presentation, at that time of anxiety and stress, will be a bulwark to the more or less wavering public opinion which will so largely influence the outcome of the conference.

If Friends can carry out this suggestion with insight and conviction, good should come of it. But let us work out the plan effectively, realizing that we wish to do more than simply carry it out. We wish it to bear fruit.

Would not one of the most effective methods of meeting the need be to emphasize in whatever messages we carry to Washington what Friends have actually *proved* about the method of trust and good-will in human relationships? There is the William Penn venture with the Indians, and our work in "enemy" countries abroad, to mention only two outstanding instances. Quakerism has a contribution to make to discussions of world peace, and one possessing much that is no longer theoretical but historic. If we could keep ourselves in the background at Washington, and effectively bring forward our historic evidence for peace, the service would be worthy of our effort.

It has been on our mind many times that most of the higher institutions of learning today, like most of the churches, have ceased to fulfill the function for which society supports them. The world today is more than facing grave problems; it is suffering acute ills which, unless cured, may prove fatal. These ills cannot be cured without the specialized mastery of trained minds.

And so society has laid aside millions for its institutions of higher learning, and sent its best minds to them for cultivation, in order that it might later have trained thinkers to give it light toward solutions of the present difficulties. Most of the scholars thus sent spend their years in studying sciences and arts and other things "in general," and graduate with nothing concrete to apply to the actual needs of the world.

The engineer learns engineering by studying mechanical problems, not by "training his mind" in some unrelated field. The artist learns to paint by studying painting. If men are to learn to work out world problems, they must do so by studying world problems. The early Friends objected to the arts partly because they took time from the other necessary things of life. On the same grounds we might object to three-quarters of the courses offered in our colleges today. They are valuable, but not primary; they should come after more essential things.

All of which leads us to the material on the "new" Brookwood, contributed to this issue by A. J. Muste. Here is a plan for a college in which everything is to center around the present need of the world. The foundation of the course lies in two subjects: social problems and the history of civilization. Art is not to be dropped, but is to be used rightly; bringing its creative message on world problems. Science is not to be merely in general, but will be studied with reference to problems of industry. Technical courses will be related to life in the same way.

Such a college should actually function in social life as institutions of learning were meant to function. We indorse Brookwood.

We take pleasure in announcing that with his contribution to this issue, Louis N. Robinson is beginning in our columns a series of "Prison Notes." He states, in his own introduction, the circumstances under which these notes were taken. He promises some "startling contrasts" between the institutions visited. To inspect these scattered institutions, under the experienced guidance of Louis N. Robinson, should prove enlightening on present-day conditions in the average American prison.

A Village Church

The peace of God is on this place,
His Spirit shines in every face,
The hearts of Men are touched to see
His mercy and His charity;
But oh, the world without the gate
Is rent and torn with fearsome hate,
And Men are bowed to blood-stained dust
Who dare no fellow-man to trust;
The while Christ weeps to see the fray—
His brothers other brothers slay!

JAMES WALDO FAWCETT.

Prison Notes

BY LOUIS N. ROBINSON

It has been suggested to me by members of the Philanthropic Committee of the Philadelphia Yearly Meeting that some prison notes which I gathered about a year and a half ago might be of interest to those Friends who were especially concerned in prison reform. In the spring of 1920, I took advantage of the trip to the National Conference of Social Work, which met in New Orleans, to visit prisons along the route; going by way of Jacksonville, Fla., and returning by way of Detroit, Mich. It must be understood, of course, that the notes are not the result of scientific investigations of the institutions described, but were written hurriedly on the train between stops.

I

VIRGINIA STATE PRISON

Visited March 29, 1920

There is a prison, a state farm, and a state convict road force. The prison proper consists of one modern cell house, inside block, built about 1904. Behind this is an old cell building built in 1797 after plans by Thomas Jefferson, who had just returned from France, bringing with him a French architect. This old prison is semi-circular in form, permitting a view of all the cells from a point in the center. Large cells in this capable of holding from 10 to 20 persons, with balcony running around the inside. Not now used. Aaron Burr held in this prison.

Back of the old prison are the work rooms and storage house. Have about 250 prisoners, all working under contract. They make overalls and cheap trousers. Contractor pays per task-day. Prisoners paid small amount for overtime. Half of this is kept to give men when they go out; half the prisoner may spend as he sees fit. The prison is more than self-supporting; men work hard. A number of colored women also working under contract in separate rooms. Prisoners make their own striped clothing. At present time not over 250 prisoners are allowed by law to be kept in this prison.

The State Farm consists of 1,900 acres. T. B. hospital located on this farm. This farm is, strange to say, not self-supporting; runs behind each year. They have changed farm superintendents seven times. The farm does not furnish the prison with farm product. Was told that the prison could buy cheaper elsewhere. The men plow in gangs with armed guards riding near on horseback.

There is a State Convict Road Force stationed in about 30 counties the year around. The state furnishes the guards, tents, food and all maintenance for the convicts; the county furnishes the wagons, drivers, tools, etc. The appropriation for this work is separate from that for the prison proper. Short-term men from the county jails are also sent to join these county gangs. All these prisoners live in tents and wear chains. The ring on the end of the prisoner's chain is slipped over a log-chain at night when the men are in the tent and all tied together. Buckets are used at night.

The men and women under contract all work hard, as they are very anxious to make "overtime" for themselves. The sentences all seemed to me very severe, running into long periods of years. Undeveloped probation system in Virginia. No doubt many could be cared for on probation equally well. There had been some sort of a rukus in the morning; men were being interviewed when I was there. Was not told details. Usual feeling of depression after visiting prison.

The New Brookwood

The venture in education which is being called "the new Brookwood" could have no better introduction to Friends than the endorsement from A. J. Muste contained in the note which follows. A. J. Muste is both a Friend and a leader of organized labor. He combines our ideals, therefore, with a practical knowledge of the field.

"I am enclosing herewith," he writes, "a copy of each of several pieces of literature about the new Brookwood workers' college in which I am myself so deeply interested that I am putting aside at least some of the administrative work that I have been carrying on in the Amalgamated Textile Workers of America in order to be free to give considerable time to teach at Brookwood.

"It seems to me that in view of the interest which Friends have always taken in social problems and the faith they have always had in education and non-violent methods generally as a means to social progress, they ought to be deeply interested in the new Brookwood and ought to be informed of what it is undertaking to do. As a Friend, I certainly want to feel that Friends generally are interested in the school and that we have this moral support in what seems to me a peculiarly Friendly venture."

One of the "pieces of literature" enclosed is a full account of the plans for the college, taken from *The Labor Standard,* of Hartford, Conn. According to this account, Brookwood is to be in charge of a co-operating committee composed of representatives of all progressive elements of organized labor, is to be self-governing and co-educational, and is expected eventually to draw upon the progressive farmer organizations as well as those of industry.

This statement continues: "According to present plans the length of the course will be either two or three years in addition to which arrangements will be made to take care of the needs of certain students for short courses on special subjects. It is hoped that during the summer months many of these short courses can be given by visiting instructors who come to Brookwood for that particular purpose. This will make it certain that the teaching will never get into ruts or become doctrinaire, for at frequent intervals the entire faculty will be put on its mettle by the presence of outsiders who come in a friendly but critical spirit.

"The backbone of the long course will, of course, be the social sciences, that is, economics, sociology, history, etc. These studies will not be given in the conventional manner. In every way possible the use of the so-called problem method of instruction will be encouraged. This means that in economics people will start right in on the study of some definite and very real problem such as unemployment. In the intensive study of the main economic problems the students will

become familiar with all of the modern theories of economics, but from the point of view of their actual, everyday experience. The dry-as-dust writings of classical economists will be entirely avoided except for those advanced students who desire to get a historical survey of the whole subject.

"The method of teaching history will also be a novel one. Instead of starting in with the history of some particular country, the student's first approach will be by way of a history of the world in outline. Thereafter more specialized history will be undertaken. By getting at this subject in this manner, the student will be able to fit in any history which he subsequently studies so that he will never lose the point of view that history is in itself the story of mankind in every country. It will also be attempted to take up all history subjects from the place of the ordinary man rather than from that of the ruling classes. The study will take on the aspect of an inquiry into social forces rather than the apparently unrelated acts of certain individuals who happen to be in positions of power.

"It is planned that all of the social science courses will be united in one continuous course of two or three years so that the relation of each one of the studies to the others may always be in mind. In fact, no one today ever tries to think of economics apart from government, for example, and more and more they are also thinking of psychology as being very closely connected with most of the theories that underlie economics. This is just the way in which Brookwood will try to teach these courses. It will follow the natural method which every intelligent being uses if left to himself.

"In addition to the courses in the social sciences, there is to be a series of short courses given continuously in the leading natural sciences, but even these will be taken up largely from the point of view of the worker. Thus in studying physiology, it is intended to give great consideration to the question of fatigue and efficiency and the needs of the human body for fresh air, good food, recreation, and amusement. This will mean that even in these courses the workers will be provided with information which will enable them to conduct their campaign for better living conditions intelligently and with the latest and best scientific knowledge at their disposal.

"But all these practical, professional courses will be supplemented with certain work along purely cultural lines. There will be a study of literature and at least some time will be devoted to acquiring an appreciation of music and art, for those at Brookwood feel that it is the workers of the future who will largely determine the course and destiny of both these important factors in civilization. This will be merely following the lead of the workers themselves in other countries where there is a well-developed sense for all cultural things. In Russia, Germany, Italy, England, and France, the workers are the real people when it comes to a genuine understanding of the finer things in life. This being so it is too bad that no effort is being made here except in a very casual and superficial way to open up to the workers the tremendous fields of joy which lie at their doors.

"The finances of the enterprise during the early years will have to be looked out for by the present backers, but ultimately this will be assumed by labor itself for the majority of scholars will come on trade union scholarships. The feeling among the labor men who are interested is that this will come about in from three to five years and by that time it will be for labor to say whether or not they wish to take over the entire management of the institution or to continue in the same line as formerly. It is the wish of the people who are responsible for the new Brookwood that labor shall make this decision quite regardless of any feelings or opinions which the creators may have."

Of special interest to Friends is the following statement regarding the attitude of Brookwood toward the use of violence in industrial issues:

"In dedicating Brookwood to the Workers' Educational Movement and in the establishment of a resident workers' college thereat, the founders wish to state clearly and without qualification one conviction which is to them vital and fundamental.

"Believing, as they do, that violence has never furthered, and will never further, the cause of the workers, that it is a reactionary method which in itself impedes progress, and that no good can ever come from its use, they hereby declare that neither directly or indirectly, by implication or otherwise, shall the use of violence be advocated, advised or justified as a means of achieving that new social order, towards the coming of which it is hoped that Brookwood will be able to contribute by honest education, unafraid of truth."

From a Friend to President Harding

The following letter was recently sent to President Harding by a Friend, who desires his name not to be published.

To the President of the United States:

I wonder if I may be permitted to present to you an appeal as man to man and for your personal attention? I am writing, at my own instance at the prompting of a great weight of sorrow for and sympathy with some unfortunate or misguided or conscientious men; some perhaps even of unbalanced personalities, among our imprisoned fellow-citizens. I refer to the many political prisoners lying in our Atlanta and Leavenworth prisons and other institutions. This appeal is not even remotely for myself or a relative or even for a friend. I personally have nothing to gain if it be granted.

Many of these men have been unfairly convicted, it is believed; many of them are people of high character, of good education; valuable men to the nation. The stress and strain of war conditions have led to their undoing. Many are innocent of any crime and are conscientious in maintaining their entire innocence. They are therefore also conscientious in not *asking* for a pardon, because that involves admission that they have done wrong. This great nation of ours has nothing to fear from these men were they released, and even had we, the open-handed, generous and magnanimous course would win them when vindictive, cruel punishment fails. Oh, my dear Mr. President, we are all, the best of us, weak at times; we all fail sometimes, and we are all at some time or other misunderstood and misjudged. Can we all to-

gether, a great union, afford to take a man singly and try to crush out of him slowly, through a twenty-year sentence, all of his body and mind and soul, and then deceive ourselves that we are doing a right thing? From the standpoint of our own self-respect can we *afford* to do such things?

Mr. President, cannot this country of ours afford to grant a sweeping, generous, whole-hearted release or an amnesty without puerile or technical conditions to these political prisoners? Can we not forgive where they have done us wrong, as we hope to be forgiven? Can we not amend our error where they are innocent, as we all pray to be saved from our mistakes? And what notable deed could mark your administration more signally than this, thus following in the footsteps of the great Lincoln in his attitude toward a rebellious South, "With malice toward none, with charity for all"? What an opportunity for you of the same political faith as Lincoln?

Mr. President, I am of that same political party as his and yours; I have seen many years of our successes and our failures, and I ask you, sir, cannot our party do this thing, and do it in the broad, full, thorough-going way that will win the applause of the world and the gratitude of all right-thinking citizens?

Mr. President, can you do it? Will you not do it?

Some Questions on "Opportunity in Industry"

Although I note that the INTELLIGENCER says that the article in the current issue is the closing one on "Our Opportunity," I should like to be permitted to ask a few questions. The INTELLIGENCER well says that "Opportunity" is only one of two impressive words, the other being "Responsibility." Although the article by J. P. J. Williams was correct in its main idea of applying the Golden Rule to business, it seemed to me that some of the applications raised questions; for example, the "third field" of opportunity was stated as follows:

> "3. Quaker employers who will become pioneers and put the Golden Rule into practice in their own plants with fearless abandonment of their own rights as property owners merely, and *complete surrender* to the will of the group as a true working democracy, are needed."

Would not complete surrender, and fearless abandonment of their own rights as mere property owners be likewise a complete abandonment of responsibility?

In a democracy the usual rule is the rule of the majority; in the industrial "reform" proposed what becomes of the oft-repeated proverb: "The majority is always wrong"? It might be that in the conduct of a plant, those most capable of running the business and keeping it out of bankruptcy, maintaining its obligations to creditors and supporting all the workers, would be in a minority, might be the employers.

If *complete* surrender is required would it be complete if the employer, the mere property owner, obtruded his view on any question that came up relative to the conduct of the plant, such as the purchase of material, or of new machines, or the price at which sales could be made without loss? Would it be complete if he even voted on the questions? Would it be complete if he presented his view and used his legitimate influence, his persuasiveness, his tact, his possible greater knowledge of the facts and broader vision, to secure adoption of the course he favored?

Why is complete surrender required only of the employer?

Is that proposition of abandonment and complete surrender one of universal application to all conditions and circumstances of employer and employee, to all trades and professions, or only of partial and restricted application?

Is it applicable to professions at all?

Take the medical and learned professions, for example: Are the acceptance of a particular case by a physician or a lawyer, and the method of treatment, the advice to be given, to be first submitted for approval to the physician's or lawyer's office force, with complete abandonment of the physician's or lawyer's own view? If so, would the patient or client be satisfied?

If we eliminate the professions, we might take another business, transportation. Say a master owns his ship: Must the mere property owner completely surrender the direction of the ship, the selection of the ports, the cargo, the method of loading, charges, the question as to whether or not the sailors shall have daily grog and how much, to the employees as a democracy? The principle applicable to one master and one ship may be applicable to a steamship company and its many steamers, and to railroad lines? How about responsibility to the passengers? Perhaps transportation should be eliminated as to "complete surrender."

Or take retail merchants, from the great department store to the corner grocer, must the daily decision as to purchases and sales be first surrendered to a plebiscite of the employees? Perhaps merchants should be eliminated.

Or take a newspaper editor and owner, must he completely surrender to his compositors and pressmen the decision as to what shall appear in the columns of the paper?

Or take a clothing manufacturer, must he completely surrender to his cutters, sewers, bushelmen, the decision as to styles, cut, materials and prices?

Perhaps it may be said that the surrender does not require a daily plebiscite decision as to details of management, that the management of the business may be conducted by regularly elected committees of the men. If the committees may determine methods, and wages, including their own, and engagement of employees, will it not put them in place of the employer, and merely shift the question of employer and employee? Suppose the committee for their special services voted themselves special compensation, who could stop them? Put them out at the next election? Too late, they had been paid; besides suppose they were careful in the engagement of men, engaging only those who would support them, discharging those who would not, would we have eliminated the employer and employee question?

Under the present system in large corporate industries there is a certain amount of surrender. There are what are called in the article in question "absentee stockowners," whom it proposes to eliminate. These stockholders now elect the officers and managers of the corporation, and surrender the management to them. Unless these officers and managers can control the necessary votes they can be discharged by failure to re-elect. How would it do for a help toward goodwill to let the "absentee stockowners" keep their rights, not taking them away by force of law or any other force, but to spread the gospel of the Golden Rule, that they will be forced by their consciences or by public opinion to see that the managers apply the Golden Rule in the conduct of business?

Is not that what it all comes down to at last? The roused conscience of men generally. Instead of employers abandoning their rights and concurrent responsibilities, is not what is needed rather a practice of the Golden Rule by both employer and employee, involving not complete surrender by either, but some surrender by each, a mutual give and take, and the honorable preferring of one another?

"Y."

Ploughing for an International Harvest

Moving from place to place, and camping out by night in the fields where not so long ago the Russian and German armies camped facing each other, the Tractor Unit of the Friends' Service in Poland has brought a whole war-ravaged district to self-support in one season.

And now that the harvest is practically come, and is plentiful in all the ploughed areas, this little band of eight chauffeurs, one cook and four tractors is going farther east to still more needy regions, carrying their message of peace and brotherhood over the trench-scarred land.

The new section chosen is the Volhynia district, once the most fruitful part of the fruitful Ukraine, the granary of old Russia. But now this district has been crossed and recrossed by armies, and each army has taken the livestock, the implements and the ready food.

In one typical village, for instance, where 450 families live, the number of houses has been reduced from 240 to 10, and the pine forests in the neighborhood have been so splintered by heavy artillery that they cannot be used as timber. Horses have been reduced from 1,300 to 46, and cows from 1,800 to 60; and only 12 per cent. of the land is in crops, for there are no implements left to farm with.

How do they live? Well, some of them don't. But those who are hardiest are still existing, in holes in the ground and in the abandoned dugouts of the trenches. They eat potatoes when they can get them, and grass when they can't; and they starve. Yet only a little help with implements and seeds and this district may again become one of the most fruitful in Europe. The work which has just been completed by the Friends in the near-by district of Hrubieszow has shown that a whole countryside may be raised to self-support in only a few months.

When the Tractor Unit moved into Hrubieszow last spring on its mission of help, it announced its policy of ploughing first for the neediest peasants, three acres per man. This was planted with garden seed, oats and potatoes.

As soon as the emergencies of the poorest families were met, a conference of the larger farmers was held and a more extensive ploughing scheme was launched in which it was required that the land be planted to bread-crops to relieve the bread shortage. It was planned that the district should pay what it could afford. The peasants paid for the benzine used, sometimes in cash, but often in eggs. The larger farmers paid about twice as much as the peasants. Thousands of sickles and scythes were distributed, at about one-third the actual cost, while ploughs and harrows were loaned to townships and are now being bought with the proceeds of the harvest. Seed was also given, to be paid for by a return in equal amount at the harvest. This is now coming in and will be used to help the next needy district. By the policy of partial self-support the Friends aim to avoid pauperizing the neighborhood and also to make a little money go a long way, but with the Polish currency at such a low standard none of these districts can really pay more than a portion of the amount required to reclaim them.

"Mother, Carry Me There"

"Mother, carry me there," insisted a little boy in Hagen, Germany, who had been given up to die by the doctor. And because of the child's insistence he is alive today, and walking on both his feet.

Long hunger had crippled his legs and shriveled his stomach, so that he could neither walk nor take in the proper amount of food. The doctor said he would die soon; the family had given up hope.

The little boy did not give up hope. He heard his companions tell of the "Quaker-feeding"—the American food sent over to German children. This was the food the Hagen boy heard about. He heard that there was chocolate and sugar and fat and white bread, and that thin, sick children grew well from eating it. He wanted his share.

But here a difficulty arose. The food is only given out at feeding-stations in the schools. It is not sent into the homes; that would be quite impossible to handle.

"Mother, carry me there," he insisted.

The mother did not believe it would do any good. Was not the child already given up to die? But she took him in her arms and carried him there, as the mothers of old used to carry the sick and dying to the shrines of the saints. Only this time the shrine was a kitchen table, and the saint was an overworked school-teacher who helped in the feeding.

The child is walking today. It was his own will to live and the American food that saved him.

Did Your Child Ever Grow Too Fast?

"I cannot allow my little girl to grow so fast. She is outgrowing her clothes and I cannot buy any more."

With these words a mother in the industrial district of Essen recently withdrew her small daughter of ten from the "Quaker feeding." She was one of the million children in Germany who are being rescued from serious undernourishment by the American food, sent over by generous contributions of Friends and distributed to the most serious cases.

She gained seven pounds! She needed those seven pounds badly. The doctor said she needed a few pounds more. But the mother said she couldn't have them. She simply couldn't afford the cloth to expand the clothes.

Cloth is very expensive in Germany when reckoned in German money. For the German mark, which used to be worth twenty-four cents, is now worth less than a cent and a half. A cent and a half simply doesn't count, when it comes to clothing a growing child.

The family lives in a high hill-town in the Essen district, where the big guns were once manufactured, but where now the implements of peace are being turned out. The little girl can look from her home and see the beautiful lights of the great industrial valley come on at night. The hill-top is fine for views; but it is a cold place to live in. It is a place where clothes are decidedly needed.

So the mother made her choice. She couldn't do anything else. She was very thankful to the good Americans for the food they offered. She was glad to see the little cheeks rosy and the little thin body fill out. But—there was no more cloth in the family, and if they could not fit clothes to the child, they would have to fit the child to the clothes!

The terrible need of clothes through all of Central

Europe, due to poverty and the break-down of currency, has led the Friends Society and the American Red Cross to combine in a clothing drive throughout the United States. Austria, Poland and Russia are even worse off than Germany. It is hoped that by winter time enough clothes will be forthcoming so that children who need food may not have to refuse it—for fear of growing too fast.

Santo Domingo

(1)

She lies upon the undulating breast
Of the warm Carib ocean like a gem
Upon a woman's bosom. Unto them
That ventured with Columbus to the West
She offered first her beauty and the rest
Of her fair shores: no New Jerusalem
Let down from God could hold a diadem
To stir the kings of earth to heartier quest.
For when she tombed the mighty mariner,
Above his martyred dust the nations streamed
To seize her portals to the new-born world:
The admirals of England flew to her,
Spain wooed her for the wealth of which she dreamed,
And France her bright tri-color there unfurled.

(2)

But the dim Fates that none can comprehend
Had nobler purposes for that sad isle.
Latin and Celt only a little while
Could stem the criminally purchased trend
Of black men whom no nation would defend
Against the shame of that *mid passage* vile,
Till every hill and stream and sweet defile
Became a wrack of horrors without end.
Then fire and blood and hero-leading reared
A Black Man's Kingdom under L'Ouverture,*
Who prospered so in government benign
And deeds of valiance that Napoleon feared
His star, and sped his war fleets swift and sure
To slay the Black who checked his mad design.

(3)

The plant of liberty forever grows
The stronger under tyrannous constraint;
And so the fires of Freedom which Toussaint
Had kindled, as all Christendom now knows,
Flamed in his brethren, who endured such woes
As swift imagination cannot paint,
With dauntless souls and piteous complaint,
Until the little Black Republic rose.
And yet she had not drained the utmost cup—
America, the white Republic, lays
Foul hands upon her beauty, and she lies
Prostrate again, her bruised hands lifting up,
But with prophetic warning when she says,
"Woe, woe to thee, unless ye bid me rise."

LESLIE PINCKNEY HILL.

* Under Toussaint L'Ouverture, Haiti was a prosperous and well-governed country recognized everywhere. He was a wise, unselfish, great-hearted, benevolent despot. Many internal wars later developed in the republic.

Signs of the Times

Items from Everywhere

The "Social Creed of the Churches," issued by the Federal Council of Churches of Christ in America, has been translated into Spanish for the use of the churches in Chile. This is the first work done by the new Sub-Committee on Social Service of the Committee on Co-operation in Chile. The document has made something of a sensation and the President of the Republic has called for extra copies of the pamphlet.

The New York State Department of Labor gave out on July 27th a statement concerning the wage changes for the preceding month and the preceding year in the ten chief industries of the State. It was noted that in four of these industries, including food and clothing, the average is below $25.00 a week. The average for all industries is only $25.71. Even so, the average reduction for the entire year is only $1.06 a day. Manifestly the general impression that high wages have been general is quite mistaken.

"Can the Church Stand Fire?" is the title of an article by Harry F. Ward, of Union Theological Seminary, in *The Nation* for August 24th. Mr. Ward asserts that the church is losing its authority. Can the forces of religion hold their ground? And what does it mean for the world if they are driven back?

The social movement in the churches is applying the principles of Christianity to economic and social conduct. For this it is being attacked "by a handful of professional propagandists who constitute the latest type of parasite, which lives off the rich by scaring them."

"Because it is in the nature of man, as well as in the essence of Christianity, to be 'revolutionary,' in the sense of continually making a new and better world, preachers have no need to draw back before that charge. . . . The church that cannot stand fire on the ground that its teachings disturb the existing order must needs give way to another that can."

The main argument urged against a federal anti-lynching law in the past has been that the Fourteenth Amendment did not cover the case. Judge Guy D. Goff, assistant to the United States Attorney-General, before the House Committee on the Judiciary, gave testimony relating to the constitutionality of the Dyer anti-lynching bill, which is now before Congress, and showed that the Department of Justice holds the opinion that the proposed legislation is constitutional.

Judge Goff said in conclusion: "Must the Congress of this country sit supinely by when it knows that a State, either affirmatively or negatively, is denying that right (guaranteed by the Fourteenth Amendment)? If the State omits to give or withholds protection through motives of indifference or inability, is the guaranty performed and the duty of the Federal Government discharged? In a word, is the Fourteenth Amendment meaningless because of State negativity? I hope not, and I think not." All citizens should urge their representatives to speedy and favorable action on the Dyer anti-lynching bill.

The National Association for the Advancement of Colored People is issuing facsimiles of nine press clippings from recent Memphis newspapers. Two of these set forth "false charges jeopardizing innocent lives displayed and written to arouse fury." The remainder, published the following day, retract the charges so indignantly and convincingly made. In this case, the "fury" was not aroused to the breaking point before the retraction was made. But in many cases such prejudiced and reckless journalism has caused the lynching of innocent negroes.

Speaking before the Institute of Politics at Williams

College, on the 19th, Viscount Bryce heartily endorsed the plan for the coming Disarmament Conference. "Is there anything in history more tragic," he asked, "than the fact that the power which our mastery of the forces of nature has given us today should be capable of doing far more to destroy human life within a given space of time than any recent discoveries has given us to preserve it?" He urged some limitation of this destructive power as the only salvation of the race, and warned against the obstacles encountered by the Hague Conferences: "undue projection of discussion which prevented decision until everyone was tired out," and "the militaristic spirit of some of the leading Powers."

Indiana Yearly Meeting

The session of Indiana Yearly Meeting held at Richmond, Ind., Eighth month 7th to 11th, was one of unusual interest and inspiration. Many expressed the opinion that it was one of the best, if not *the best*, meetings ever held. There was a large attendance at the meetings for worship on First and Fourth-days. The business meetings also were well attended, it being very gratifying to see so many young people present. The interest and pleasure were greatly increased by the presence of visitors from Baltimore, Philadelphia, and Illinois Yearly Meetings, also an English Friend, Mary Clark, from Darlington Meeting. Dr. O. Edward Janney, Barnard Walton and Rachel Du Bois gave helpful and inspiring messages frequently during the sessions.

First-day afternoon, Dr. Janney read a paper on, "The Essentials of Christianity," which fully deserved the interest and close attention shown by his audience. Again on Fourth-day morning he spoke very acceptably and his short farewell on the last day touched the hearts of all. First-day evening, William J. Sayers, pastor of the Orthodox Meeting at Muncie, Ind., delivered an excellent address on, "The High Art of Appreciation." He explained that much good could be accomplished, much happiness given, if we were more willing to show our friends and neighbors that we appreciate them and the things they do. He also emphasized the fact, strange but true, that most people have to die before they are appreciated. If we would only give a few words of commendation or encouragement, if we would only give some of the simple garden flowers of love and kindness to our neighbor as he travels along life's road beside us, it would do him far more good than all our fine praise or the American Beauties that we give him after he is gone.

Second-day afternoon, Frederick Libby, of the Friends' Service Committee, made a stirring address in regard to the situation in Central Europe. He told of the work done, and being done there by the committee, and stated that what America has done, through the efforts of Friends working in Germany, has made that country safe to us for a hundred years. He also made a very strong appeal to keep on with this work and to make the Service Committee a permanent organization. This suggestion was discussed later in the business meeting and quite favorably accepted. Second-day evening the young Friends of Richmond presented Tolstoi's play, "Where Love Is, God Is." The acting of the youthful players was very good and their enunciation quite above the ordinary. The author's beautiful ideas of self-forgetfulness and loving consideration for others, were particularly well brought out by those taking part. A most enjoyable feature of the evening was the excellent music furnished by Carolyn Hutton Griest on the violin and Wynn Keever on the flute. Altogether the entertainment was so worth while and successful that it deserved a much larger audience.

One of the high notes of the Meeting was reached Third-day afternoon when Albert J. Brown, of Indianapolis, spoke. His address was most spiritually uplifting and the real expression of the highest ideals of Quakerism. It stirred the best in the souls of his hearers and carried them beyond the pettiness and narrowness of creed or doctrine into the broader field of loving kindness to humanity, into the real religion of Christ. Surely all those present must have been helped, must have been happier for having heard that message,, as well as glad that there was a man able to give such a message to his fellow-men.

Third-day evening was given over to the younger members. Frederick Libby gave a splendid talk on, "Disarmament," and Clarence Pickett, of the Five Years' Meeting, told something of the work of the Young Friends' Conference recently held at Earlham College. After Dr. Janney and Albert Brown had spoken briefly, a Young Friends' Movement was organized, with Esther Allen, of Pendleton, as chairman, and Floretta Stinetorf, of Richmond, as secretary. The constitution was read and approved and officers were elected. If the work of this young organization goes on as earnestly and enthusiastically as it began it can but prove useful and encouraging to the Society as a whole.

Throughout the entire session the presence and helpfulness of so many young members added greatly to the pleasure and success of the Meeting. Those of them who were in the camp on the Meeting-house grounds seemed to enjoy the experience very much. They became better acquainted and had a good share of wholesome fun.

Perhaps mention should be made of the Epistles received from other Yearly Meetings, as they were of special interest. This is the first time there has been one from the Irish Meeting at Dublin and much sympathy was felt for those Friends who are laboring under such distressing conditions. The London letter was very interesting and inspiring. All the Epistles were full of the spirit of love and unity and all seemed to express the idea that Friends have today a field of labor open to them such as has scarcely been equaled in the past. It is a field, too, where only those filled with the high ideals and the Quaker principles of love and unselfishness can hope to succeed. There seems to be an earnest concern that this work be undertaken, this opportunity grasped. And perhaps, if carried on with prayerful determination, with no selfishness of purpose, with an unwavering faith, and with the help of God, the miracle of changing hatred to love, discord to harmony, and chaos to order may be more nearly accomplished.

EMMA C. STRADLING.

Indianapolis, Ind.

Illinois Yearly Meeting

Friends in Illinois have been greatly blessed during the last fortnight, the period covering the Blue River Quarterly Meeting, held at Benjaminville, and the Yearly Meeting near McNabb.

Robert Pretlow, pastor of the Seattle Friends' Church, en route to attend his own Yearly Meeting in Indiana, stopped over the week-end with the Clear Creek Friends. A community supper and reception was held Seventh-day evening, Eighth month 6th, at which Mr. Pretlow gave a beautiful and inspiring message. The following day a number of friends motored with him to Benjaminville to attend the Quarterly Meeting, where he gave a very helpful talk. The struggling little group left at that place was very appreciative. They have decreased so in numbers that they seldom have a public meeting for worship, and they look forward to the Quarterly Meeting for inspiration and comfort. At the First-day sessions there were many outsiders to receive the Friendly message.

The sessions of the Yearly Meeting began on Seventh-day, Eighth month 13th, under almost ideal conditions. After a brief shower the atmosphere cleared, the hot spell

was broken and we had wonderful summer weather the remainder of the time. Our visitors were rather more numerous than usual, contributing so generously to the spiritual value of the meetings.

Our dear old friends, Dr. and Mrs. O. Edw. Janney, Barnard Walton, and the Allen Blackburn family, as well as two new ones, Rebecca B. Nicholson and Rachel Davis Du Bois—now equally dear—all came from the East. Our own numbers in attendance from Indiana, Iowa and Nebraska were greater in number than usual, giving the sessions added interest and strength.

The opening session, Seventh-day afternoon was in charge of the First-day School Committee, and gave Rachel Davis Du Bois an opportunity to give her enlightening and uplifting talk on "Race Relations." She painted such vivid word pictures of the Laing, Schofield and other schools for the colored people of the South that they were made realities and rekindled our spirit of helpfulness in many ways. Her presentation of the problems of the colored race was very clear. Having been in close touch with them in their work and thought, she has been able to get their viewpoint and their vision.

That evening a delightfully informal reception was held at the Meeting-house, with a musical program by local talent, followed by games and light refreshments.

The helpful spiritual messages on First day morning were mostly short, but there were a number of them. They fitted so well together in the continuity of thought that it seemed almost a continuous message. Dinner was served on the grounds and the noon hour spent in happy, social mingling. The afternoon was given over to Dr. Janney, when he gave his wonderfully fine lecture "Essentials of Christianity," to a large, interested audience. Many outsiders were present at both sessions, the Meeting House being filled.

Rachel Davis Du Bois gave a stirring talk First day evening on "The Friendly Message to the World." She was followed by others who gave sidelights, also making us all feel that our duty as messengers is clear, that we have something for those who seek "A Better Way."

After a period of almost continuous service for nearly twenty years, Clarence Mills was relieved as clerk. It will be hard to find another who will be as efficient, painstaking and genial, but we feel that the new one, Clement Flitcraft, after a little experience will equal his predecessor.

The letters from other yearly meetings were interesting and instructive. Especial interest was displayed in the letter from the Y. M. of China. It was felt that through such intercourse as these will develop the world brotherhood we so hope for. As reference was made to the position of our Irish friends, great sympathy was expressed and a letter of love and fellowship was directed to be sent to Dublin Yearly Meeting.

After the report of the Advancement Committee, which showed progress and a zeal for the betterment of conditions in the Society, Dr. Janney, Lucretia Franklin and Barnard Walton gave short talks on different phases of advancement work. Dr. Janney outlined "a working plan" which seemed to be entirely practical and feasible. It gave every one in the meeting something worth while to do and has been used with wonderfully fine results. Any meeting hoping for a revival of interest and willing to work for it, would do well to write to him for definite details, as it would take too much space to attempt it here.

Lucretia Franklin, in "Observations and Needs for Effective Work," gave a few glimpses of the problems the Washington Meeting has to face, as well as a plea to develop the interest in the middle aged for meeting activities. The young people are being enthused by the Young Friends Movement, and the older people are still active through spirit of the past age, but they are leaving us rapidly and there are so few of those between to shoulder the burdens that have been laid down.

In "The Broader Field," Barnard Walton gave not only examples, but a vision of what could be accomplished in four general directions. In college centers, such as that being worked out at State College, Pa.; in the Meetings for the Public, as those recently held in Philadelphia and New York; in the brotherhood that could be established with the general working classes who do not feel at home in the average city church, as is done in the Adult School Movement in England; in the spreading of our message through the medium of advertisement, as the General Advancement Committee did last year under the heading "Is there a better way?" We had a concrete demonstration of what could be accomplished by the last method as programs of the Yearly Meeting were printed in all the local papers and circulated through the mails. Many outsiders were attracted to the various sessions in which they were interested. A Dr. Jeffries, on furlough from his missionary work in India, was with us several times and gave a talk of his work Fourth day morning.

Third day evening Rachel Davis Du Bois conducted a round table on Disarmament that proved a wonderful occasion. It was deplored that so many methods of destruction to life and property were being invented. We must conduct a *constructive* campaign of monstrous magnitude to offset their influence in the world.

The children's program that evening was delightful, consisting mostly of music and recitations, but the crowning feature was a presentation of "A Quaker Wedding." It was carried out entirely in costume by the boys and girls classes of Clear Creek First Day School. The plain bonnets and shawls of the dear "ladies," the somber garb of "men" and the quaint ceremony in meeting had a charm that was very pleasing.

During the noon hour on Fourth day Anne W. Janney and Rachel Davis DuBois gave impressive talks to the girls in attendance, while Dr. Janney spoke equally well to the boys the following day.

The Philanthropic Committee report showed that the social service work of the meeting had not been neglected. A concern arose during the discussion on Peace which resulted in the sending of a request to the newly formed "Council for Peace" that an effort be made to get a hearing at the Disarmament Congress to be held in Washington this fall to present the Friendly attitude. Also to hold an evening meeting for the public at the same time.

A new wording of the Query on Temperance was acted upon, bringing it up to date to conform with present conditions.

After the close of the session Fourth day afternoon autos were waiting to take all who cared to go to our two natural beauty spots in the Illinois Prairie, Deer Park Glen and Starved Rock State Park. About eighty made the trip. The historic rock was gained in time to watch a gorgeous sunset and see in reflected glory the broad Illinois River flanked by the bountiful fields of the pride of the Corn Belt. A picnic supper was spread on the lawn and afterward, accompanied by mandolin and guitar, there was a song service under a perfect August moon.

The Committee for the Revision of the Discipline reported they were about at a standstill, as they could not decide whether to recommend a revision of the present discipline, an entire remodeling of it, a request for a common discipline prepared by a committee from the seven Yearly Meetings, or the adoption of a handbook on Christian Living similar to the one compiled by London Y. M. Since the world conditions are such that we do not know now what we may want a few years hence to carry on, the committee was retained and directed to proceed as they saw fit.

The helpful spiritual messages delivered throughout the

meeting were so tender and uplifting that we felt we were really doing our bit to help our Society in its task of trying to make the world come a little nearer the perfect Kingdom.

The story periods for the children and young people were well attended and masterfully handled, so that they proved a blessing.

A slight departure from the ordinary method of entertainment made things a little easier for the local friends, as suppers as well as dinners were served in the dining-hall on the grounds. Thus the hours between sessions gave added time for social intermingling and we came more closely together than usual. A touch of pathos was ever present from first to last, because every one missed the presence of Amos and Anna Wilson, both having passed away since last year. Any one who ever attended Illinois Yearly Meeting could not think of it without them, so closely have they always been identified with every phase of it; but their wonderful influence still remains and their lives have builded into the meeting and into the community that which death cannot take away.

After the closing minute was read and the farewells said, every one seemed loath to leave. All said it had been the best meeting in years and it was good to have been a part of it.

L. S. F.

Notes by the Way

Most of our Yearly Meetings are held in cities, but Illinois is an exception, the Meeting-house being in the open country, far from any town. Fine trees give shade on the ample grounds, while the roads that stretch away to the four points of the compass are lined with the farms and comfortable homes of Friends.

This hospitable Yearly Meeting stretches out its motherly arms to her children in southern Indiana and in far-away Nebraska, and calls them to her from Iowa and California, and so they come gladly, once a year, to enjoy the delightful companionship of Yearly Meeting, and to gain the spiritual refreshment that spreads over its sessions.

The Friends here are very much in earnest in regard to all the reforms that have been participated in by Friends. It was delightful to note the almost entire absence of smoking among these Friends. Their advocacy of disarmament appears to be unanimous. They sent in a suggestion to the Philadelphia joint Peace Council that an hour be granted to Friends for a hearing at the International Peace Conference and that a meeting open to the public be held on the same evening in Washington.

Like other Yearly Meetings this is engaged in a revision of its Discipline, but, as in other cases, finds this a slow and difficult proceeding. Indeed, the present does not seem to be appropriate for such work, things everywhere being in a state of flux and change.

All of the Yearly Meetings that we have attended on this trip have expressed a strong wish that the next General Conference be held at a place convenient for them to attend. The suggestion of a suitable place is under consideration, and when a decision has been reached, a request will go forward to the Executive Committee of the Conference, which has the matter in charge.

At the close of this Yearly Meeting our party will separate: Rachel Dubois leaving for her home, Barnard Walton for a short visit to our friends at Coldstream, Canada, and the Janneys and Blackburns to Chicago for a visit of a few days.

Rebecca Nicholson, well known to Philadelphia Friends, has been a visitor to Indiana and Illinois Yearly Meetings, her cheery presence carrying its own welcome.

One evening nearly the whole Yearly Meeting was transported by numerous autos to Deer Park and Starved Rock Park, the former similar to Watkin's Glen, a great surprise in this prairie country, while the latter is unique in my experience, being a great rock, standing on the bank of the Illinois River and 140 feet above it and having a surface of an acre. Stories are told of wild doings here in the days of the Indians.

Our little group has thus accomplished what it set out to do—the attendance of three Yearly Meetings. We have met with a most cordial welcome at every point, and our feeling in regard to each Meeting visited is one of encouragement, for everywhere among our Friends there are evidences of new life and a hopeful outlook for the future.

O. EDWARD JANNEY.

Friendly News Notes

Joel Borton informs us that the photograph of Henry W. Wilbur, which was presented to the Laing School at its recent commencement, was not a personal gift, as our item implied, but was presented by the Pennsylvania Abolition Society, of which he is president.

George H. Hallett, Jr., has just returned from Sacramento, Calif., after a successful demonstration of proportional representation. On May 3, 1921, the Sacramento city council was elected for the first time by the Hare system of proportional representation.

"Midsummer numbers of two of our most important reviews contain articles both about, and of interest to, Friends," writes Hubert W. Peet in his latest notes from England. "In the *Constructive Quarterly* for June, Herbert W. Horwill, formerly London correspondent of the New York Evening Post, contributes a long article on 'A Quaker Social Movement.' In it he says: 'A silent revolution is going on among the Friends. How striking is their change of attitude, can scarcely be realized by anyone who is not in touch with present-day Quakers either by personal association or by constant study of the Quaker press. There were certain signs of this new tendency before the war, but it was the war itself that really woke Quakerism from its "dogmatic slumbers" in the matter of the industrial system." Then follows an understanding description of the historical background and details of the Industrial Parliament Scheme of Malcolm Sparkes, the State Bonus Scheme, Jordan's Village, New Town, and the work of the War and Social Order Committee.

"The *Hibbert Journal* for July as a quarterly cannot be as prompt as other journals with its reviews, but its notice of W. C. Braithwaite's 'Second Period of Quakerism,' published in 1919, is worth waiting for. The series (of which it is a part, and of which Rufus M. Jones's 'Later Periods,' due this month, will be the concluding volume), so the reviewer says, 'rank among the most valuable of recent additions to the history of religion in this country.'

"In the same number of *Hibbert* is an article on 'Religious Knowledge in Schools.' Based on a 'headmaster's' recent examination for a whole school, many of the questions being very stiff ones, it gives material of great value for educational and incidentally, too, some amusement. Friends should particularly note that according to one boy, 'The Inward Light means the light which keeps you merry and alive. If you had no Inward Light you would be sulky and dull.'

"Arising out of the interest created by his recent book, 'The Faith of a Quaker,' John William Graham, of Dalton Hall, Manchester, has received invitations to lecture on the Society of Friends from such different bodies as the London Unitarian Association and the London Diocesan Reading Guild. The latter is being responsible during this coming winter for a series of lectures on the Baptists, the Congregationalists, and the Wesleyans and the Quakers."

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

A Protest

It is with regret that I have noticed the silence of our paper, which should be the condemner of wrong, as well as the champion of the right regarding the disgraceful occurrence that took place in New Jersey on the second of July last, admitted by one of the managers to be a "Prize Fight." Such a performance is in direct violation of the State, but was legitimatized under the name of a "Boxing Match," at which several members of Congress and even the Governor of the State himself lent the sanction of their presence to this open infraction of law.

The expenditure for this act was enormously large, but setting aside this feature of the case, let us look at its moral aspect, which is by far the more important one.

Even the so-styled "gentler sex," proverbially supposed to faint at the sight of blood, to scream at the sight of an innocent little mouse, were there by thousands, many of them leaders in society, cheering and clapping as one or other of the contestants gained ground. Shame, shame, on the women who were present. It is bad enough for *men* to witness such brutality, but for *women* there are no words strong enough to express my disapproval.

And the "movie" men were there taking in all the phases of the disgusting affair, to be reproduced for the benefit of those who were deprived of the pleasure (?) of seeing the original performance. What a lesson in morals will these pictures be for the youth of the land? How can we expect the principles of peace to grow in their minds when they are shown examples of fighting and that under authority, too? But I hope the censors of the movies will not allow these representations. They tend to keep alive the spirit of war, which we Friends, especially, are trying to eradicate. It is war between two persons instead of two nations, each striving to gain the victory over the other and win the prize. And to think of the worse than wasted money that would have helped so many suffering ones if applied to that purpose. My conscience would give me no rest till I had written this.

ELIZABETH H. COALE.

BIRTHS.

FARQUHAR—On Fifth month, 10th, 1921, to A. Douglas and Helen Nesbitt Farquhar of Sandy Spring, Md., a son named Norman Farquhar.

GAUNT—On Third month 27th, 1921, at Montgomery, Ala., to John Webber and Marion Livesey Gaunt, a son, named John Webber Gaunt, Jr.

HERITAGE—On Seventh month 18th, 1921, to Milton W. and Alice B. Heritage, of Sewell, N. J., members fo Woodbury Monthly Meeting, a daughter, named Lucy Anne.

SHUMWAY—On Eighth month 10th, to Loren F. and Alice F. Shumway, a son, Norman Robert Shumway.

THOMAS—On Sixth month 27th, 1921, to Frederic Leggett and Eliza Bentley Thomas, of Sandy Spring, Md., a daughter, named Cornelia Hallowell Thomas.

WHITE—On Eighth month 15th, 1921, to Walter Rhoads and Eleanor May Kellogg White, a daughter, named Nancy May.

DEATHS.

JACKSON—Near Sandy Spring, Maryland, on Eighth month 11th, 1921, Mary P. T. Jackson, in her 73d year, daughter of the late Edward and Lydia G. Thomas. She is survived by her husband, Frederic D. Jackson, one daughter, Ellen T. Coe, and four grandchildren, besides a brother and sister, Alban G. Thomas and Emily T. Massey of Sandy Spring.

SHOTWELL—On Eighth month 13th, at Belmar, N. J., Mary B. Shotwell, widow of John H. Shotwell, in her 89th year.

WHITSON—At Princeton, N. J., Eighth month 6th, Eliza R. Whitson, widow of Theodore Whitson, in the 81st year of her age. The funeral services were held in the Meeting House at Christiana, Pa. Interment in the cemetery at Sadsbury Meeting House.

WILKINSON—On Second day, Eighth month 15th, Maggie S., widow of E. T. Wilkinson, aged 63.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

27th—Nottingham Quarterly Meeting at East Nottingham, Pa., O. Edw. Janney to attend; and at Eastland the 28th.

27th—Seventh-day afternoon and evening, the picnic of Concord Quarter Young Friends' Movement, at the Meeting-house at Concordville, Pa. All Young Friends of the Quarter cordially invited.

27th—Conference of both branches of Friends of Concord, 3.30 in the afternoon and 7.30 in evening, Standard time. Basket supper.

28th—First-day, at 11 o'clock, Standard time, the Annual Meeting for Worship at the Cape May Meeting-house at Seaville, under care of Salem Quarterly Meeting.

NINTH MONTH

3rd—Whitewater Quarterly Meeting, at Pennville, Indiana.

4th—First-day at 2.30 P M., Eastern Standard time, a meeting for divine worship will be held at the Wayside Chapel, Cheyney, Delaware County, Pa. A community meeting for all interested persons. Thornbury Young Friends' Association will co-operate. A pleasant pilgrimage from West Chester trolley or by train from Broad Street Station.

4th—A pilgrimage to Manhasset Meeting, Long Island, under the auspices of the Advancement Committee of Westbury Quarterly Meeting. After lunch a conference on the possibilities of advancement work will be held. Train leaves Pennsylvania Station for Manhasset at 10.22 A. M., Daylight Saving time. A general invitation is extended. All expecting to attend will please notify Anna W. Lapham, "Homewood," Port Washington, N. Y.

4th—Interchurch Summer Services, Woodstown, N. J., held at Friends' Meeting-house.

4th—The annual meeting for worship in the old Friends' Meeting-house (otherwise disused), at Adams, Mass., will be held under the care of the New York Yearly Meeting's Advancement Committee, on First-day, Ninth month 4th, at 2.30 P. M. Reuben P. Kester, of Philadelphia, and other Friends are expected to attend. The meeting is beautifully located in the Berkshire Hills, and Friends can easily reach it by train, trolley or automobile A general invitation is extended.

5th—The Adams Society of Friends' Descendants, interested in genealogy, which co-operates with Friends in holding the foregoing meeting, will hold its annual meeting; it is always pleased if Friends attending the meeting for worship also attend its sessions.

5th—Center Quarterly Meeting at Center, Pa.

8th—Salem Quarterly Meeting at Woodstown, N. J.

8th-11th—Eighth General Conference of the Fellowship of Reconciliation at the New Columbia Hotel, Belmar, N. J.

12th—Baltimore Quarterly Meeting at Gunpowder, Md.

15th—Haddonfield Quarterly Meeting at Haddonfield, N. J.

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CASH CONTRIBUTIONS
WEEK ENDING AUGUST 15.

Five Years Meeting	$413.10
Phila. Yearly Meeting (4th and Arch Sts.)	4,350.18
Phila. Yearly Meeting (4th and Arch Sts.)	66.00
	$4,416.18
Phila. Yearly Meeting (15th and Race Sts.)	
Greene Street Meeting	3.00
Woodbury Meeting	100.00
	$103.00

Other Meetings

New York Meeting (114th St.)	100.00
Norristown Preparative Meeting	75.00
Hicksite Friends First Day School, Fishertown, Pa.	10.00
Cornwall Monthly Meeting	10.00
Chicago Friends (both Branches	363.50
Chicago Friends, both Branches)	450.00
Friends Meeting, Pasadena, Cal.	40.00
New York Monthly Meeting	400.00

Other Contributions

For General	282.50
For Germany	390.37
For Austria	210.57
For Russia	1,299.60
For Clothing	26.50
Refunds and Payments	260.11
	$8,850.43

FUN.

THE NICE SHADES OF OUR SPEECH

Dr. Tehyi Hsieh, Chinese Labor Commissioner to the United States, while speaking recently to the Kiwanis Club of Springfield, Mass., gave an interesting example of "dictionary English." A Chinese woman who had learned her English in the schools had been very much annoyed by the constantly increasing charges made by a plumber. When at length a particularly exorbitant bill was presented she said: "How is this, sir? You are dearer to me now than when we were first engaged."—*Writers' Monthly.*

* * *

UNFIT FOR HIS JOB

"Father," asked the small son of an editor, "is Jupiter inhabited?"

"I don't know, my son, was the truthful answer.

"Father, are there any sea serpents?"

"I don't know, my son."

"Father, what does the North Pole look like?"

But, alas! again the answer: "I don't know, my son."

At last, in desperation, he inquired with withering emphasis: "Father, how did you get to be an editor."—*The American Legion.*

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WANTED—MOTHER'S HELPER IN Friends' family. Must be willing to help with housework. Address, C. Satterthwait, 48 W. Fairview St., Bethlehem, Pa.

NURSE, EXPERIENCED, MIDDLE-aged, wants care of invalid. Country or shore. Address P. 730, FRIENDS' INTELLIGENCER.

WANTED—Woman of middle-age as companion and caretaker for an aged Friend in her son's home. Address S. R. M., FRIENDS' INTELLIGENCER.

NURSE—Young, Protestant, for man invalid. Some hospital experience. $75 per month. Phone Media 303. Post Office Box 32, Moylan, Pa.

WANTED—Woman as companion, preferably a Friend, under 40 years. Winters spent in New York City. Box P. 750, FRIENDS' INTELLIGENCER.

FUN

It was the custom of the congregation to repeat the Twenty-third Psalm in concert, and Mrs. Armstrong's habit was to keep about a dozen words ahead all the way through. A stranger was asking one day about Mrs. Armstrong. "Who," he inquired, "was the lady who was already by the still waters while the rest of us were lying down in green pastures?"—*Metropolitan.*

* * *

The pile of flints still to be broken was a very large one, thought the stone-breaker, as he gazed at it disconsolately between his bites at a large sandwich of bread and cheese. A minister came along and gave him a cheery "Good-morning," remarking afterward that he had a deal of work to get through yet. "Aye," said the eater, "them stones are like the Ten Commandments." "Why so?" inquired the genial parson. "You can go on breaking 'em," came the reply, "but you can't never get rid of 'em."

* * *

CERTAINLY "NOT"

Tenderfoot.—"Why do you have knots on the ocean instead of miles?"

First-Class Scout.—"Well, you see they couldn't have the ocean tide if there were no knots."—*Yale Record.*

NOTICE—Concise statements of the principles of the Religious Society of Friends and their application to the problems of every day living, including The Spirit of Quakerism, by Elbert Russell; A Quaker's Faith, by George A. Walton; and other articles by Henry W. Wilbur, Howard M. Jenkins, Elizabeth Lloyd, Jesse H. Holmes, O. Edward Janney, Edward B. Rawson, etc., to be had free on application to Friends' General Conference Advancement Committee, 140 North Fifteenth Street, Philadelphia, Pa.

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PHILADELPHIA, PA.

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.

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Buck Hill Falls

The Buck Hill Falls Music Club arranged two concerts this month. One of them was held last Monday evening and the other will be held next Monday. The Schmidt Quartette of the Philadelphia Orchestra was secured and to the committee is due a vast amount of praise in securing such a program.

Are you coming up to help us win the contests on Labor Day? This year Pocono Manor visit us, and if we wish to beat our Friendly rivals from across the hills we need Golfers, Tennis Players and Bowlers.

THE INN

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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, NINTH MONTH 3, 1921 VOLUME 78 NUMBER 36

"They that wait on the Lord shall renew their strength." There is the alternation of repose and work, and the insistence on the source of strength being of a psychical and not a physical character. Christianity also teaches that to learn to rest, not only in moments snatched from our work, but by keeping a mind free from worry and anxiety, neither caring for the morrow nor fearful of the forgiven past, is to give ourselves the opportunity of drawing on that "ample re-supply" which comes to those who do not fear to expend their energy for others. Life will throb within and through us, but our souls will be in repose.—The Psychology of Power, by J. A. Hadfield, in "The Spirit," edited by Canon B. H. Streeter. Selected by J. Barnard Walton.

Christian Responsibility in Industry

Extracts from the Message issued by the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America, in connection with "Labor Sunday," September 4, 1921.

The message for this Labor Sunday is set against a background of suffering and confusion. The land is filled with unemployment. Possibly one-fourth of the population are straitened and anxious. Thousands of employers are holding their industries together merely from day to day. Labor is fighting for the fundamental right of collective action, and fighting at a serious disadvantage. The freedom of the ministry to proclaim a social gospel and to apply it according to their own honest convictions is sharply challenged. Even the common right of citizens to freedom of speech and assembly in many communities is at stake.

In such a troubled time as this it would be easy for the Church to hold aloof from industrial questions. To confine itself to simpler tasks would seem the path of prudence. The summons, however, is not to the easy way, but to the way of duty. Concerning the relations of men to each other in the economic and industrial realm, as well as in the other areas of life, the Church must seek to discover and to proclaim the mind of Christ. To do so calls us, indeed, to humility and to prayer, but also to courage and to faith.

The immediate and compelling consideration for the Church is always its divine commission to win men and women to personal discipleship to Christ. But a redeemed life is one redeemed in all its aspects and relationships. The economic and industrial factors that condition the lives of men and women and help to make them what they become are, therefore, as much a concern of the Church as any other phase of their moral environment. An industrial practice that cramps and devitalizes human beings in body or in spirit is as much a foe of religion as is the liquor traffic. The Church cannot ignore the one any more than it can ignore the other.

Not only so, but the charter of the Church, received directly from its Leader, requires that it proclaim the Gospel of the Kingdom. Jesus said of this Kingdom that it is like leaven hidden in meal—it works until "the whole lump" is leavened. There are no areas of life which Jesus excluded from the ultimate operation of the law of the Kingdom. A Gospel that is susceptible of only partial application is not a Gospel which can save the world. A Church which is content to recognize limits to the proclamation of its message is a defeated Church.

Christian Principles to Be Applied to Industry

There are at least three fundamental principles in the teachings of Jesus that the Church must apply to industry. Unless we can learn to conduct industry according to these basic principles the Kingdom of God cannot prevail in the modern industrial world.

1. *Men are to live as brothers.*

That God is our common Father and that men are therefore to live together as brothers is the very foundation of Jesus' message. To the more simple social and business relationships the application of this teaching is at once apparent. The storekeeper and his

clerk, the farmer and his hired man, the mistress and her maid, find no obstacle outside their own wills to the maintenance of Christian relationships. But between several hundred absentee stockholders on the one hand and several thousand wage earners on the other, relations are so impersonal and distant that the responsibilities which brotherhood implies are more difficult to grasp and are too seldom regarded with seriousness. In the administration of a large industry policies are frequently inaugurated which would not have been determined upon if their full human consequences could have been instantly visualized. The investors in an industry expect its managers, first and principally, to produce profits. The directors scrutinize the records but rarely visit the work shops. In consequence men and material are lumped together as commodities, labor is bought in the market like goods, and the personal equation is lost in a mechanical system.

Significant in this connection is the fact, not widely realized, that according to the most recent available figures more than one-third of the factory workers in America are still employed in plants having fewer than one hundred employees. The employers of these small groups of workers have superior advantages too little utilized for the promotion of fellowship.

In an industrial age there can be no real brotherhood of man unless there is a brotherhood in industry. Mr. John D. Rockfeller, Jr., has put the matter well: "Surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry." Of similar import is the recent statement of one of our foremost labor leaders that to political citizenship must now be added industrial citizenship. Political democracy leads to industrial democracy because a nation trained in school and church and state to democratic relationships, will inevitably carry these same principles into industry. Arbitrary control leads to class war, which is as contrary to Christian principles as any other war.

Democracy in industry must be realized progressively and is being steadily appoached today in an increasing number of industrial establishments. Recognition of the ideal commits no one to any particular social theory or program. Collective bargaining with labor unions is an expression of the democratic ideal; so also are some of the various forms of labor representation in shop councils. There are also democratic forms of co-operation by which labor relations within a plant are handled as in a town meeting, or a family circle. It is quite possible to develop such forms of association, without prejudice to those vital interests of labor which are conserved by its own regular forms of organization, and to secure a real partnership between employer and employees. Such a partnership may go to any length in democratic procedure that those concerned may desire it to go.

2. *A human life is of immeasurable value.*

Jesus taught the immeasurable value of a human life. Once born into the world all society is obligated to see that it has a chance. Modern high-speed machinery is dangerous even with the best of safety devices. Although we have deeply mourned the loss of the 48,000 American men who were killed in the great war, we have given little thought to the fact that during the same period of nineteen months, American industries claimed 35,000 victims. This fearful rate of destruction still continues. With all the impetus to protection of life given by the workmen's compensation and industrial safety movements, the dangers of modern machine processes still show that too low a value is placed upon the life and health of human beings.

But the crippling of the body is not the only price paid by human lives. Crowded living quarters reduce physique and low wages increase infant mortality. The wage earner is subject to hazards from which the salaried and professional classes are secure. Children born in industrial districts are deprived of opportunities that should be inalienable in a Christian society; a predestination as real as any theology ever taught governs their future. Low wage scales and unemployment have the effect upon the lower paid workers of thrusting millions down to the poverty line and an accident precipitates them into destitution. Unless the man is lifted above the machine, the life that Jesus considered of more value than the whole material world is sacrificed. In order that the family of the laboring man may have fair opportunity, not only must life be safeguarded, but wages must be sufficient to guarantee a higher standard of living for the workers and to justify their aspiration to a larger life. There can be no doubt that our working people should receive a relatively larger share of the product of industry.

Since prices began to recede we have heard much concerning excessive wage demands. Without doubt wages in certain occupations have been out of proportion to those paid in the less skilled and less well-organized trades. But throughout the entire period of war prices large groups of wage earners have been compelled by inadequate wages to live at a low standard. Not only so, but even the wartime wages of highly skilled labor, whether of hand or brain, can be considered disproportionately high only when it is forgotten that in the production of all our wealth labor bears the most irksome burden, takes the heaviest risks and suffers the gravest insecurity.

3. *Service is the Christian motive.*

Of course business cannot be run without an adequate financial return. The services of physicians, teachers and even of ministers, require compensation. But the primary motive in these professions is assumed to be service. A Christian society will try to put business under the same motive; it will purge itself of all ruinous competition and substitute for it a co-operation that preserves initiative and all the stimulus of competitive enterprise without its war-like methods. The Kingdom of God is builded through

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service and sacrifice; it cannot be builded out of selfishness and with the motive of profit dominating, nor can it ever be builded apart from the daily activities of men.

And the motive of service is not only entirely practicable, but it is the only salvation of business itself. The service motive will bring a spirit into industry that will minimize strife and selfishness and magnify fraternity and good will. It will inspire production and tend to eliminate waste. With the profit motive controlling both employer and employee, each seeks to exploit the other, each looks upon the other with suspicion, friction grows between them instead of confidence, and industry assumes the aspect of war broken only by periods of truce. The operation of the profit motive defeats the practical purpose of industry—continuous, efficient production. If the service motive can be made mutual, employer and employee will learn to work together in mutual good will and the wastage of strife will be turned into mutual advantage.

The Golden Rule is the classic expression of all these ideas and of the spirit in which alone they can ever be made real. Without that spirit the most carefully devised system of organized relationships will be ineffective. The Golden Rule means the comprehension of another's point of view, and the doing as one would be done by. It is a rule to be observed day by day, especially as new situations arise, and to be used equally by manager and men. These Christian principles are as binding upon one group in industry as upon the other; and only in so far as they are recognized can industry achieve permanence and security. They will be found at last to underlie the social structure as the laws of chemistry underlie the phenomena of the material world.

The Painful Art of Thinking

"Professor Charles Beard, of the New School for Social Research, New York, says: 'It hurts to think; try it and see.' Are all of us as careful, I wonder, in sorting out our thoughts, our prejudices, borrowed ideas, half-knowledge, as we are, for instance, in the matter of our seed potatoes, separating what is vital and valuable from what is mere rubbish and dry-rot? Have not some of us what might be called phonographic minds—just re-serving what we hear, practically without any intelligent discrimination? And others of us have switch-board minds—press a certain button (mention a certain subject) and certain torrents of words will invariably follow?

"The small boy's desire to 'take it all apart and see what makes it tick' may not be so good for the watches and clocks he wanted to try it on, but it is not a half-bad method with habits of mind. It is, indeed, the gist, the core, of this psychoanalysis of which we hear so much on all sides nowadays. It may not seem irrelevant to recall just here that someone has said, 'Heaven is a state of mind.'

"Re the principle of taking things apart to see what makes them tick, might we not try this little exercise in mental gymnastics once in a while, and see how we feel afterwards: In the place of the words 'capital,' 'labor,' 'the long-suffering public,' of which there is such endless repetition on every hand, we might substitute for the first, the word 'minority'; for the second, the word 'majority'; and as for the 'public'—is that not obviously made up entirely of this same 'minority' and 'majority'—what else is there? Except, of course, the *involuntary* 'unemployed.' When we *honestly* take it all apart to see what makes it tick, do we not find that there are only these three kinds of people in the whole world?

"There is still the word 'long-suffering' to be placed—perhaps that could be left to individual preference or ingenuity, as an exercise in mental calisthenics?"

CONTRIBUTED.

Are You Educated?

A professor of the University of Chicago has evolved a series of test questions for the educated, which he avows, are the best evidences of a real education. If you can answer yes to all the questions you are truly educated the professor says. Here are the questions:

Has education given you any sympathy with all the good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman in the eye?

Do you see anything to love in a little child?

Can you be high-minded and happy in the drudgeries of life?

Do you think that washing dishes and hoeing corn is just as compatible with high thinking as playing piano or golf?

Are you good for anything yourself?

Can you be happy alone?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mud puddle by the wayside and see a clear sky?

Can you see anything in the puddle but mud?—*The Christian News Letter.*

The Teacher

Have you ever taught a child?
Have you ever gathered in his threads of interest
And woven them into a bright new thought,
The next step in his busy intellect;
Or have you felt the quick responsiveness,
The keen and ever-growing little mind
That leaps to meet the leading thought in yours;
Or have you watched the shining of his eyes
And heard the eager words that tumble out
As he expresses his awakened thoughts;
Or have you ever found his boy's ideals
And nourished them and coaxed them into growth?
Oh, wonderful the power to create
A poem that gives happiness to all;
And wonderful to give a picture birth
Whose trees and flowers imitate God's own;
But most triumphant of creative joys
Is making men from vital, eager boys.

CORNELIA MILLER STABLER.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, NINTH MONTH 3, 1921

It is the practical disciple James who says in his epistle, "Reckon it nothing but joy, my brethren, whenever you find yourselves hedged in by various trials. Be assured that the testing of your faith leads to power of endurance. Only let endurance have perfect results, so that you may become perfect and complete, deficient in nothing. And if anyone of you is deficient in wisdom, let him ask God for it, who gives with open hand to all men, and without upbraiding; and it will be given him."

And the beloved disciple John says, "To him who overcomes I will give the privilege of eating the fruit of the Tree of Life, which is in the Paradise of God."

Both the practical man and the mystic recognize the developing power of the practice of endurance, self-mastery, self-control—and the source of strength for its acquisition. We think so often that if we can only be free of this or that hindrance we might accomplish great things—but lo! the man who does accomplish great things, is usually he who does so *in spite of, or rather because of, having overcome much.*

Not by pampering but by exercising to the utmost of their powers does the most modern method of the world of medicine deal with the poor little victims of infantile paralysis. It is wonderful how these children, helpless to move themselves and to walk, swim and play in the water with only their arms to do the work.

And so let us count it nothing but joy when difficulties present themselves, and sing with "Björnsen's "Happy Boy":

"Pray while overhead, dear heart,
Anxious memories hover,
Then go on, the better part
Thou'lt above discover."

A. H. P.

May we, in the Friendly fashion common to our Meetings, venture a further reflection upon the theme introduced above. Since the days of the early Christians quoted, and doubtless much longer, it has been recognized that the need to overcome difficulties is a stimulating, life-giving opportunity, not a hardship to be shunned. Commonly, we relate this lesson only to the individual. But does it not apply with equal force to social units, such, for instance, as our religious Society?

So long as we as a Society might exist in perfect placidity, with no obstacles to overcome, no tremendous problems to work out, no clashes of opinion to think through until we had found the harmonizing truth beneath the partial light of personal conviction; so long, we should not expect great social religious vigor.

It is only when we as a Society face great difficulties that we can generate the great religious energy to overcome them. We should welcome those in our midst who are of other minds than we, we should welcome free and intense discussion, seeking along new paths, the challenge of war and the industrial order. Every obstacle thrown in the way of our social religious life is an opportunity to forge a firmer and more productive religious unity.

No development in the plans for the Disarmament Conference has struck a deeper note than the increasing recognition of the importance of the mental and spiritual *attitude of approach.*

President Harding has called for the support of "moral atmosphere," of "optimism." The formal invitation to the Conference, after touching on the disastrous economic, social and international influences of competitive armaments, adds the caution: "It is, however, quite clear that there can be no final assurance of the peace of the world in the absence of the desire for peace, and the prospect of reduced armaments is not a hopeful one unless this desire finds expression in a practical effort to remove causes of misunderstanding and to seek ground for agreements as to principles and their applications."

Lord Northcliffe, in a recent address in Canada, said: "I cannot conceive of any greater disaster than the failure of this conference to achieve the ends for which it will meet. It is essential that all should help to make it a success. We can all help. We can help by promoting good will, by not saying unkind things about other nations, by disarming our minds before we reduce our fleets."

Helping to "disarm our minds," to create "moral atmosphere," is an opportunity open to all Friends. In our conferences, our conversations, our letters, let us help to promote the vision of the new world order, the sense of adventure for peace, the appreciation of the fine qualities of other nations and races; and the great lesson of the past war, which even statesmen and generals now perceive, that to prepare for war brings war, and that the use of force for whatever end, harms both those against whom it is used and those who use it. What we say and do in the next few months will directly affect the outcome of the Conference.

Do the duty which lies nearest thee, which thou knowest to be a duty. The second duty will always have become clearer.—*Carlyle.*

Prison Notes

BY LOUIS N. ROBINSON

II

NORTH CAROLINA STATE PRISON

Visited March 30, 1920

Visited State Prison and Farm today. Prison located at edge of Raleigh. Met an old Swarthmore man in Raleigh who seemed to be there in interest of candidacy of Mitchell Palmer. Through him got an introduction to a judge who helped me with the warden. Prison built about 50 years ago. Interior cell block. One wing of prison never completed; has no cell block in it. Plan adopted of using prisoners on farm after prison was built, therefore wing not finished. Intend to abandon building entirely and move all prisoners to farm. Building will then be turned over to insane asylum. Fine for the insane! Women prisoners kept in a part of the prison entirely separate with own kitchen, etc. Ought not to be there at all; now have to glaze windows, as this wing overlooks prison yard. Women do laundry work for themselves and the men make the prison clothing. *No industries in the prison for the men.* Once had a shirt contract years ago. While I was there, a sheriff brought in a negro prisoner for safe-keeping, afraid he would be lynched in local jail. He had hit a white man over the head with a stake. Negro looked to be part Indian. They said he was a "red nigger."

Have just sold their 7,500 acre river farm for $600,000. Was said to be very unhealthy. Heard that they paid only $65,000 for it. Have bought a new farm about four miles from Raleigh of about 2,500 acres. Will build new prison on this ultimately. Visited this new farm. They are just starting to develop it. Are cutting pine logs—beautiful standing timber—and are setting up saw mill. Will also make their own brick. Saw gang of prisoners drawing logs and cleaning up brush around old pond. About twenty-five convicts at work by pond with overseer and two armed guards, one armed with Winchester and one with shotgun. Men dressed in stripes but working freely and whistling. Whites and blacks in gang. At night men housed in wooden bunk-house, surrounded by a high wire fence. House lighted at night; four guards stationed at corners. Men free to move about in bunk-house. Sleep on double-decker cots with mattresses.

Men are first sent to prison; then to farm; also the strongest to road camps, of which there are eight situated in as many counties. State furnishes these men to road contractors at $3.00 per day. State guards and boards prisoners; contractors furnish tents or bunk-houses. Counties let the road work to contractors, who hire these men from state prison. This differs from scheme in other states; customary for the state or county to do the work itself. No county prisoners attached to these gangs as in Virginia. Some counties have their own chain gang.

Prison as a whole *has been self-supporting for* 25 *years.* Income from farm and camps runs the institution. Farm furnishes their own farm products, not as in Virginia. Question is, what's wrong with Virginia! They raise enormous amounts of cotton and corn.

Prisoners grouped in three grades—A, B and C. A grade wears citizen's clothes, gets $.15 per day and 104 days off for each year; B grade wears stripes up and down, gets $.10 per day and 84 days off for each year; C grade wears stripes running around the body, gets $.05 per day and 60 days off per year for 3 years and then nothing if he stays in grade. A man is put in grade B when he first arrives.

Farm superintendent in service for 34 years. Big, thick-set man, chewed tobacco energetically, wore broad-brimmed wool hat. Might have stepped from Uncle Tom's Cabin as typical old-time supervisor. Full of punch.

The Meeting for Worship: A Criterion of Spiritual Life

It is not good that a sufferer from ill-health should spend too much time in dwelling upon his own symptoms. If in this paper I seem to transgress, it is with the desire that a recognition of our weakness shall be the starting point for an upward journey from the confined and enervating valley to the bracing atmosphere and wide horizon of the mountain top.

The condition of our meetings for worship is perhaps the best criterion of the measure of spiritual life in our Society, and it is with these that I am mainly concerned here. Speaking generally, it would seem that the prevailing mood amongst Friends at the present time is that of a rather vague and passive waiting for something to happen. If some magic gift were to come to us from the outside, if, for instance, an image would "fall down from Jupiter," we should all be enthusiastic devotees. We are not, however, in Ephesus but in Britain, and things don't happen like that now and here. Perhaps our first need is to grasp the fact that the "vitalising of our meetings for worship" is a *personal* question. A congregation is made up of individuals; and if a congregation becomes inspired and magnetic, it is because its several members have entered into a new relationship, a living experience. Any great revival of power must have its origin in a personal act of choice—deliberate, whole-hearted choice—on the part of some thousands of individual Friends, including each single reader of these lines, and the writer thereof.

We are agreed that our meetings are not the centers of light and power which they should be. What is the cause of this weakness? We are told that the "unbelief" of the village congregation at Nazareth was an obstacle which the gracious purpose of Jesus could not overcome. What was its nature? It was not theological, for Jesus had at that time uttered no word of claim to be the Messiah. Nor was it doubt as to His power to work miracles. It was rather the *vis inertiae* of a conservative and unenterprising congregation who were content with things as they were, who neither expected nor desired a change which was sure to make life uncomfortable, and who resented the setting forth by Jesus, who was, after all, just one of themselves, of a new way of life which would involve leaving the familiar rut and entering on a life of effort and adaptation to new and untried conditions. These villagers who threw away so splendid an opportunity are, it may be, a fair type of some congregations of Friends. These, too, are in a state of spiritual lethargy; they are quite satisfied and ask

only to be let alone; and they turn away from the ideal of a community life of effort, adventure, discovery. They are composed of kindly, loving, generous people who would be horrified if they were told that their "unbelief" was a barrier frustrating the loving purpose of Christ.

One of the obvious results of this spirit is the fact that so many of our members are habitual absentees, and many more only occasional attenders. I know congregations where those present at the morning meeting on any given Sunday are less than 20 per cent. of the nominal membership. The reason is clear. In the spiritual as in commercial and other spheres a state of equilibrium is found in practice to be impossible. If there is little or no vitality, if effort and movement are lacking, this condition of carelessness and irresponsibility is sure to prevail. Then the vital element of fellowship suffers—that element which is a true index to the measure of life possessed by the congregation, and without which it is lacking in what the first Christians felt to be a new and most precious possession.*

Our vocal ministry suffers grievously from the languid and irresponsible spirit which is so prevalent. Here is a large meeting, attended by many young people, where the ministry is left almost exclusively to Friends of 60, 70, 80 years of age, and that certainly through no desire on their part to monopolize the privilege. Here again is another whose members are strong in Christian character, in intellectual capacity, in civic service, a meeting often visited by seekers after truth, where there appears to be something like a conspiracy of silence; where sincere followers of Jesus Christ sit year after year, side by side with hungry, inquiring spirits, with never a word to say for the Lord they love, or for the help of fellow-travelers on the road. They would probably say that they feel no call. No call, when they are surrounded by eager seekers, famishing for the bread of life! No call, when some of their fellow-worshipers are silently pleading for understanding sympathy! In nine cases out of ten God's call comes to us through suggestive circumstances. Our hearts have been moved by our knowledge of the grievous plight of starving Austrian babies; the bare fact of their need has been a call to which we have responded according to the measure of our power. Yet we meet from week to week with God's little ones who are crying to us for spiritual bread, and we let them starve—because we hear no call. Here again is a matter for my readers and myself to settle each one for himself. The future of the Society lies with ourselves, and not with another.

A third mark of slackness of spirit is shown in the conventional and unexpectant mood in which we assemble for worship. Who would suppose, especially if he could read our thoughts, that we were about to meet with a Father of infinite tenderness and understanding and with brothers and sisters whose spiritual welfare is closely bound up with our own? What an august occasion, full of momentous possibilities! Yet how few of us are eager and expectant; how seldom are our spirits thrilled with wondering hope of what God may have in store for us—just then. As a rule we have no anticipation or desire beyond that of the rather colorless experience of what we call a "nice" meeting. And according to our faith it is unto us. I met recently with the remark in some book that the woman at the well was a good illustration of our conventional religious attitude. God had spoken once, long ago; "Our fathers worshipped in this mountain"; He would speak again in some distant future; "When Messiah comes, He will tell us." But *today*—silence; no hope or expectation of any word of God to myself, *now*. God spoke to our fathers in the seventeenth century; we hope vaguely that He may some time speak to us or to our children. And all the while He is at our side; "I that speak unto thee am He." The next move is with us, and it is one we can take at once if we will; to open our hearts to the ever-present, ever-willing Christ; to expect, to hope, to listen, to wait, eager and alert for what He may say to us—*now*. Then indeed things would begin to happen in our meetings; we should become possessed of a new outlook, a new enthusiasm, an effective power to help the world.

Here, I am convinced, is the crux of the situation in our Society at the present time. Obviously we cannot attain to this joyful expectancy if we are at cross purposes with our Father and are consciously withholding the full assent of our will to His ends in ourselves or in the world. But we may assume that most Friends are willing to face reality. What then is to be our attitude? Shall we wait listlessly, saying one to another, "When He comes, He will tell us all things"? Or shall we emulate the slave in the parable, who had been commanded to watch, and who stood at the door, attentive and alert, listening eagerly for the footfall of the coming Master? For suppose He were to come, and we heard Him not, and our opportunity as a Society were to pass for ever. Not long ago, a correspondent of *The Friend,* alluding to the minute of Yorkshire Quarterly Meeting on the visitation of its meetings, expressed the fear that we, like the Scribes, are demanding a "sign from heaven." Are we then wrong in taking Jesus at His word? Is it presumptuous to expect that He will fulfil His promise? The whole tenor of His teaching suggests boundless hope and expectation to those of His followers who have courage to trust Him utterly. Their faith should "remove mountains"—which means, accomplish the incredible; "all things are possible to Him that believeth"; "greater works than these shall ye do, because I go to the Father." No; we are not expecting too much; we are asking and expecting far, far too little. Let us each one face the situation fearlessly and with open mind. With God, *all things* are possible. There is the central fact which we so easily leave out of account. We are in touch with *God;* what limit then to what we may accomplish? Paul was not hysterical. He wrote from a deep personal experience of God. Here is a characteristic sentence from his pen: "That you may know what is *the wealth of the glory* of His inheritance in God's people, and what *the transcendent greatness of His power* in us believers, as seen in the working of *His infinite might.*" If these superlatives have any meaning, is anything too great to expect from such a God, just so soon as each of us, the rank and file of the Quaker community, makes for himself the momentous choice?

—William Littleboy, *in The (London) Friend.*

* See Dr. Anderson Scott's paper, "What happened at Pentecost?" in *The Spirit*, ed. Canon Streeter, p. 136 ff.

The Disarmament Campaign in Japan

Extracts from a pamphlet entitled, "Disarmament: The Voice of the Japanese People," by Isamu Kawakami, secretary of the Correspondence and Publicity Bureau maintained by the Japan Peace Society and the American Peace Society in Japan.

The most difficult question confronting the Japanese promoters of disarmament today is not that of Japan, but the development in America. If the United States insists on indefinite expansion of her navy, diplomatic reasons will compel Japan to enter into keen competition with her, in spite of opposing popular feeling. The leaders in Japan, therefore, are waiting eagerly the outcome of the struggle in America, for they feel confident that if the disarmament movement is victorious there the Japanese people will be only too willing to reduce their armament expenditure. They feel this to be an economic necessity, and the Government will be forced to yield to public opinion.

However, in case the desire for disarmament is not soon realized in the United States, which will indeed be a disappointment to the whole world, what will become of the public opinion of Japan? Will the people of Japan desert the great movement? Decidedly not. They have another strong principle from which they will not veer. It is not the economic reason alone. The principal reason is the happiness, welfare, and peace of the world. If the guarantee of the peace of the world and the promotion of the happiness of men can be secured only by armament competition, we would not hesitate to turn our whole energy into producing armaments, nor would we hesitate to spend 50 per cent. or 75 per cent. of the annual budget for this cause. But that such a competition has not been the guarantee of peace to the world, but a menace, is proved by the recent World War. Certainly it was one of the causes of the European War, which brought such devastation to our civilization. Therefore, limitation of armaments to that which is an absolute necessity for the internal welfare of a country is the only insurance of permanent peace, and here lies the principal foundation of the disarmament movement.

Many of the people of Japan firmly believe that disarmament has a close relation to the happiness of mankind and to the progress of civilization, to which they have turned their whole energy with firm determination. In one word, the disarmament movement voiced by the people of Japan is viewed from the standpoint of the peace of the world.

* * * *

The current opinion is much the same as that expressed by Baron Sakatani two and a half years ago. The *Jiji*, the *Nichi Nichi*, the *Tokyo Asahi*, and the *Osaka Mainichi* uphold this principle. The *Tokyo Nichi Nichi* of May 28th declares: "Peace and prosperity is the ideal of the world, and reduction of armaments must be the first step to attain this purpose. We must strive to this end. It is the duty of every nation to do so."

The *Tokyo Jiji* of April 22d says: "The problem of reduction of armaments is the great question before the world today, for it has a close relation to the progress and happiness of men. The disarmament leaders must, therefore, have a firm determination and must exert themselves to continue this movement. They must also pay close attention to the manner of controlling the movement lest they be suspected of same ulterior motive. They must conduct this movement with the known intention of guaranteeing the peace of the world."

The disarmament movement in Japan, and especially the movement led by Mr. Y. Ozaki, M.P., has been very popular and successful everywhere. Results of straw votes reported up to April 1st show that 94 per cent. of the voters favored his plan unconditionally. Since that time no definite reports have reached the Bureau, but the effect it is producing is clearly reflected in the attitude of the Government and the formation of new parties for a similar purpose.

The statement given out to a reporter of the Associated Press by Japan's Minister of the Navy is very important, as it explains the attitude of high navy officials concerning the question of an agreement for reduction of armaments between America, Great Britain, and Japan. The most important part was his conclusion that if it were possible to reach a practicable agreement, Japan would not insist on completing her proposed eight-eight fleet. This, it is felt, has brought the hope of disarmament one step nearer reality. Japan will not only limit further plans for expansion, but will even consent to reducing the proposed eight-eight plan, hitherto regarded as a minimum unit for the defense of the country. . . . Only a few months ago such an idea was ridiculed in the Diet, but now with Admiral Kato's endorsement, it looms up as practicable and even necessary.

* * * *

A great stimulus to the people of Japan is given by the progress of the disarmament movement in America. Favorable reports on the movement will naturally help to establish the minds of the people, while unfavorable news or war scare reports will produce the opposite result. Uncertainty as to the attitude of the United States Government has somewhat retarded the movement here. Exaggerated reports and stories regarding the fortification of the Philippines and Guam, the concentration of the United States fleet in the Pacific, and the California question have had an undesirable effect on Japan. The Shantung situation, Japan's reluctance to withdraw her troops from Siberia, and reports picturing Japan as an aggressive rival to the United States have naturally had similar effect in America.

If some unofficial channel could be opened between the people of America and Japan so that they could confer frankly with each other regarding the difficult question, avoiding sensational reports, the entire movement toward a mutual agreement would progress more rapidly and satisfactorily.

Life

Life is not to be measured by coarse Time,
But flowers, ever fresh and beautiful,
Forth from the Eternal Heart
And bears us on its bosom far and high;
And moments are as years and years as moments;
And birth and death and all things grow to be
A thin cloak which would cover but may not hide
The Eternal Soul.

EDWARD HOWARD GRIGGS.

The Miracle of Life

"Have you ever thought how entirely ridiculous, insane, detached from last year's experience, the planting of seeds would seem to be? To drop a handful of tiny, dry, hard pellets into the ground and expect them to turn into fragrant blossoms, luscious fruits and vegetables, tall trees, sounds very much like conjurer's tricks—if we had never heard of seed-planting before—a 'miracle.' And as a matter of fact the sprouting of seeds is a miracle, just as much a miracle as ever happened, and at the same time just as 'natural' as all the rest of the 'illustrated bible of the earth' all around us.

"These little, hard, unpromising pellets are thrown in the furrow, covered with earth. Comes the rain. And after the rain the sun. Down there in the moist warm earth the miracle begins. Life is at work.

"Presently all down the furrow runs a thin fine crack—the herald of resurrection. The spirit of life stored up in the tiny, seemingly lifeless seeds is lifting the earth, hundreds of times their own weight, and in the very teeth of the thing we call the 'law of gravitation,' and consider an 'irersistible' force. Then, yellowed a little by the darkness under the earth, up through the crack push the slender leaves, searching for the sun, hungry for the wide, full, fruitful life that in every fibre of their wee greenness is inwoven a promise that the sun will give. Who that 'has eyes to see' and has even once witnessed this miracle, can ever again doubt the power of an *idea? Somewhere,* today, tomorrow, every day, the ground of prejudice, the darkness of ignorance and inertia, is being broken by the Spirit seeking new expression of life through the 'new idea,' the 'conviction' of a single human soul, or some little group of earnest, self-forgetting men and women.

"But because 'it doth not yet appear,' what glorious, fruitful truth will spring from these, we who are not so vividly alive are pessimistic about their hope and their vision, and keep croaking, 'It is ridiculous,' 'It can never happen in a world like this,' 'It is useless to expect miracles.' This is as if we were callously to pile stones on some tender, struggling blossom-stalk because it did not break into full-blown blossoms or ripe fruit the very same day the seed sprouted.

"Jesus was continually urging 'faith as a grain of mustard seed—the least of all the seeds of the earth,' and telling over and over again of the 'kingdom of God like unto'—a grain of wheat, a handful of leaven, and so many other of these everyday 'miracles' on every hand. Does it not really seem unintelligent, inexcusable, unworthy of anything claiming to be even a little above the oyster-level, for us to be so blind to the '*way* of Life' that is so endlessly reiterated to every one of our senses throughout our whole lives? The next time we find some honest, earnest soul who sees different from our own little vision (and doubtless much further) can we not at least try to show the same patience that we have yearly with the seeds in our gardens?"

Some Thoughts from Before the War

"When war enters the door, civilization flies out of the window." is the way that some of the staff of *Life* must have felt, according to the enclosed clipping from an issue of *Life* published three months before the Great War started.

"There is no mistaking the thrill of relief that possesses us all at the probability of war. Human beings, under the constant exhortation of misguided uplifters, have tried to dress up and be polite, to look and be civilized. We have developed a resounding vocabulary and an inspiring vernacular upon the subject, and have talked about civilization as a great ideal. We have tried to make out, especially on Sundays, that it is a state to which we are constitutionally suited. But it isn't. The burden of civilization bears heavily upon us all. Civilization requires rules, amenities, restricted behavior, conformity with some sort of ethical code. In posing as civilized we must make ourselves considerate of other people, unselfish and high-minded.

"With a declaration of war, however, all rules are forgotten. All's fair in war, declares the veracious proverb. We feel like a child when school's out. We don't have to think any more. We are in an entirely new atmosphere. We can excuse the most outlandish and outlawish conduct on the perfectly irrational ground that a state of war exists. With all the abandon of an urchin of ten at the old swimmin' hole, our fine clothes are doffed and we dive back into barbarism, making Darwin's search for the missing link more hopeful than ever. When war enters the door, civilization flies out of the window. *E. O. J.*"

I wonder if, when it gets back to sane "normalcy," *Life* (and life) won't feel the same in heart as it did in May of 1914?

CHARLES S. GERRISH.

Russia's Fleeing Horde of Refugees

Nancy Babb has written from Germany telling of the conditions existing among the hordes of refugees from Russia which flood all the countries of northern Europe. In speaking of these helpless and hopeless people, the *Literary Digest* states: "A great army of Russians, a million and a half strong, has invaded Europe, and a few stray battalions have even reached our shores. It is not Trotzky's 'Red' host bent on conquest, but a scattered army of refugees driven from their native land by successive revolutions and disorders, and seeking shelter in nearly every capital of Europe. Yet they are nearly as dangerous to the lands they have reached as an army of invaders would be. For the concentration of such large numbers of people, without proper food and clothing, is almost certain to lead to epidemics that may threaten the entire world. No existing relief organization or governmental agency seems to be responsible for these Russians."

"It is not a time now to blame these poor unfortunates for their condition," writes Nancy Babb from Germany in describing the refugee camps that surround Berlin. "During the past six weeks I have visited the Russians in the barracks, in their boarding-houses, in their schools and workshops and sweat-shops. But these refugees do not need the usual relief of food and clothing, but, instead, they are unanimous in asking for employment. 'We want employment and not charity,' is the popular cry. People of the nobility, officers of the army and peasants may be seen seated side by side in the workrooms and shops painting little souvenirs, making lace, carving woodwork, while in the lobbies there is an endless line of applicants for work.

"Not one-tenth of them can hope to get employment. Those that do work receive less than twenty-five cents per day, and live mostly on black bread and margarine, and a scant supply of vegetables. Their one room, if they are lucky enough to have it, must serve as the entire home for the family.

"Most of the peasants are housed in barracks, with Many of them have been refugees since the beginning sometimes as many as thirty-five sleeping in one room. of the war in 1914 and have gone back again and again to Russia only to be forced out by some new army. They have no regular occupation and are only a burden to the Germans, who are making a desperate struggle to feed thousands of them. But with most of the German men themselves out of work it is impossible to find employment for these wretched hordes. But employment of some kind is what these refugees must have. They have plenty of time to work on individual work, but can find no raw materials. Idleness is eating into their souls as much as starvation is eating into their bodies.

"The little children excite the most sympathy. They have been dragged from place to place for four or five years and some who are even eight and nine years old have had no schooling of any kind.

"I went away distressed, but wondered if there were not many Americans who, having once understood this sad condition, would not be willing to have some of their funds used to make employment for these people as well as for food and clothing."

"While I was in Poland I saw a good deal of the tragedy of the refugees from Russia," writes Emily Seaman in a recent letter. "Their plight is terrible, much worse, I think, than that of the Polish refugees, for these people have no country, no home, and apparently no future. There are a hundred thousand of these unfortunates in Poland, and their numbers are increasing since the coming of the famine in Russia. This is the greatest problem, outside of Russia, in Europe today. The relief must be taken up in a big way, for the suffering is very great."

Three Babies Are Born and Die in a Dugout

"In this place my three babies died," said a Polish peasant woman to the Housing Director of the Friends' Mission in Poland, according to a report just received in Philadelphia. She pointed to the dugout near which she stood, a piece of an old trench roofed over with poles and straw and mud, which for six years had been the only shelter for her family.

The Director inquired the age of the children. He was investigating the district in the hope of being able to help in the rebuilding of houses.

"One year, nine months, and seven months," answered the mother. "They were born and they died here."

It was a filthy hole in the ground. The wonder is that the mother and father and one child were still living. But the family was moving out of it. For the Polish Government had supplied wood and the Friends' Mission had supplied nails and cement and bricks, and the peasant had sawed the logs into boards and had built himself a house. They will be moving into it before fall.

This district of Sochaczew was in the direct path of the German advance upon Moscow and the fighting raged over this district, destroying practically every village. When the peasants returned to it they had no implements, no money, no seed, no houses.

Little by little the district has rebuilt itself. Many of the peasants have been unable to build houses and barns, and have had to make mud houses with thatched roofs do for their families. The Government and the Friends together aid in supplying the peasant with the material with which he may build a lasting habitation, and in this way the peasants of Poland are escaping little by little from their dugouts.

Signs of the Times

The increase in Federal taxation for a family of five since the United States entered the war was shown as follows by George W. Norris, governor of the Federal Reserve Bank:

	Before the war	Now
For debt charges	$1.15	$43.25
For military expenditures	23.10	54.10
Other Federal expenses	8.75	117.45
Totals	$33.00	$214.80

Notes from *The Crisis:*

"Tuskegee Institute will have a budget of $500,000 for the next school year.

"Unemployed Negroes in Chicago have established a camp city on the outskirts of the town. They have their own administration, with John Troye as mayor.

"The Board of School Commissioners at Baltimore, Md., has re-elected forty-six Negro teachers.

"In the public schools' savings system Negro school children in New Orleans, La., have saved $8,795 this year.

"In Baltimore, Md., there are ten Negroes who have been in business over twenty-five years. George W. Towson, an expressman, started his business nearly fifty-five years ago. The death of Mrs. Harriett A. Hilliard reveals the fact that the house furnishing business, of which she was head, has been conducted for more than 100 years."

Lewis Gannett, a Friend and former reconstruction worker, has just returned from Russia, where he investigated as correspondent for *The Nation*. His first article appears in that periodical for August 10th. Lewis Gannett, like Senator France, urges that trade should be established at once between America and Soviet Russia. The Soviet statesmen are changing their policy, he says, and are definitely compromising the principles of communism. "They are devoting themselves primarily to the problem of economic reorganization at home, and care little what elements of the original program must be sacrificed." Lewis Gannett expresses his own estimate of the Soviet leaders thus: "Where Western statesmen look months ahead, Lenin, Trotzky and Bukharin look years ahead; where others play checkers, they play chess. They work out the complicated interplay of economic factors; they care not a rap for prestige and are ready to abandon any cherished policy if it prove a failure."

Dr. Frank C. English, Executive Secretary of the Protestant Hospital Association, has issued an appeal that more young women enter the profession of nursing.

"During these summer days," he says, "many young ladies are thinking of 'Life Service.' Among the varied occupations and professions, why not think of nursing as a life work, or at least as a life-beginning service? There are 1,975 nurses' training schools in America having 65,000 students, and graduating annually about 16,000 nurses. Yet more nurses are needed. There are probably not more than 80,000 active graduate nurses in America."

So many opportunities for service have been found by the pupils of the Winchester, Va., High School, which is very active in the work of the Junior American Red Cross, that the aim of these Juniors has been described as "Making service a habit."

During the past school year, each girl in the Senior

High gave one day's work to the school nurse, helping examine children, arranging the card index, making out reports—in fact, anything the school nurse needed to have done that day. Knowing that much of this work was confidential, they at once adopted the slogan, "Keep your eyes open, and your mouth shut." They carried this idea into all of their other volunteer service work, thus learning the lesson of fidelity to confidence.

Every week of the school year six of the girls gave two hours of service regularly, one day each, at the Public Library, helping the younger children find books and library references. This service proved of great value in the girls' civic work and in their English, and also gave them a fine start toward practical vocational work.

Two of the Senior girls were in charge of the community playground during the summer vacation. A third is the favorite Story-Hour visitor at the Library.

It is the belief of the faculty of the Winchester High School that the extension of such volunteer service on the part of Juniors in high schools will constitute a corrective for the apparent indifference to civic and social conditions which now exists in many localities.

Meeting at Third Haven, Md.

On Eighth month 21st, beautiful Third Haven was the scene of a unique gathering. Summer skies and soft zephyrs vied with each other in welcoming into our midst the blind soldiers who are summering at Oxford, Md.

Our little Society of Friends had invited them to meet with us and had helped provide ways of transportation over the intervening nine miles. A number of congenial spirits from Easton and Oxford and other nearby places met with us, making the old benches creak with the unusual number. The sense of the Divine Presence was strong from first to last.

All the windows were open and graceful bunches of soft-hued vines and flowers were set on the sills of those in front and on the clerks' table. Our committee had deemed it wise to have a planned program in order to feel the true Oneness of Understanding. Our little First-day school organ, under the masterful touch of one of our talented visitors, took new powers upon itself. It swelled and trembled with chords set to the beautiful hymn, "Holy, Holy, Holy." This was sung by all and we remained standing until after a fitting invocation, in which our suppliant led us all to ask for special blessing upon the meeting.

As we were seated, a sweet young woman voice was raised in sacred singing. Wilson M. Tyler then gave us an inspiring discourse in which he was most favored. His words of welcome, of appreciation, and of uplift carried his audience, which represented many different creeds and beliefs, into one smooth channel of thought. He described our location, the beauty of the day, the old Meeting-house near by, weaving in the history of Quakerism, thus answering the questions: *Where* we are, *what* we are and *why* we are. He showed how each of us represents some part of the Tree of Life, which to be healthy must have roots, protective bark (which he likened to the form in religion), green new shoots, leaf, flower and fruit, and imbued us with the thought that there is need for each one to *manifest* God. He reminded us of the fact that the world has been blessed with many preachers not ordained by the church and quoted freely from those who have been so recognized. He dwelt upon the Call of Humanity as being the Highest Call, and quoted the following from Cardinal Gibbons:

"Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellow being. Though we differ in faith, thank God, there is one platform on which we can stand united, and that is the platform of charity and benevolence. We cannot, indeed, like our Divine Master, give sight to the blind, and hearing to the deaf, and speech to the dumb, and strength to the paralyzed limb, but we can work miracles of grace and mercy by relieving the distress of our suffering brethren. And never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. Never do we prform an act more God-like than when we bring sunshine to hearts that are dark and desolate; never are we more like unto God than when we cause the flower of joy and gladness to bloom in souls that were dry and barren before. 'Religion,' says the Apostle, 'pure and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation, and to keep oneself unspotted from the world.' Or to borrow the words of the pagan Cicero: "There is no way by which men can approach nearer to the Gods than by contributing to the welfare of their fellow-creatures.' "

After speaking of the power of silence he asked us to join him in a few moments of Friendly silence, or listening to the voice of God.

This impressive silence was broken by the sweet voice of one singer, who rendered "Abide with Me."

After the meeting, we served a luncheon out of doors and felt that the day had been a most refreshing occasion, physically, mentally and above all spiritually.

Easton, Md. ANNIE TYLOR MILLER.

Orange Grove Monthly Meeting

Orange Grove Monthly Meeting of Friends, held at Pasadena, Calif., Eighth month 14th, was a gathering of marked interest. There was a large attendance, several having motored many miles to be present.

At the morning session excellent messages were voiced after a deep and abiding silence. The afternoon meeting was rife with thoughtful discussion of topics worth while, covering the betterment of world-wide conditions.

Our membership is still increasing. Gilbert and Dora Flournoy Eliott, of Watsonville, Calif., over three hundred miles north of Pasadena, have motored down twice this year just to attend meeting. The young father and mother with their four children have recently joined our ranks as new members, and are esteemed as a desirable and helpful acquisition to our membership.

Toward the close of the meeting many regrets were expressed regarding the prospective departure of Mary Travilla for the East, where she expects to visit friends, hoping to return to California in the late fall. Great warmth of feeling was manifest in such sentiments as these: "I cannot express the gratitude I feel for what she has been to me personally;" "I dislike to have her go, lest she may not return." Deep gratitude was felt for the impressive messages fraught with The Good Spirit, which our gifted Friend has given forth, First-day after First-day, for more than two years, radiating a constructive atmosphere of cordiality and spiritual fellowship, which attracts and holds.

MARIANNA BURGESS.

Minute presented to Orange Grove Monthly Meeting of Friends, Pasadena, Calif., Eighth month 14th, 1921.

ROBERT M. STEER, *Clerk.*

When the Great Reaper gathers in his harvest from among those closely associated with us, our minds are filled with feelings of loneliness and sadness— and as time passes we often realize more and more how great is the loss through separation. But we are blessed with the ability to temper those feelings of loneliness and sadness with the realization that we have been so richly benefitted by association with those who have passed from this life to the Great Beyond.

During the past year four members of this Monthly Meeting have been called by the Loving Father to put aside the duties of this life.

To have known them—to have met with their kindly greetings, to have come under the influence of their advice, to have known of their generosity, loyalty and love—is to have been strengthened to meet our duties in all the walks of life, and it is with feelings of deepest love we place this minute upon the records of our Monthly Meeting as a tribute to the lives of

Rebecca S. Hunt White, who died January 27th, 1921;
Jane S. Moore, who died February 10th, 1921.
Joseph King, who died May 14th, 1921.
Charles Lewis, who died June 22d, 1921.

Genesee Yearly Meeting

Genesee Yearly Meeting of Friends was held for the first time in Pelham, in the Friends' brick Meeting-house, near Pelham Corners, Ontario, Canada, Seventh month 30th to Eighth month 4th, 1921.

On Seventh-day Friends gathered from many points, from both the United States and Canada, and it was with great pleasure we welcomed our friends from outside our own Yearly Meeting as well as those belonging to Genesee.

Among those from other Yearly Meetings were Dr. O. Edward Janney and wife, Allan Blackburn and family, J. Barnard Walton, Isaac Wilson, Rachel Dubois, John Cox, Jr., Harry Perry and wife, Fred and Olive Ryon, Gurney and Elizabeth Binford, missionaries from Japan, and others. Harry Perry, Fred and Olive Ryon were delegates from Canada Yearly Meeting.

It may be of historic interest to note that one of the first Friends' settlements in Canada was in this locality, Pelham Monthly Meeting being established in 1799. Many Friends visited the old meeting grounds during Yearly Meeting time, on which we believe now stands the third house. There are no regular meetings for worship held at this house at present owing to the fact that Friends of both branches in Pelham, in endeavoring to get the broader vision of true friendliness and co-operation, have thought best to meet together in First-day school and meetings for worship in the Pelham Corners Meeting-house, the result of which has been very gratifying.

"In union there is strength," and we feel that it was due to the co-operation of both branches of Friends and Friendly neighbors that it was made possible to hold our Yearly Meeting in Pelham this year.

Through the kindness of Friends and Friendly families entertainment was provided for about seventy guests, meals being served in a tent on the grounds by the Ladies' Aid Society.

On Seventh-day evening, after the social gathering of all Friends, Dr. O. Edward Janney delivered the third Sunderland P. Gardner lecture on the "Essentials of Christianity," placing emphasis on the light within to lead and guide us.

The lectures on the missionary work in Japan by Gurney and Elizabeth Binford were much appreciated and we believe created a wider interest in this work in foreign fields.

The meetings for worship were full of spiritual devotion. The many messages were all very acceptable and were helpful and inspiring, showing clearly the importance of a more practical Christianity, and we felt they were special seasons of spiritual uplift and encouragement.

The Young Friends' Meeting on Fourth-day evening was interesting and well attended, W. Raymond Willson acting as chairman. The program consisted of readings, music and story telling and a report of the Young Friends' Conference of Canada Yearly Meeting held at the home of Dr. and Ella Firth at Go Home Bay, Ontario, last summer, by a delegate appointed by our Yearly Meeting.

The Yearly Meeting sessions were held on Second, Third and Fourth-days, and the forenoon of Fifth-day, with Charles and Rebecca Zavitz clerks.

Much interest was taken in the business of the meeting and the various activities in which we are engaged. Reports of the London Peace Conference was a feature at one of the sessions.

The Epistles from the sister Yearly Meetings in the United States and from London Yearly Meeting were of special interest.

Pelham Half-Yearly Meeting was held on Fifth-day afternoon, with about the usual routine of business. Samuel P. Brown and Elston E. Willson, clerks.

An excursion to Niagara Falls, about twelve miles distant, was much enjoyed by about fifteen auto loads of Friends one afternoon.

Friendship, fellowship, and love seemed to prevail throughout all our meetings in such a marked degree we were made to feel the Master was indeed with us to lead and to guide, to own and to bless.

E. E. W.

Friently News Notes

Dr. and Mrs. Joseph Swain are visiting at Pendleton, Ind., before going to the Pacific Coast.

At Jericho Monthly Meeting, held at Jericho, L. I., Eighth month 21st, it was reported that the First-day School had been reorganized with an attendance of twenty children and four teachers.

The Monthly Meeting following the religious meeting was of unusual interest. There were six requests for membership.

Connection was again made with Bethpage Meeting, as Preparatory Meeting was held there on Eighth month 14th, after a lapse of nearly thirteen years.

The Burlington Quarterly Meeting of Friends met at Mount Holly on Eighth month 23d. It was largely attended. Helpful messages were given by Isaac Wilson, Sarah T. Linvill and Keziah Wilkins. At the business session, Abby Hall Roberts gave a very interesting report of the Conference on Disarmament held at Chicago in Seventh month last. She was one of the delegates appointed by our last Yearly Meeting to attend the said Conference.—*E. B. S.*

An article from William C. Allen, San José, Calif., entitled, "Think of the Next Generation," contains the following:

"Do not let us forget the spiritual power-house whence our commission and ability to serve others originated. Do not let us, through a weakness of our spiritual strength, pass on to the generation that is to follow less ability to cope with the problems of their day. If we do this their time and money may be more largely used than ours have been in seeking pleasures that will rob them of desires to help others and which will not bring them satisfaction in the end."

We are glad to note that the concern of D. Henry Wright brought out in the Philadelphia Quarterly Meeting, that an effort be made to get "the press of America" to help the international disarmament conference called by President Harding, has met with co-operation through The Publishers' Auxiliary, which supplies plates to hundreds of small Dailies through out the country.

Maurice Hewlett, prominent English author, writing for the September *Forum* on "Faith and Works at Present," makes the following statement in regard to the religion of today:

"I have said that Christ's teaching has never been followed, His way of life never attempted. That is true of nations, with which, so far, I have been dealing. Ob-

viously it is not true of individuals. Groups have attempted it: . . . One only, English in origin, has endured for three hundred years. That is a group large enough to be called something else. It does not claim to be a church, and calls itself the Society of Friends. By a term of mockery, now become one of affection, men outside call it the Quakers. . . .

"Meantime, in the place of Love toward men, upon which the whole Evangel is founded, the nations of the world are waiting still upon Hate toward them. . . . Masters and Men have learned nothing by a war which at least showed all men equal in fortune, except to grudge each other their share in it. . . .

"Alone in creation, it seems, humanity preys upon its own kind. That is where we are in 1921, that year of Our Lord. In the background hangs Christ on the Cross who died that Love might prevail."

It was certainly unexpected to pick up *Nature*, the leading British weekly scientific paper, for August 11th, and find that it devoted a page and a half to an article written round Edward Grubb's recent book, "The Bible: Its Nature and Inspiration" (Swarthmore Press, Second month 6th).

The writer, who signs himself "H. H.," in the course of the article says, "Mr. Grubb is a believing Christian, and writes for Christians with a breadth of view that is a tribute to the writer's common sense and humanity (in the higher sense of the word)." After referring to the manner in which recent discovery has shown that in the Bible we are dealing with real history and with tradition based on facts, he goes on to say that "archeological discovery has certainly' proved the truth of the Old Testament 'but not in the literal sense which alone is comprehended by the simple minded. . . . The Bible must be looked at as objectively as any other scripture; and if we study it so, and also with reverence as the foundation of Christ's teaching, and as a Holy Book inspired by the Spirit of God, because it is the work of man, we shall understand many things that hitherto have been hid from us, and see clearly where formerly we were blind. This is the position Mr. Grubb holds in common with all enlightened Christians of today."

PUBLICATIONS OF INTEREST TO FRIENDS

THE RAILROAD PROBLEM—Has It Been Settled? A 27-page review of some aspects of the railroad question, issued by a group formed in conjunction with the Social Order Committee of Philadelphia Yearly Meeting (Orthodox). Part I contains a sketch of the history and general nature of our railroad problems by Edward W. Evans, General Secretary of the Social Order Committee. Part II embodies some tentative suggestions looking toward the solution of these problems. These suggestions have been agreed upon by a majority of the group. Copies may be obtained from Edward W. Evans, 304 Arch Street, Philadelphia.

ELEVENTH ANNUAL REPORT of the National Association for the Advancement of Colored People. To be obtained from the national offices of the Association, 70 Fifth Avenue, New York City. This report gives a summary of the work accomplished by the Association for the year 1920, including statements on the Haitian Investigation, Legal Defense, The Negro Vote, Lynching, The Klu Klux Klan. Valuable material for those interested in interracial work.

THE CHURCH AND INDUSTRIAL RECONSTRUCTION. By the Committee on the War and the Religious Outlook. (Edited by Samuel McCrea Cavert) New York. Association Press, 1920. $1.00 (Paper) $2.00 (Cloth).

Following the publication in England of "Christianity and Industrial Problems," the report of the Archbishop's Fifth Committee of Inquiry (Church of England), the Committee on the War and the Religious Outlook which was created by the Federal Council of the Churches of Christ in America and the General War-Time Commission, brought together a number of churchmen—both ministers and laymen—to prepare an interpretation of Christian teaching in its application to economic and industrial questions. The present volume is the result of this effort. It is addressed to Christians primarily, and has been accepted as a thorough and authoritative, though unofficial, treatment of the subject. It is non-technical, adapted to the uses of the thoughtful minister and layman. It is analytical rather than dogmatic.

The authors have undertaken to construct the Christian ideal for society and to examine our present order in the light of the requirements of this ideal, in terms both of motive and of objective social facts. The duties of Christians in various prevailing types of social relationship are treated with reference both to the immediate situations and to "the question of the longer future."

The volume contains a full deliverance from the liberal, social point of view on the responsibility of the church in modern industry. An important historical sketch of the development of the church's attitude toward economic and industrial problems is included; also a valuable bibliography.

F. E. J.

A story-drawing-book for children, "Tom and Tillie in the Country," will be brought out this month by the Harpers as the first in a series of "Fill-In Books." Cornelia Wright is the creator of this new idea in story and picture form. The book is called "Fill-In" because the pictures are not completed in order that the little artist and reader may crayon in the missing details. The story of Tillie's visit to her cousin Tom in the country and their animal friends will be accompanied by twenty-four "Fill-In" pictures which may be completed and colored with crayon or paints.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

TO THE EDITOR:—Now that the Treaty of Philanthropy with Russia is signed, unique and noteworthy among diplomatic documents, let us get busy. Very likely there are Friends who can spare some portion of their substance, and who are earnestly desirous of relieving the widespread want, but who hesitate to give for Russia because of our antipathy to its present government. So some of us felt a very strong unwillingness to help the German people, who had so willingly followed their leaders. Even as then our repugnance changed to sympathy, so must now our dislike crystallize into love. Perhaps we did our little part in helping to fix the minds of Germans on higher things; perhaps what little we can do in Russia will help its distracted people to clearer thought. In both cases it may be a factor of influence for understanding and peace.

The following extracts from Chancellor Wirth's address at Bremen, August 2d, printed in the *Evening Post*, show that Germany is taking heart:

"I have come to you, not in the spirit of resignation, filled with despair and not knowing which way to turn, but with a message of encouragement. We are beginning to creep out from under the burden of the crushing fate that latterly befell us. Our conditions are still hard, but we have got rid of all illusions, and that is the first step toward recovery. Of the illusion of might we are completely freed. We are not through with disappointments, as the events of the last few weeks so eloquently show. But everywhere I go, and particularly here in the great mercantile city of Bremen, I see the German people putting their hands to the plough and lifting at the same time their heads, eager to breathe in the fresh and pure air of a new Germany, Germany determined to bring her industries to a higher level than ever, her civilization to a point equal at least to that which it was incessantly and unfortunately said to enjoy before and during the war. We will accomplish this through work, intelligence, and character. We are done with the theory of might. If indeed there still be some who feel that might is everything, let them turn to what Korfanty is doing in Poland, and I am convinced they will see what the application of might, of brute force, leads to."

JOHN COX, JR.

BIRTHS.

BICKNELL—On Seventh month 16th, to Ralph and Margaret Sellers Bicknell, of Lansdowne, Pa., a son, named ROBERT NORMAN.

COPE—In Germantown, Pa., on Eighth month 15th, to Dorothea Darlington and Edgar Cope, Jr., a son, who is named STEPHEN DARLINGTON COPE.

ROBERTS—At Wilmington, Del., Eighth month 24th, to Mary Landell and Percival R. Roberts, a son, CHARLES LANDELL.

DEATHS.

JANNEY—On Eighth month 24th, JOHN JANNEY, aged 73 years.

LIPPINCOTT—At Moorestown, N. J., Eighth month 27th, MARY E. LIPPINCOTT, aged 59.

PALMER—At Swarthmore, Pa., on Eighth month 26th, WILLIAM G. PALMER, in his 85th year. A member of Concord Monthly Meeting.

SLEEPER—Eighth month 26th, TOWNSEND SLEEPER.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings. . .

3d—Whitewater Quarterly Meeting, at Pennville, Ind.

3d-5th—Centre Quarterly Meeting at Centre, Pa. Joel Borton expects to attend. "Centre" Meeting-house is two miles south of Port Matilda Station on the Bald Eagle Valley Branch of the P. R. R. This station is reached either by way of Tyrone or Lock Haven. "Pilgrims" contemplating attendance should write Darlington H. Way, Port Matilda, Centre County, Pa., R. F. D. 2, naming time of arrival at Port Matilda.

4th—First-day at 2.30 P. M., Eastern Standard time, a meeting for divine worship will be held at the Wayside Chapel, Cheyney, Delaware County, Pa. A community meeting for all interested persons. Thornbury Young Friends' Association will co-operate. A pleasant pilgrimage from West Chester trolley or by train from Broad Street Station.

4th—A pilgrimage to Manhasset Meeting, Long Island, under the auspices of the Advancement Committee of Westbury Quarterly Meeting. After lunch a conference on the possibilities of advancement work will be held. Train leaves Pennsylvania Station for Manhasset at 10.22 A. M., Daylight Saving time. A general invitation is extended. All expecting to attend will please notify Anna W. Lapham, Homewood," Port Washington, N. Y.

4th—Interchurch Summer Services, Woodstown, N. J., held at Friends' Meeting-house.

4th—The annual meeting for worship in the old Friends' Meeting-house (otherwise disused), at Adams, Mass., will be held under the care of the New York Yearly Meeting's Advancement Committee, on First-day, Ninth month 4th, at 2.30 P. M. Reuben P. Kester, of Philadelphia, and other Friends are expected to attend. The meeting is beautifully located in the Berkshire Hills, and Friends can easily reach it by train, trolley or automobile. A general invitation is extended.

5th—The Adams Society of Friends' Descendants, interested in genealogy, which co-operates with Friends in holding the foregoing meeting, will hold its annual meeting; it is always pleased if Friends attending the meeting for worship also attend its sessions.

8th—Salem Quarterly Meeting at Woodstown, N. J.

8th-11th—Eighth General Conference of the Fellowship of Reconciliation at the New Columbia Hotel, Belmar, N. J.

10th—Burlington Quarterly First-day School Union will be held at Crosswicks, N. J., at 10.30 (Daylight saving). All Friends will be met at the Railroad Station at Bordentown, at 10 A. M. It is expected that Reuben P. Kester will be in attendance.

10th—Salem First-day School Union at Salem, N. J., 10.30 A. M. Afternoon session at 2 o'clock. Visitors will be welcomed.

12th—Baltimore Quarterly Meeting at Gunpowder, Md.

15th—Haddonfield Quarterly Meeting at Haddonfield, N. J.

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CASH CONTRIBUTIONS

WEEK ENDING AUGUST 22

Five Years Meeting	$209.60
Philadelphia Yearly Meeting (4th and Arch Sts.)	90.63
Goshen Meeting	8.30
Baltimore Yearly Meeting (Hicksite)	59.60
Williston Friends' Meeting	10.00
Purchase Meeting, New York	25.00
New England, Westerly, R. I.	63.08
North St. Friends' Church, Richmond, Ind.	34.00
Other Contributions	
For General	641.15
For Germany	500.50
For Austria	78.67
For Poland	296.50
For Russia	1,671.64
For Syria	5.00
For Armenia	3.00
For German Overhead	84.75
For Clothing	154.80
Refunds and Payments	487.76
	$4,423.98

SHIPMENTS RECEIVED

AUGUST 22

Ariz., Flagstaff; Cal., Berkeley, Stockton; Can., Grand Manon, N. B.; Colo., Fort Collins; Ind., Richmond, Spiceland, Terre Haute, Fairmount, Amboy (2); Ill., Chicago; Iowa, West Branch, Ida Grove, Grinnell, Postville; Kan., Levinworth; Ky., Middlesboro; Me., S. West Harbor, S. Windham, E. Harpswell; Md., La Plata, Ednor (2); Mass., Cohasset, Hingham, Amesbury, Boston (26), Woods Hole, Worcester, Jamaica Place, Holyoke; Mich., Adrian; Minn., Moorehead; Mo., Grandin; Neb., Loup City, Creighton, Parks; N. J., Cranberry, Audubon, Princeton, Moorestown, Allendale, Burlington, Summit, Wyoming, Maple Shade; N. Y., New York City (3), Nyock, Buffalo, Fishkill, Shandaken, Jericho, L. I., Pen Yan, Bayville, Macedon, Brooklyn, Port Chester; N. C., Guilford, Woodland; Ohio, Beaver Dam, Salem, West Liberty, Waynesville; Okla., Kingfisher; Pa., Reading, Lansdowne (3), Nottingham, Philadelphia (10), West Chester, Media (2), Chestnut Hill, Heart Lake, Pittsburgh (2), Mount Airy, Berlin, Haverford, Llanerch, Moylan, Westtown, Holicong, Perkasie, Audubon, Swarthmore, Norrisdale, New Hope, Pocono Lake Preserve, Moore, McKeesport, Wallingford, Bryn Athyn, Oxford; Tenn., Russellville; Texas, Garland, Van Alstyne, Wichita Falls; Va., Purcellville, Strasburg; Wash., Dayton; W. Va., Ward; Wis., Milton Junction, Wanewoc; S. Dak., Lead; 3 anonymous.



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WANTED—Woman of middle-age as companion and caretaker for an aged Friend in her son's home. Address S. R. M., FRIENDS' INTELLIGENCER.

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WANTED—Woman as companion, preferably a Friend, under 40 years. Winters spent in New York City. Box P. 750, FRIENDS' INTELLIGENCER.

WANTED—BY A FRIEND LIVING IN a suburb of Philadelphia, middle-aged married man having knowledge of care of lawn, garden and live stock. House on place for himself and wife. State age, experience and salary. Address B. 751, FRIENDS' INTELLIGENCER.

WANTED — COMPANION-MAID FOR elderly lady in Germantown. Address S. 762, FRIENDS' INTELLIGENCER.

WANTED—BY RELIABLE MARRIED man (Friend) position with any good firm or one of trust Best references. Address R. 761, FRIENDS' INTELLIGENCER.

WANTED—POSITION AS COMPAN-ion or care of semi-invalid. Good reference. Box 234, Langhorne, Pa.

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FUN.

Mistress.—"Mary, how is it that the eggs for breakfast are sometimes boiled soft and sometimes quite hard?"

Mary.—"Well, mum, I'm sure I don't know. I puts them in regular as the clock strikes eight, and I takes them out without fail when I hears the down train go by."—*Punch.*

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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"I was led to think on the nature of the exercise which hath attended me. Love was the first motion, and thence a concern arose to spend some time with the Indians, that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them, or they might be in any degree helped forward by my following the leadings of truth among them."—Woolman's Journal; selected by Harry T. Silcock to introduce the following article.

Opportunities In Missionary Service

BY HARRY T. SILCOCK

Many American Friends had the pleasure of meeting Harry T. Silcock at the Summer School and elsewhere during his recent visit to America. Formerly associated with the West China Union University, he is now Secretary of the English Friends' Foreign Mission Board. He has just returned to England to continue his work there.

The Importance of Asia and Africa

Asia and Africa have done much for the world. Christianity began in Asia, as also did Buddhism, Confucianism and Mohammedanism. In the early dawn of history Asia and Africa led the van of civilization. China has for long given the world its masterpieces of art. In more recent times India has produced the Christian mystic, Sadhu Sundar Singh, and there can be no doubt that India, China and the other great lands of the East have their gifts to bring to Christendom.

These great lands have also their problems and their needs. It is claimed that the world's storm center has passed from Europe to the Pacific. The "next war," if there is one, is not likely to break out in Europe. China alone contains a quarter of the earth's population and profound changes are stirring her from end to end. Japan and India are seething with their new liberalism. A new day has dawned for Asia, and therefore for the world.

Africa, too, has its problems. The white man has come and needs labor, and his temptation is to coerce if he cannot persuade his black brother. The African wonders if his land and his labor are his own or another's. In addition to these elemental problems between white and black, the Arab, the Indian and the Chinese each contribute their quota to the turmoil of difficulty.

How shall all these problems be solved and the chaos of the world set right so that the Orient and Africa may bring their gifts into the common store? The Epistle of the recent London Yearly Meeting contains the phrase, "The way of Christ is the answer to the way of chaos." What is this way of Christ?

What Missionary Service Is

Christ Himself said, "As you go into all the world tell the good news." He knew His disciples would go, not alone on definite missionary work but in the course of business and other human activities, as, for example, Aquila and Priscilla to Corinth. The great thing was to tell of Him and to make the life of fellowship and service enforce the spoken message.

Friends from America and England are living this life and rendering this service in many so-called "mission fields." The work takes many forms; some are in business or government posts, others give their full time in school or hospital or as "extension secretaries" to monthly or quarterly meetings. Everywhere Christian communities are springing up and Christianity is taking root and growing in the new soil.

As the world's storm center has passed from Europe to the Pacific, so the emphasis in missionary work has passed from the "home base" to the "foreign field," from America and England to Asia and Africa. Friends no longer go to work *for* the Africans or the Chinese, but *with* them.

The work is genuinely Friendly as it is genuinely Christian. It is perhaps the most potent available instrument for securing world-wide peace and reconciliation, it offers unlimited scope for helping the women of the East to enter their heritage, it meets that of God in every man with the message of Jesus Christ Who can speak to his condition, and in the wreck and confusion of the heathen religions caused by contact with Western civilization it bears witness to the spiritual verities and seeks first the Kingdom of God.

An Instance—West China

An instance will make this clear. Some thirty-five years ago two Friends, R. J. and M. J. Davidson, were sent out from England to West China. After some wanderings in search of the best center they settled at Chungking, the business capital of West China. Other Friends from England joined them and later on three came from America. Slowly work was begun in other centers, schools were opened, and hospitals, the Friends' International Institute for business men was built up in Chungking, and Friends in conjunction with others founded the West China Union University. Still more slowly, at first, the Chinese accepted the Christian message and joined the tiny Christian community. But now after a third of a century the Chinese conduct their own Yearly Meeting, manage many of their own schools, take an equal share in the administration of money both from America (and England) and China, and are within sight of a self-supporting, self-propagating Christianity. Women take their share in the business and devotional meetings, and reconciliation between China and Japan and the peace testimony are prominent notes.

Co-operation of American and English Friends

It will be seen that American and English Friends are already co-operating in West China. The American Friends' Board of Foreign Missions has assumed responsibility for the personal support of the American Friends now working there just as the Friends' Foreign Mission Association has done for English Friends. Aside from the missionaries' support, the control of the work has passed from London to China, but the Yearly Meeting in China still needs financial help and the presence of missionaries. How long these two forms of assistance must be continued it would be hard to say, but there is need for both forms for years to come yet.

It is clear that missionary work is a matter of personal service and fellowship and contribution from countries older in the Christian faith to those that are younger. The prime need is personal service, a service that hates mother and father and takes up its cross, and is a true moral equivalent for war. Men and women are needed who will offer their whole lives for service with their Indian or African brothers in the self-denying spirit of Christ. Others are needed who will give of their time to friendship with the foreign students who come to America. Following such offers will come gifts of money to support these men and women, at least in part. And following that again will come further gifts to enable the young Christian communities to establish their schools and meetings and other work.

Owing to the geographical separation of America and England it would seem impossible for one organization to serve both countries in assisting these gifts of life and money to reach the foreign field. But it would seem eminently desirable that all such organization should be simplified and federated as far as possible (as, for example, by the Friends' Missionary Council, co-ordinating the Friends' missionary agencies in America) and that American and English Friends should keep in closest possible touch, exchanging official letters and minutes between the missionary organizations and maintaining personal contacts between individuals.

Already men and women in various branches of Friends are offering their lives for this work. The vital concern is here among us and there need be no fear for its expression and for the supply of needed funds if all follow the guidance of the Spirit. This is a harder matter than trusting to an organization, but it is more Friendly, more vital, and more potent for good. The need is insistent, the opportunity is boundless, it rests with each individual to begin and to make his own peculiar contribution.

Hast thou faith? Have it to thyself before God.
Romans xiv. 22.

Faith

How good is man's life! the mere living, how fit to employ
All the heart and the soul and the senses for ever in joy.
Browning's *Saul.*

Why are we fearful lest we exhaust the heaven within? We dare not act upon the whisper of the God who inspires us, we are afraid.
Maeterlinck—*Invisible Goodness.*

King Saul was afraid of his destiny; he feared an offended God. As we read the story, the pity of it fills our hearts. Saul's fear ruled his future; he felt himself condemned of God; and therefore, pitted his impotence against the might of the Almighty. Yet he would have fought God's decree otherwise had he known Him, had he known himself. To him Jehovah was an unrelenting Deity whom it would be vain to try to propitiate save by cries and tears; he felt himself a victim of circumstances, and, as such, he struggled; never realising, in his blind fury, the boundless possibilities of his life.

It is even so we struggle today. We are constantly afraid of what lies round the corner. We fear our destiny; and some of us are so much obsessed by it that we never rise to the heights, as we never plumb the depths, of ourselves. Just as we are unaware of our own nature, so we have no real knowledge of

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the nature of God. He cannot reach us, always our fear comes between us and Him; and so the wonder and the meaning of life pass us by, save when, maybe by chance, a faint gleam of understanding reaches the benighted soul. Who has not known those heaven-sent moments, when time and space have ceased; and all things have been revealed as possible to the believing soul? Alas! it seems as if such moments cannot be prolonged, as if the spell the commonplace has cast over us were too strong to allow of more than an instant's release. Did Christ, then, show us the Father in vain? It is no idle question, and must be answered. Useless for us are the ceremonials of the Church; useless our whole religion, should we profess any, save as we realise thereby the inner meaning of Christ's revelation, save as as we gain faith in God and faith in ourselves through God. This is a real thing giving light in dark places and a motive and a meaning to life. Francis Thompson, in his *Hound of Heaven*, gives us the same message, as does Matthew Arnold in his "Buried Life."

What then is life as we might find it within us? What is life as our Father would have us live it? How shall we rid ourselves of the "fell clutch of circumstance"? How shall we reach life and joy "in the heart and the soul and the senses"? It is so easy to say, so difficult to achieve. First, let us cast out fear, fear of ourselves, fear of God. Did Christ ever fear Himself? Surely. What of those mornings when He rose early to pray, and sought and wrestled with God? What of His agony in the garden, of His loneliness on the Cross? How His being turns back to God; and never in vain. Reassurance does not come at once: for even Christ knew those hours of gloom and uncertainty when the very face of God seems hidden. But—and here comes in the second answer to the question—He had faith in God, and in Himself through God. Where did He learn this faith? Can we learn it too? Not if we think of it as a charm which can be had for the asking, "since God gives all away." Not if we suppose that Christ, the Son of God, found faith more easily than we should. The Father does not deal thus with His children. Christ won faith. Many have speculated on those thirty quiet years at Nazareth, and different theories have been evolved thereon; but of this we can be sure, it was then that Christ gradually found the Father He revealed to the world; and with this discovery came faith.

We cannot find God, we cannot gain faith, without effort, without toil; for it is positive and reacts on our whole being, on our whole mental outlook, on the values we place on what we meet in life. Ours is not the same toil, the same effort as Christ's, since He has shown us the way; but, if we are to follow Him, we shall not find it an easy journey. And yet what but faith can help us when we stand trembling on the brink of to-morrow? Such faith is not to be had for the asking, but built up gradually so as to stand the test of life. If we would really have this pearl of great price, we must, to begin with, be sure we want it, not as a pretty plaything which will make life easy for us, but earnestly, with the conviction that nothing else will suffice. Then, we must take account of our resources—our resources in ourselves, in the great souls of the human race, in God. So much of ourselves never appears; and yet we know it is there; and that the good and the beautiful and the true call it forth. So, too, the example of great souls inspires us to a realisation of the possibilities in man. In them we see the high light of the soul which has produced all that is lasting in the world today. This heaven in ourselves and in others, we have as our right; yet of this we are almost ashamed; it seems too big for the little life we lead. Nevertheless, through this alone can we learn the mystery of Nature and the secret of man. But our greatest resource is God. He knows us and loves us. He sees us as no one, even our dearest, can do, because He alone understands the soul of man. Shall we discard such a Friend, such a Lover? Shall we let dim fears of the possible pain His love may cause us take from us the hand at the helm? Yes, but we ask, what of the pearls we must sell; we want these too. Oh foolish ones! Does not the pearl hold the value of them all? Are those most happy who seem to have these pearls? Are those most miserable who have them not? Saul might have been a man, had he answered to the harper's call; had he not sunk back into a benighted and fearful self. We too, if we would, might have the real joy of life, we might reach its heights and its depths, secure, because hand in hand with God.

AGNES E. POWICKE, in the London *Friend*.

Signs

"Master, show us a sign."

Lost in the far-swept fields,
Only a speck of blue;
And yet what meanings live
In its perfume and its hue!
All the world has felt the power
Of thoughts suggested by—a flower.

Lost in the boundless sky,
Only a speck of brown;
And yet to those who pass below
What music it pours down!
All the world, entranced, has heard,
And been uplifted by—a bird.

Lost in the multitude,
Only a spark of life;
And shall its faltering ray be crushed
In the world's grim careless strife?
No! The world may find its goal
Through the vision of one soul.

WALTER H. ABELL.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, NINTH MONTH 10, 1921

One of our large dailies recently published an editorial entitled, "Disarming Problems." It reminded its readers of the "puzzling difficulties and complex questions which must come before the Disarmament Conference in November."

"How, for instance," it says, "shall the number of warships maintained by America, Great Britain and Japan be fixed?

"How shall the nations know that some one nation is not secretly storing away large quantities of munitions, weapons, deadly gases and machines for war?"

How complex "disarming problems" are, such an editorial amply shows. To our mind, however, the real problems are not those which it sets forth, but the attitude of mind which it implies. Such an attitude forbodes disappointment to the hopes which have risen in many hearts during the past few months.

The old bargaining of force, the old distrust and fear, is still rooted in the minds of the majority of those who will undertake at the Conference to bring about disarmament. Fleets have been found a burden, admitted even a menace. From an economic standpoint, most of the world has demanded relief. But how few apparently have taken the prerequisite step of "disarming their own minds." Where is the evidence of the vision, the faith, the willingness to explore new paths and dare personal adventure, without which no good can come? President Harding himself, after calling the Conference, wavers in his attitude toward its possibilities. While hoping for a reduction of the burden of armaments, he informs the War College that "it is perfectly futile to think that there may never be conflict" against which we must be materially prepared.

If then our officials give so little evidence of a sincere conviction that a new way of international conduct can be found, to whom may we turn for the moral rigidity that will make disarmament possible? To the people? Taking our masses as a whole, we fear that there is little conviction there either.

We spent Labor Day at a county fair, standing on a four-legged stool "barking" for disarmament, in competition with the proprietors of side-shows and lemonade stands. The monkey and the hand-organ drew a crowd wherever they went; the Indian medicine man attracted a circle each time that he donned his war bonnet and rose to hold forth. But never more than one or two at a time stopped to consider means of "saving our taxes and our boys from future wars." For the most part, the crowds drifted by, uninterested to listen longer than during the few moments as they passed within the sound of our voice. General public sentiment likewise is only half-hearted.

The Disarmament Conference has been called and will be held. If it fails, it will be followed by a reaction to the old standards, a feeling on the part of the world that such ideals were "impractical." But simply holding the Conference guarantees nothing. No victory has yet been achieved. The chances are against success. Only vision and courage can ward off failure. The growth of the international brotherhood of man stands at a crisis.

Into this perilous situation, what can we Friends bring? Echoes have reached our columns of a rising desire on the part of our members to make some genuine contribution to the issue. In this number are given some thoughts of Washington Friends on the subject. There is also a call from the National Reform Association for a union religious disarmament conference. These suggest possibilities. Can we not concentrate the force of our religious conviction upon this problem and bring some positive aid to strengthen the wavering hands of the great Conference before it is too late?

The impossible has happened a thousand times; a thousand visions of prophets and dreamers have been realized. Had they not, we should have had no civilization. But not once was the impossible realized except by those who fully and enthusiastically believed in it; who thought and studied, risked and labored to bring it about. Friends believe in this "impossible vision." What can we do to focus the light of our conviction upon the actual stage of the drama?

"Not in a Moment"

It's braved the winds of many stormy winters,
Yon white oak standing high upon that hill;
Deeply its roots are anchored, wide its branches
Stretch out a shelter for the warblers' trill.
What an abiding joy to the wayfarer
This single tree has given each passing year,
Shade to the cattle grazing underneath it,
To man and bird alike, refreshing cheer.
Not in a moment did it reach its greatness,
Slowly from nature's stores its strength it drew;
So has it always been in God's creation;
Great things from little never sprang, but grew.

A. H. P.

Prison Notes

BY LOUIS N. ROBINSON

III

STATE PENITENTIARY, COUNTY ROAD GANG, AND FARM NEAR COLUMBIA, S. C.

Visited April 2, 1920.

Assistant Secretary of the State Board of Charities says that by law no prisoner can be kept in the county jail longer than six months. Good idea, but it ought to be for one month. A man with a longer sentence is sentenced either to "hard labor" or to penitentiary. If to "hard labor," he goes on chain gang or to penitentiary, but can be brought back from penitentiary at request of county supervisor, the chief executive officer of the county board. On the other hand, if the man is sentenced by the judge to the penitentiary, he goes there and cannot be brought back to county chain gang. These chain gangs are purely local affairs, run entirely by the counties. State Board wants to make it a State system. County control is bad. Interesting to note that local care fails here as in care of jails. State control means uniformity and higher standards of care.

About twenty men in road camp I visited, all living in tents and chained at night by log chain running through anklet. By day, the men are not chained except the few who are considered very "difficult." Beds and blankets dirty and black. God only knows when they had been washed. Otherwise tents not in a bad condition though slovenly. Guards' tents, however, not in much better condition. Men seemed to be fed enough. Assistant Secretary said that colored men would not work unless they were well fed—work on their nerve, never! Corral of mules, also hogs, brought along to eat the garbage. Carry their hogs with them as they move about. Saw leather lash formerly used on men—2-inch strap 2 feet long fastened to 1½-foot handle. Lash now used similar in width and length but with leather handle made by doubling over one end of strap and sewing together. Licked for lack of respect to guards and severely licked for running away. Against the law, but nothing said. Colored men who answered questions of Assistant Secretary said at end: "I hopes yous gentlemen has confidential feelings towards my report." He was assured we believed all that he said.

Visited penitentiary same day. Located at edge of Columbia. Small number of prisoners, colored women and white men, all engaged in making chairs on public account. The chain gang system reduces number sent to the penitentiary and to farm run in connection with penitentiary. Only about 250 in penitentiary and on farm. Fine type of a kindly Southerner as warden. Buildings were old. Most interesting of all was an old abandoned cell block without outside walls, but with projecting roof. It never had any outside walls. Cell building now used old stone structure, crude, whitewashed, outside cell construction. No toilets in cells. Night guard takes men to toilet. No plumbing and no buckets. Curious high ceiling of boards or planks about two inches apart. Perhaps to lessen heat? No stripes on men. Are paid bonus for completing task set. All seemed to be working hard. Prison operated without an appropriation. Farm is more than self-sustaining and so is penitentiary through its chair industry. [In Eastern Penitentiary, Pennsylvania, only about 100 men out of 1,500 do anything.] Raise their own provisions—meat, corn, etc.—on farm. T. B. ward in penitentiary—very poor place for patients! Prisoners wash in yard at a trough. Water comes down in streams from iron pipes. All right in summer, but in winter?

Visited the De Laussere Farm—one of the two prison farms run by the penitentiary—April 3, with letter from warden to manager. About 2,500 acres, half under cultivation, balance in woodland and pasture. Last year raised about 252 bales of cotton, 4,000 bushels oats, 7,500 bushels of corn, immense amount of pork. About forty-five prisoners, all colored but two, with six guards armed with rifles. Chains on three prisoners. Thirty head of mules, 100 head of cattle, also numerous goats. Negroes wear stripes except trusties. Two or three trusties, all murderers. "Don't mean much for one nigger to kill another." Prisoners kept in dormitory, three stories high. Built of brick outside with cement floors. No cells and heated by huge fireplaces, one at each end of each floor. Lower room is dining hall; second room is for colored only; third for the few white prisoners. Crude dining room, old tin dishes. Dirty beds in sleeping room. Clothing washed once a week, but blankets three or four times a year. No sheets! Men fed well on very coarse food. When I visited farm, men were painting buildings and husking corn. Manager said white men did not work well on farm. Were not farm laborers and were harder to guard. Some evidence of use of strap. Chain gangs get best of prisoners, though by feeding up those who are sent to farm men develop into fairly effective workers. Cotton gin and grist mill on farm. Could use about 80 men on place, so manager said. [Pennsylvania expects to put about 2,300 men on farm in Centre County of 5,000 acres; will have to revert to stage of hoe cultivation to find anything for them to do.] Farm self-supporting; gets no help from the State. Reid farm adjoining exact duplicate but with separate management.

Ate with the manager in old supervisor's house. Served a good meal by a colored prisoner. Had to wait for train at station in afternoon. A few white men and numerous colored ones congregated in place. Everybody seemed to have time to burn. Was informed by manager that no white men did any work around there. Tobacco growing country near and freely used by inhabitants.

Friends and the Disarmament Conference

Suggestions From Washington

It is pleasant to note in the INTELLIGENCER of Eighth month 27th, the action of the Illinois Yearly Meeting regarding activities of Friends during the approaching Disarmament Conference and the comments thereon editorially and by O. Edward Janney. Proposed activities for Friends during the Conference have been whispered about here in Washington for more than a month, and maybe these remarks in the INTELLIGENCER are echoes of that whispering. On page 547 of the INTELLIGENCER, William I. Hull asks in closing his article: "How can Friends aid the Conference to solve these and a host of similiar questions?"

May I be pardoned a few suggestions? The final decisions, formulations of plans, drawing up of articles of covenant, etc., can only be left to the members of the Conference, and I suppose then to be accepted or rejected by the several governments interested; but we can aid in the creation of the proper atmosphere on psychological conditions, and the formation and expression of the mass opinions. To this end we should strive to get a hearing before a full session of the Conference. Two things seem to stand out that we should insist upon. First, that the business of the meetings should be fully reported so that there be no secrecy and the public may know what is being done. Secrecy invariably leads to suspicion and fosters misunderstanding; and second, that some concrete workable plan be devised for a reduction of armaments leading to permanent world peace.

We should hold a public mass meeting in Washington, to which the conferees be invited, where the views of Friends on war and kindred subjects may be enunciated by those most capable to speak.

In union with the Federated Churches of Washington, Friends should endeavor to hold a meeting in the Pan-American Building to which the Conferees, the Senate and House of Representatives, Consular and Diplomatic Representatives, and Cabinet Officers should be invited, and addressed by some who feel deeply and can express clearly the needs for peace.

The Federated Churches of Washington should arrange to have a short song service and prayer at each day's opening session of the Conference.

Perhaps the greatest of all things that can be done will be to arouse public sentiment and get an expression somewhat similiar to the great flood of expression in June last, during Disarmament week, that turned the tide and resulted in the call for a disarmament conference. If from the United States and England can come such a flood of requests that the convention enter into a workable agreement for disarmament, the thing will be nearly accomplished. Perhaps this could take the form of a plebiscite. Of course a plebiscite will require time; but we have two months yet before the Convention meets, and it will probably be in session two months or more, and a prebiscite could be handled in the form of a simple questionnaire by the existing well organized Church and Peace Societies throughout the United States, Canada, Australia, Great Britain, and possibly some other of the countries to be represented.

I trust that something in the above may seem practicable and that the little seed already sown may grow and bear fruit. CHARLES M. PIDGEON.

Call for a Religious Conference on Disarmament

The following call is being issued by the National Reform Association to all religious denominations.

The peoples of earth are weary of war. They want reduction in armament to the point of well organized and orderly conducted national and international police forces. The hour has struck for obtaining this much to be desired end. With the opening of the international disarmament parley in the capitol of our country the eleventh of November next, peace-loving American citizens have the greatest opportunity of their lives to secure the answer to their prayers and obtain the realization of their hopes. If they will but crystallize and focalize at Washington the disarmament sentiment of the country to support our statesmen while they lead in the discussion for this great object, there can scarcely be any failure of results.

To this end the National Reform Association—which for fifty years and more has been advocating that the principles of the Prince of Peace, so generally accepted as applicable in the dealings of individuals one with the other are likewise applicable in the dealings of nations each with the other—hereby calls a conference of American Christian patriots of every name and organization, to be held in Washington, D. C., October 30—November 2, 1921, to be addressed by representative men and women active in the civil and political life of our beloved land.

Having organized and successfully conducted three great World's Christian Citizenship Conferences, at the last of which in 1919 forty-one different countries were represented by the presence and participation of citizens or subjects of each, and at which action was taken looking toward world disarmament, it seems to us not only quite fitting but also most dutiful to call this Conference for the purpose we now do. It shall be our endeavor in assuming the responsibility for this Conference to conduct it in a most sane and safe manner and to this end we shall seek the counsel and advice and hearty co-operation of all organizations known to us to be specially interested in the disarmament of the nations.

Pittsburg, Pa. THOMAS D. EDGAR, *Pres.*,
JOHN C. NICHOLS, *Secretary*,
JAMES S. MARTIN, *Gen. Supt.*



Ida W. Beck and Isaac Wilson

From a photo taken during New York Yearly Meeting by Grace H. Noble.

Farewell Message of Ida Worm Beck

American Friends who met Ida Worm Beck at New York Yearly Meeting, at the Summer School, or elsewhere during her recent visit to America, will be glad to know that our Danish friend has now reached her home overseas. The following message was left by her for Friends in America.

"Bless the Lord, oh, my soul: and all that is within me, bless his holy name."—Psalm 103.

At the close of my short religious visit to America my mind is filled with gratitude for the lovingkindness with which Friends have received me in their meet-

ings; and to the many Friends to whose homes I have been a welcome guest, my prayerful thanksgiving is due; ever reminding me of our Saviour's admonition, "Continue ye in my love," and my heart rejoicest that He loved us first.

My experiences throughout the various meetings I have attended can be summed up in the fact that, through the diversities of opinions, the same sound foundation is manifest.

Hebrews 12:1v may form an introduction to the concern I feel prompted to leave with you.

The general Epistle of James has been to me a source of inspiration, helping to build up mature faith founded on our dear Lord and Saviour's Sermon on the Mount, St. Matthew 5: 2-18.

During periods of trials and temptations the Apostle James' words, "My brethren, count it all joy when ye fall into divers temptations; knowing, that the trying of your faith worketh patience," and further vs. 2-8, "I have been strengthened and encouraged by praying for wisdom; the wisdom that cometh from above which is first pure, then peaceable, gentle and easy to be persuaded; full of mercy and good fruits; without partiality and without hypocrisy."

To seek knowledge is a blessing to the seeker as well as to all mankind, and my admiration and thankfulness for the existence of all the splendid Friends' schools and colleges I have had the privilege to visit has filled me with joy.

That knowledge without wisdom can be destructive has been proved during the terrible war, when men of science and culture used their knowledge for destructive purposes, the consequences of which it will take more than one generation to remedy; and it is proved that there are still further experiments in preparation too horrid for contemplation; wherefore it behooves us as peacemakers to be steadfast in principle and fervent prayerfulness, remembering that the fruit of rightousness is sown in peace by them that make peace.

In conclusion let me quote our Quaker poet's beautiful poem, "Unity," which has seen part of its fulfilment in the fact that leaders of *all* Christian denominations signed the appeal for disarmament.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise.

Suffice it now, in time to be
Shall one great temple rise to thee,
The church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime
Its days shall be a holy time.

The hymn long sought, shall then be heard,
To music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore,
The seamless garb that Jesus wore.

(*Whittier.*)

My cordial greeting to all American Friends with the words of the Psalmist (Psalm 117).

Yours in Christ,

IDA W. BECK.

Havnegade 11—*B., Copenhagen, Denmark.*

"But who is my neighbor?" "And ye visited me not."

We are helping to feed and clothe and 'neighbor' those in such dire extremity across the ocean; and there is wide and varied Friendly service in which many of us share here at home. But are there not still grave needs, crises, evils that cry to heaven for righting, here in our midst, that we have refused to 'neighbor', from which we have turned away, and "passed by on the other side?"

Here at our very doors to-day, this moment, as we sit quietly reading,—in the hills of West Virginia, over five wide counties, seethes a condition of utmost gravity of portent—violence, hate, bloodshed, and bitter grief and want. Thousands of men (over six thousand is the conservative estimate) are abandoned to the belief that their only hope for life, for the life of their children, is in the use of stark, brute force. Do we also believe this? Yet have we given even one thought to the sharing of our Friendly vision with these sorely beset souls? What do we even know of their extremity, and what has brought them to this pass? What single thing *at first-hand* of the *truth* of these crucial factors in their lives? And yet how very near are they to us, in every sense, our 'neighbors'.

It is only a few hours away from us, this moment that homeless, hungry, defenceless mothers and babies are crying bitterly, hopelessly, by the side of murdered men. Is this no concern of ours? Have we no responsibility for the continuance of these things? Have we no better 'way of life' to share? What is the answer of our own consciences to that old, old question "*Am* I my brother's keeper?"—each one of us, face to face with our own souls this hour?

Jesus said, "*Ye are members one of another.*" Jesus was "*acquainted* with grief." Do we selfishly shun it? More than one who has returned from these hills of terror has likened the days and nights there to the horrors of the Congo. Does no one of us feel "our hearts burn within us" to befriend these suffering women, these pitiful little ones? To share with them a 'better way' than the way of stark violence; to *understand them?* Does no woman or man who reads this feel even an impulse to *question more deeply?* Does no single Friendly soul feel stirred by the cry of this woe to do—*what Jesus did?*

A READER.

Is Democracy in Industry Practical?

Some Answers to "Y"'s Questions

The series of questions by "Y", published in the INTELLIGENCER of Eighth month 27th in reference to my article on "Opportunity in Industry", is of great interest. These questions go to the heart of the difficulties which many employers feel to be so serious that they fear to take the steps as pioneers, for which the article appeals. I am glad they were raised, as they relate to details which I found it necessary to omit from the original article due to space limitations.

The majority of "Y"s questions relate to the fundamental meaning and methods of democracy. When I advocated a complete surrender to the will of the group as a *true working democracy,* I had in mind a

definite conception of the meaning of the last three words, which meaning "Y" has apparently never given to these words. By democracy I meant " an attempt to realize the fundamental right of every personality to self-expression through cooperation with others in a common task." Furthermore, I did not have in mind the rule of the majority, but instead the "unity of the meeting" decisions which Friends try to practice. Workers conferences on the fundamental issues affecting their lives and work would be the method for the expression of the will of the group. Politics and political methods should be avoided, and hence the complete surrender which I suggested as being essential is a surrender of *every* individual in the group, the employer being particularly specified because under the ownership system he is accustomed to rule the group, and it would require a definite renunciation on his part. Of course the employer, if a working employer, still retains his power to influence the group—in fact, that is his great responsibility, and by his superior knowledge, his tact, his wisdom, he would lead to the adoption of the right course. Thus instead of removing responsibility, also at the same time sharing it with others.

It has been found when tried in the true Christian spirit that the workers are willing to share in the losses due to depression as well as to take their share of responsibility, provided they are made full partners in the prosperity of the industry; which means that profits for the few as a motive no longer acts to stimulate production. The incalculable gain in morale, in thought and energy devoted to their work by the rank and file of the workers, has transformed the working life and atmosphere of the organization in which these things have been tried, and with material success as well.

True democratic organization would build from the bottom up, instead of from the top down as in the present autocratic form of industrial control. Each small functioning group of workers—and there would be no place for any man or woman who could not contribute productive service of some kind, either by hand or brain—would select its representatives or leaders by the "sense of the group," or perhaps by a two-thirds vote. These representatives would form the works councils, which guide and coordinate the productive processes, and also select the working executives who are responsible for production. Exact standards, definite ideals, and adequate rewards would be devised to suit each particular case. In fact, it is the spirit of brotherly cooperation which is essential—the methods and machinery for expressing it would be developed as part of the creative activity of each particular group.

In regard to merchants and retailers, although outside of the strict limits of the subject of industry, I feel that the same principle of final authority vested in the working group would apply. As in Friends' meetings, full weight would be given to the special knowledge of those who had the facts. As hinted at by "Y", I believe that ultimately the middlemen, merchants and retailers who now form a great burden of unproductive and wasteful effort which is a heavy cost to society, will be replaced by Cooperatives such as are doing wonderful things in Europe today.

The apparent difficulty "Y" sees in the shifting of control from the present type of employer to works committees who vote themselves high salaries and select their friends for continued support is a striking illustration of the fears of those who have as employers been doing just what it is suggested that these committees would do. Employers and their highly paid managers and superintendents continually fix their own salaries—naturally they do not take kindly to the idea that anyone should interfere with this pleasant arrangement. As a rule, working groups know best the abilities of all their members, and fixed scales of compensation tending toward justice for all could be developed, each group to gauge the value of the services of each worker, not by the favoritism or social influence, but by scientific production standards now well known in the industrial field. Where tried, it has been found that workers are most severe in disciplining each other, and "profiteering" in salaries by the works committees is not to be feared, as it would appear to be practically impossible.

The answer to the questions regarding professions, editors, etc., is of course that we are considering productive industry, not professions which are supposedly on a personal service basis. To be sure, I do plead for more of the spirit of service in industry, and more of professional ethics which puts human welfare above personal gain at all times. There is needed, further, a recognition of the democracy of ability such as would tend to develop by the working democracy I have suggested, when hand-and-brain workers come together as co-operators in production for service to all.

The weakness inherent in dependence on the Golden Rule alone is in the danger that the business system itself will work injustice to the individual, no matter how conscientious he may be in doing to others what he would desire them to do to him. Many employers may feel that they are applying the Golden Rule in their relations to their employees, when in reality they are merely handing out paternalistic gifts which may quiet conscience, but accomplish nothing to change a system which is fundamentally un-Christian. After all, it is enlightened conscience which is necessary in order to lift the individual who applies the Golden Rule to a plane where his decision and judgment as to what he would have others do to him is wise and socially constructive.

I sincerely hope that others will also answer "Y"s questions, and particularly that they will furnish some actual facts as examples of how the principles of democracy in industry have worked out in practice. I know that perhaps hundreds of plants are working with more or less of this new spirit of industrial democracy, but instead of giving my own second-hand information I hope that others will contribute first-hand facts.

J. PAUL J. WILLIAMS.

Does Germany Appreciate?

Many wonder concerning the extent of the appreciation of the German people for the relief which has been brought to them through the child-feeding mission of the Quakers. Do they understand the meaning of the gift that has been given them? Do they ever show any appreciation for the rebuilding of their

children's bodies and the saving of their lives? These, and other questions like them, are constantly arising in our minds as we have continued to give to the work of feeding Germany's children. An answer to these questions may be found, in a slight way, in an excerpt from a German daily newspaper, the *Tarnowitz Stadtblatt.*

"When one takes an investigating tour through the feeding kitchens which the Quakers are maintaining, one finds many children with shining faces partaking of the cocoa and rations provided by the Friends. Both the children and mothers are very happy, and they appreciate the food very much. Sometimes they are questioned about the Quakers and their work, and this is the impression they all give—'They are Christians in the spirit of Jesus of Nazareth, with loving hearts and practical minds.'

"The peace in which we are now living is not founded upon principles of morality and unselfishness, and therefore is not safe. The Friends are helping to give the world peace with their food, rather than holding conferences as others are doing. They are building a bridge over land and sea and are teaching us to have faith, and to believe that there is love in the world. They have a star as their emblem. May it be the star of a bright future."

Notes from the Service Field

The weekly cable received from the Berlin office reports that the Friends are now feeding 175,000 *children in* 1,800 *centers.*

With the approach of winter the work of the Friends' Mission in Poland will have to be withdrawn in certain of the far eastern districts, notably Baranowicze on the Russian border, not because the need is yet met, but because of the danger from wolves, whose presence makes a cross-country visit of relief quite impossible.

The wolves are increasing in numbers, for this part of the country has but recently been made a part of Poland, and the government forbids the Russians who live there to use arms or ammunition, and so the wolves are multiplying. They have become a menace to the livestock of the peasants. In winter it will be impossible to travel without a large party with several sleighs, and this is considered impractcal in view of the resources of the Mission. The work of caring for the returned refugees which the Friends have been carrying on in this district will be turned over to the Polish Government, which declares that it is able to handle the problems of the wolves.

Those who follow the trail of the Quaker feeding in Germany may see many interesting and quaint sights. Not the least interesting are those of transporting the food. Besides the very efficient ordinary method of distributing the food by motor trucks and railroad there are many amusing methods which necessity calls into use. From Dresden word comes that one day a boy and his dog were hitched together to draw a wagonload of cooked food from the kitchen to the feeding center. In the Saxon hills the wagon carrying the food is often drawn by a bony old horse hitched to one side of the pole. Of course, he pulls the wagon in a sort of crab-like fashion, but the food doesn't seem to be stirred up by the time it reaches the children.

In the Vogtland women sometimes carry the hot food up the hill in kettles which are strapped to their backs. This is the prevalent mode of express service in this district. In Stettin the fire department of the town delivers the rations whenever there are no fires. In the city of Essen a string of trolley cars is loaded with boxes of zweiback for distribution to the schools. In a town in Bavaria two great buckets of food are carried by a boy who bears a wooden yoke across his shoulders. In a very small town in this district the food is carried to the kindergarten in a baby cariage. There seems to be no limit to the variety of methods which are possible to bring food to children when it is really necessary.

Signs of the Times

Items from Everywhere

In connection with a convention held recently by representatives of the women of Canada and the United States, half a hundred delegates stood on one of the great bridges linking the two nations at Niagara Falls, and pledged themselves to labor for world peace. The convention looked forward to founding a united peace organization for all the women of the two Americas. One suggestion made during the sessions was that all members of peace societies should sign, after their names, the initials P. P. R. W.—Pledge for Passive Resistance to War.

Announced as the opening measure in a campaign for the application to the hotel industry of the Consumers' League principle of purchasers' responsibility for employment conditions, the National Consumers' League has asked five hundred educational, religious, scientific, philanthropic, commercial and political organizations to hold their annual conventions where women hotel workers are protected against excessive hours of work, seven-day labor, work after ten o'clock at night and where they are assured of a living.

The hotel industry is declared to be one of the great women employing industries, to be amazingly unstandardized as to employment conditions, and to have paid little attention to "human engineering." Only five states and the District of Columbia protect their women hotel workers by law in the eight-hour day, against seven-day labor, night work, and by the establishment of the minimum wage.

A pamphlet on "The Eighteenth Amendment," written by Homer W. Tope, State Superintendent of the Pennsylvania Anti-Saloon League, says: "The known purpose of the liquor forces makes our duty plain. We must awaken the people to this danger and arouse our patriotism to its defeat. There never was a time in the history of our reform when united action on the part of the temperance people was more essential than now."

Indicative of the way conscientious men and women, even among the conservatives, are being affected by the outcome of the recent Sacco-Vanzetti trial at Dedham, Mass., is the fact that John Lawrence Hurley, Professor in the Suffolk Law School and a prominent Republican leader, came out publicly for a new trial. After going through the record of the proceedings which resulted in the conviction, he was convinced, he says, that a terrible miscarriage of justice had been made, and volunteered to speak in behalf of the Italians at a meeting arranged for the purpose in Union Hall.

When the verdict of guilty was announced after the

trial, Mrs. Sacco became hysterical and screamed again and again in the court, "What will become of me and my children?" This cry, for the moment at least, has been answered. Through the influence of Elizabeth G. Evans, of Brookline, Mass., Mrs. Sacco and her children have been given a home in the mansion of Judge Louis D. Brandeis, of the United States Supreme Court.

Mullica Hill Acts on Lottery

For the past few years carnivals, which consist largely of various forms of lottery, have been increasingly popular in our state. After one such experience, the Mullica Hill Meeting has taken up the matter and hopes that "the little wave of influence set in motion may extend and widen" from the banks of the Delaware to the Atlantic Ocean.

The following letter was sent out to all our members:

Mullica Hill, N. J., September 1, 1921.

DEAR FRIEND:

At the Pilesgrove Monthly Meeting, held at Mullica Hill, Eighth month 30th, the carnival to be held Ninth month 8th and 9th was brought to our attention. The meeting feels that the Fire Company is of great value to the community and should be well supported, but cannot but condemn the way they have chosen in spite of protests of last year.

The Meeting felt that we should be turning aside from our duty toward our members did we not inform them of the attitude of the Meeting, and ask them to act with great deliberation that Friends may be clear to answer the Query, "Do we maintain a faithful testimony . . . against all forms of lotteries and gambling?" Again we are enjoined to carefully avoid all forms of lottery no matter how speciously and enticingly presented.

Quakers have been called the "conscience of the world." We are continually hearing that the world looks to us. In the olden times Friends were in the forefront in molding public sentiment in the right direction. Let us as individuals not fail in these times.

Sincerely thine,

BEST INTERESTS COMMITTEE.

It is suggested that cash contributions be made *after* the carnival, otherwise they will be used in purchasing for the same.

Two days later, the following letter was sent to the Fire Company:

TO THE HARMONY FIRE CO.
OF MULLICA HILL, N. J.

DEAR FRIENDS:

In the spirit of love and good-will we greet you. We sincerely deplore the necessity which compels us to withhold our whole-hearted support in your effort to secure funds for the maintenance of such a benevolent and public-spirited organization.

Since the organization of our Society we have endeavored to maintain a faithful testimony against all forms of lottery and games of chance. Since the manner of acquiring funds last year, and presumably this, is a direct violation of the laws of the State of New Jersey, in the interest of law enforcement, we must protest.

We urge our members to be as generous in their future contributions as their circumstances warrant, that you may not be driven to such means in a cause which should be well supported.

(Signed by a number of Friends, but not for the whole Meeting, because one member much opposed.)

Meanwhile, we asked counsel of the Prosecuting Attorney for the County, and he assured us that he would enforce the law if he received a written protest, properly signed. Such a protest has been sent. The people await the outcome with great interest.

At least our members are considering the Fifth Query as they never have before and with very few exceptions are clear in that respect.

C. G. B.

Bucks Quarterly Meeting

A live and interesting session of Bucks Quarterly Meeting was held on the 25th at Fallsington, Pa. Visitors were present from Concord, Burlington and Abington Quarters, a number of these being heard both in the meetings for worship and for business, Daniel Willets being the first to break the opening silence. Mary Bonsall spoke of the awakening among Friends and urged that they not pin their faith on the sleeve of another. Elizabeth Satterthwaite drew a most helpful lesson from the work of the potter who fashions very ordinary vessels as well as fine ones from his clay, and showed how the humblest one may serve to carry a beautiful lily within its very bosom, and grace most worthy occasions. The query as to what each had brought to place on the Lord's table was voiced by Alexander Thompson. Mary Miller likened forest fires to the Great War and spoke of the little trees springing up over the area swept by the devastating fire. They had not waited for man to plant, but had reached up to do their part in bringing forests to us again to make glad the waste places. She urged that men follow the example set by the little trees and not be discouraged by vast wastes, but turn their lives toward Christ and his example. Walter Hayhurst, Evan T. Worthington, Franklin Packer and Franklin Zelly were heard in brief messages of good cheer. Peace and happiness can only be acquired by those who hunger and thirst was affirmed by one speaker, while another urged to open the doors of the heart and set the captives free so long kept there bound.

In the business meeting Marion Longshore carried out much the same thought by declaring, "We are but channels through which God wants to work," and urged that hindering things be removed. Speaking of the attitude toward Friends so much seen in Europe from which she had just returned, she urged that Friends shall indeed prove themselves worthy followers of the vision they have caught.

The matter of enforcement of the prohibition amendment and Friends' responsibility therefor claimed especial attention also. The reading of the query pertaining to this matter brought the subject before the meeting, the discussion proving lively, with practical suggestions offered.

J. Augustus Cadwallader, of Yardley, spoke of the air of smartness which people exhibit now in their use of drinks —a sort of superior air with which they "put across" on the government the result of their questionably acquired knowledge of the "wet" spots. He questioned whether Friends were taking the part they should in discouraging this attitude on the part of people with whom they come in contact and urged the staunch upholding by enforcement and not winking at its evasion.

Henry Pickering, of Woodbourne, indorsed this view, believing the present situation is serious and the probable effect on the youth of this generation, unless Friends maintain the right attitude, he felt could not be overestimated.

Comly Wilson, of Newtown, declared: "Friends have a greater work still ahead of them. The most lawless element of the community naturally were those with whom they had to deal. Now that home brew is so easy to secure we'll not get rid of it in a hurry. Good has been done through the passage of the eighteenth amendment, and it has been enforced fully as well as I expected. Since rye is bought at food stores to make home brew, it only shows that the fight is on and will be a long one."

Nor were the women silent on this question. Mary Miller and Myrtle Kester, of Newtown, the latter president of Bucks County W. C. T. U., spoke. The former voiced her opposition to drinking so-called sweet cider, and the latter urged vigilance in law enforcement.

The matter of Friends' work for peace was introduced also, it being urged that war toys for children be tabooed among Friends, thus bearing silent but effective testimony many merchants can understand. Abby Mary Hall Roberts, one of the Yearly Meeting delegates to the Disarmament Conference in Chicago, made a brief report of the occasion and urged Friends realize their responsibility in using the opportunity accorded them to serve as leaders in this cause.

Attention was called to the force of example in attendance of meetings of worship. If parents do not attend the children naturally will not as readily see the need.

A communication from the Quarter's Meeting on Ministry and Counsel claimed attention, suggesting the holding of an afternoon meeting at Quarterly Meeting time. The discussion was full and free and the decision finally reached to make a trial at the next meeting to be held at Langhorne. A committee was appointed to have charge of such meeting consisting of J. Augustus Cadwallader, Alfred Marshall, George W. Row, Robert E. Atkinson and Marion Longshore.

Other queries also aroused discussion, among them being the one on Friends' duty to members and the community. Robert E. Atkinson, of Wrightstown, felt Friends' duty to the community was not done whole-heartedly, for if it had been he thought the result would have been many times greater than it had been. He urged that full duty be done in all honesty in the smallest details of business, claiming each had its effect on larger internationalism.

A. C.

Peach Lake Meeting

Those who remember Charles Robinson, for many years the minister at the Chappaqua Meeting, may recall his way, at the funerals of Friends, of emphasizing the social aspect of such memorial services. He always spoke of the "pleasure of gathering together on such an occasion."

The first time I heard Charles Robinson speak in this way I was shocked, and also, I fear, a little amused, for not being a Quaker, I had not learned the friendliness of Friends, and that therefore nothing is more appropriate, while remembering the beloved dead, to strengthen our love for the living.

With some such habit of mind many gathered at Peach Lake, Eighth month 21st, remembering Lindley Hunt, and warming our hearts with greetings from living friends. There were literally hundreds who assembled in the beautiful grove of the old Meeting-house, where such significant services have been held for many Augusts.

All the dozens of camp chairs were filled, and all the available seats in automobiles, drawn up nearby, were occupied by attentive listeners. The day was perfect, and the beautiful lake across the road showed little white caps under a summer breeze.

Albert Lawton opened the meeting with the words of Whittier's familiar poem, "My Psalm"—words full of the poet's calm, simple philosophy, ending thus:

"And so the shadows fall apart
And so the west-winds play;
And all the windows of my heart
I open to the day."

Emma Lippincott Higgins, of West Chester, Pa., was the second speaker. Her entire talk might be summarized in her opening theme—*Peace*. These were her words: "From the throbbing heart of humanity today there comes a clarion call. It sweeps across the waters and echoes in every corner of the globe; it rises from the throat of Bolshevism and is heard above the din of battle. It sounds from the aftermath of war in the famished cries of women and children; it is insistent in our own land, where class distinctions, race prejudice and industrial strife cry out in unison. This call is 'Peace!' Peace translated means *Brotherhood* and this translated is *Christianity*."

Effie MacAfee, of Purchase, N. Y., continued the thought of Peace and urged us to stand by our president in urging disarmament no matter what our particular party may be.

Russell Green, a young minister from Philadelphia, gave an interesting talk with Faith for its subject. Faith is the foundation of religious life and can be cultivated. Without it there is no greatness of character, indeed it is necessary for the humblest of us all, and upon it every deed is based. Russell Green spoke of the great faith of Lincoln, in himself and in God—also of his faith in his human kind. A personal touch came in this address when the speaker told a story of a Southern lady known to him who entertained Lincoln during the war and who learned to love and revere the great Northern president. Faith in our neighbors can instigate kindly intercourse and we must learn to cultivate this touchstone of good fellowship. The closing words of this address were a poem—lines learned several years ago by the speaker and the author forgotten. I wish I could quote them, and Russell Green might well send the poem to the INTELLIGENCER so that its readers might enjoy it.

As the sun sank, Friends of the Peach Lake Meeting lingered to greet old acquaintances, and then the sounds of departing autos died away, leaving the quiet little brown Meeting-house to sleep another year.

MARGARET D. GORDON.

Fairfax Quarterly Meeting

A number of our middle-aged and older Friends recall with pleasure the summer of 1890 when the General Conference met at Lincoln, Va., in the old brick Meeting-house known as Goose Creek. The house is not so large, but it was sufficient to accommodate all who attended that meeting of the conference in the early days of its existence, and the whole setting and surroundings of the occasion were such as to make indelible impress on the memory. The successive sessions on different topics with a separate chairman for each; the recess between with lunch served to all in the open air on the adjoining lawn; the repairing to the homes in the village and the neighborhood around to rest in delightful slumber, whether in a downy bed, or in one of new-mown hay. Many times have we heard the occasion referred to and we could but think of it as we assembled there to attend the sessions of Fairfax Quarterly Meeting. A number of the same dear faces greeted us as in days of yore, but many others had been called thence from works to rewards.

The meeting for ministry and counsel convened as usual the middle of the afternoon on Seventh-day. Each of the four Monthly Meetings was represented and the session, though long, was so thoroughly interesting that none wearied. The keynote of all the sessions was sounded when greater activity was urged in taking hold of public affairs for the betterment of conditions generally.

On First-day morning, to a gathering that occupied nearly every seat of the first floor, Reuben Kester spoke in a very convincing manner, presenting the need of service, and telling of the pleasures in store for those who sell their all and follow him. Daniel Batchellor followed with a brief address in which he called attention to the fact that in this day of greater enlightenment it is not sufficient to do only as the Good Samaritan did, but we must go further, and after binding up the wounds of the injured seek out the thieves and educate them to higher aims.

The afternoon was given over to First-day school; some inspiring music, a class exercise, a couple of recitations

and then the topic for the day: Education. Lamar Janney treated it from the standpoint of pleasure, showing up many of the points of real, true enjoyment to be derived. J. Russell Smith spoke from the point of business and told of its incalculable value there. Marianna S. Rawson told how service was the crowning consummation of a proper education, making life better worth living.

On second-day morning Reuben Kester, Daniel Batchellor and William Eaves had messages for the session for worship, after which the business of the Quarter was taken up. The usual queries, with answers from the Monthly Meetings, told of a great deal of activity along many commendable lines. Great concern was expressed that the Disarmament Conference, called to meet in our national capital in Eleventh month, institute measures that will really tend to check the tide of military preparations and lead to arrangements that will render future wars impossible. The Friends' Service Committee was enjoined to special vigilance that no stone be left unturned in the way of efforts to impress upon the delegates the feelings of Friends on this question.

A petition was framed to President Harding, urging that this be an open conference. Another petition was addressed to the proper authorities, expressing the wish that all political prisoners in our country might now be released, as has already been done in both England and France.

Regrets were expressed that the use of profane language seems so prevalent, and, really, in places, on the increase. As none of our present queries refer to this, the committee on revision was asked to give it appropriate attention.

An article was prepared for offering to some of our county papers calling attention to the fact that if our government goes on with its present program of armament we will have to expend for that purpose in the next thirty years the sum of money that the Allies have imposed on Germany for indemnities: thirty billions of dollars.

Shortly after the noon hour the meeting closed and the members sped away toward their respective homes.

L. P.

Friendly News Notes

On Ninth month 2d, the Friends' playground in Baltimore, which had been maintained by Park Avenue Friends in the grounds of the Old Town Meeting-house at Asquith Street since the first of last Fifth month, was closed. The grounds had been fitted up with sand piles, sliding boards and swings, and opened five half-days a week to the children and mothers of the neighborhood. Young women from the Meeting were present during the most crowded times to help with the children, the attendance ranging from forty to one hundred and sixty-five. The total attendance for the season exceeded five thousand. The total expense incurred was under one hundred and fifty dollars and most of the equipment is in good shape for another year's work.

Sixth-day afternoon was reserved for colored children, there being about fifty of them there on their day. It is hoped that the work can be continued next year and be enlarged, if possible, especially to give more time for the colored children, who have no place open to them in this part of the city.

The annual picnic of the Young Friends' Movement of Concord Quarter was held on the Meeting-house grounds, at Concordvile, Pa., Seventh-day, August 27th, at 4.00 P. M. Games and sports were enjoyed by all until 6.30, when supper which was prepared by the girls, was served. At 7.30 Herbert Way opened the meeting with a few remarks, mentioning the members of the Central Committee and the Local Workers of the Quarter. Esther Holmes, from Riverton, just returning from Earlham, gave a very interesting report of the conference. William Eves, from Wilmington, told of some of his experiences in Germany. Edward N. Wright, of Moylan, spoke on "The Young Friends' Movement—It's Ideals and Purposes."

The 1921 Annual Report of the work of the Bristol and Somerset Quarterly Meeting Extension Committee is a welcome indication of the type of extension work which English Friends are at present carrying on. The committee has outlined work with two general goals in view: to enrich the lives of Friends themselves, and to make constant effort to reach out and influence others. The method employed during the past year has been the holding of week-end lecture courses in different Friendly communities. These have been advertised in advance by personal invitations and through the local press.

The following paragraph from the report suggests many significant thoughts: "We have rejoiced in the comprehensiveness of our Quaker inheritance. The view that God is in the whole of life has been an inspiration, and enabled us to realize that many avenues with secular sign posts are veritable highways to the Kingdom of God. This has been abundantly proved by our experience of a Lecture school on the 'Significance of Light.' The first lecture was purely scientific, the second partly scientific and partly historical, and the third was on the 'Illumination of Mind and Soul.' In the discussions and subsequent conversations with those who attended, we found that the spiritual enrichment received was the dominant note. We are inclined to believe that the refreshment experienced has been due to a fresh line of approach; it has set people thinking afresh of the relation of religion to the whole of life, which is an essential part of our Quaker message."

We note with interest that E. Maria Bishop, known to so many American Friends through her work in our Meetings, is a member of this committee.

Before the close of the coming winter, Baltimore Young Friends should be well prepared to carry the message of our peace principles, if the "Suggested Course for a Young Friends' Study Group," worked out this summer by Bliss Forbush, is studiously followed. The secretary of the Baltimore Monthly Meeting feels that "our young people should be as well informed as possible upon this vital question," particularly with respect to the approaching Disarmament Conference, and he has worked out a comprehensive outline for the study of the general topic, "Peace." The main subdivisions of the outline are "International Peace" and "Industrial Peace." Weekly reference readings are given.

An original feature of the study group activities will be the monthly "Firelight Suppers," at which the Young Friends will serve a light supper to be followed by a short musical program and then by an illustrated lecture. The music will include group singing, with talks on the life and works of the composers whose songs are used. Later in the year, the great oratorios and other famous church music will be reviewed.

An interesting article, entitled "Alcohol, the Chemical, a Boon to Mankind," by James F. Cyphers, of Baltimore Monthly Meeting, contains statements indicating that alcohol is used widely throughout the entire chemical industry and that it plays a part in the manufacture of countless articles used in every home. Anæsthesia, such as ether and choloroform, cannot be made without it. It enters into the manufacture of artificial silk, motion picture films, celluloid, perfumes, varnishes, electric light filaments and gas mantles, dyes and many other products. Evidently we shall always need alcohol the chemical, even after alcohol, the intoxicant, is banished; and prohibition should cast no stigma on the alcohol industry when conscientiously limited to constructive purposes.

BIRTHS.

CLOUD—On Fifth month 29th, 1921, to J. Blaine and Dora Edna Webster Cloud, near Doe Run, Chester County, Pa., a son, named J. BLAINE CLOUD.

HOOD—On Fifth month 20th, 1921, to Brinton L. and Anna Pusey Hood, of West Grove, Pa., a son named J. HOWARD.

KINSEY—On Ninth month 1st, to Henry D. and Gertrude R. Kinsey, of Quakertown, Pa., a son, named HENRY DEACON KINSEY, JR.

DEATHS.

ALLEN—Near Vincentown, N. J., Ninth month 1st, ELIZABETH P. ALLEN, aged 81.

ELY—At Newtown, Pa., on Seventh month 28th, 1921, MARY ANNA, daughter of the late Seth and Elizabeth C. Ely formerly of Trenton, N. J., in her 64th year. A member of Makefield Monthly Meeting.

HOUGH—Suddenly at Paeonian, Va., on Seventh month 30th, SARAH W. HOUGH, aged 72 years. Her unexpected death was a personal grief to a large circle of friends. She was unselfish and conscientious, an earnest advocate of justice and untiring in adding to the comfort of her family. She is survived by three sons and two daughters to mourn a fond mother.

"The comfort of a mind at rest,
From every care, Thou hast not blessed
A heart from the world set free
To worship and to wait on thee."

A member of Fairfax Monthly Meeting, Virginia.

M. R. W.

MICHENER—At her home in Oakland, Cal., on the evening of the twenty-second of Eighth month, after a short illness, ANNA DUTTON, wife of Charles J. Michener and youngest daughter of the late John B. and Emma S. Dutton, of Waterford, Va., and sister of Eliza Hutchinson, who preceded her but a few months.

M. F. STEER.

PALMER—At Spring Lake, N. J., Fourth-day, Eighth month 31st, MARY KNIGHT, widow of John S. Palmer, in her 87th year.

UNDERWOOD—Zephaniah, son of Zephaniah and Matilda Downing Underwood, was born Seventh month 5th, 1876, and passed to the Beyond, Seventh month 31st, 1921. He left besides his faithful, bereaved wife, his mother, two sisters—Ruth Anna Tomlinson and Zaneva Haines—and one brother, Joseph Underwood. He was a member of Miami Monthly Meeting, Waynesville, Ohio, and greatly appreciated his membership. He had a smiling face and a cheerful disposition, and it was an innate quality of the man that he greeted alike the young or advanced in years, the great or small alike. Those who have intimately associated with him know that his life was truly a shining place in our world of mingled darkness and light and we believe his smile in death was caused by the recognition of his Heavenly Father's love.

"They never can leave us—our friends who have passed
Through the gateway of death to the sunlight above,
For a thousand sweet memories are holding them fast,
To the places they blessed by their presence and love."

WALTER—On Eighth month 29th, EMMA, daughter of the later William P. and Sarah R. Walter, aged 81 years. Member of Race Street Monthly Meeting.

WOOD—On Fourth-day, Eighth month 31st, WILLIAM EVANS WOOD, of Green Street, Philadelphia, Pa.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

10th—Burlington Quarterly First-day School Union will be held at Crosswicks, N. J., at 10.30 (daylight saving). All Friends will be met at the Railroad Station at Bordentown, at 10 A. M. It is expected that Reuben P. Kester will be in attendance.

10th—Salem First-day School Union at Salem, N. J., 10.30 A. M. Afternoon session at 2 o'clock. Visitors will be welcomed.

11th—West Philadelphia Meeting-house, 35th Street and Lancaster Avenue. Meeting begins at 10.30. At the close of the meeting Walter Abell will give an address on Disarmament. This address is given under The Peace Committee of our Quarterly Meeting. It is expected that a large number of Friends and others will be present, as this is one of the live issues of the day, in which Friends are concerned.

12th—Baltimore Quarterly Meeting at Gunpowder, Md.

15th—Haddonfield Quarterly Meeting at Haddonfield, N. J., 10.30 A. M., Daylight Saving Meeting of Ministry and Counsel at 9.15. Trolleys leave Camden every ten minutes for Haddonfield. Everybody welcome.

18th—Cornwall Monthly Meeting. The Returned Workers of Friends' Reconstruction Units, now in New York and vicinity, will be guests of this Meeting, at the above place and date. A meeting for religious worship will be held at 11 A. M., to be followed by lunch. An open meeting will be held at 2.30 P. M., with "Disarmament" for the main theme. Clement Biddle will address a public meeting to be held in a local church in the evening.

ROWLAND C. COCKS.

18th—Appointed meetings held at Moores' Mills and Crum Elbow, N. Y. Joel Borton expects to attend.

18th—At 2.30, Eastern Standard time, a meeting for divine worship will be held at Mill Creek Meeting-house, New Castle County, Delaware. A community meeting for all interested persons. Elbert Russell, head of Woolman House, Swarthmore, Pa., and Caroline Worth of West Chester Pa., will be present at the Meeting.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.

20 S. 12th St. Philadelphia

CORRECTED LIST OF SECRETARIES

WILBUR K. THOMAS, *Executive Secretary*
JAMES A. NORTON, *Assistant Secretary*
RUSSELL J. CLINCHY, *Publicity*
ANNA B. DUDLEY, *Women's Work*

CASH CONTRIBUTIONS

WEEK ENDING AUGUST 29

Five Years Meeting	$29.02
Newton Preparative Meeting, Camden, N. J.	60.00
Buckington Monthly Meeting	7.00
Buckingham First-day School	5.00
Lincoln Meeting, Virginia	38.40
Cambridge Group of Friends	480.00
Pasadena Monthly Meeting	3.00
Other Contributions.	
For General	202.00
For Germany	454.50
For Austria	2,069.00
For Poland	1.00
For Russia	12,782.32
For Serbia	1.75
For Syria	25.00
For Armenia	5.00
For clothing	17.00
German overhead	19.00
Refunds	42.78
	$16,241.77

SHIPMENTS RECEIVED

WEEK ENDING AUGUST 27

122 boxes and packages; 4 for German relief, 1 from Mennonites, 1 anonymous.

NOTICE—Young Friends occupied in or near Philadelphia, who might care to live as members of a group forming a Friendly Center, can obtain particulars from Eliza M. Ambler, 154 N. 15th Street, Philadelphia, Pa.

FUN.

He (passionately).—"Darling, I have a secret to whisper into your ear—where is it?"—*Pennsylvania Punch Bowl.*

* * *

A judge's little daughter, who had attended her father's court for the first time, was very much interested in the proceedings. After her return home she told her mother, "Papa made a speech, and several other men made speeches to twelve men who sat all together, and then these twelve men were put in a dark room to be developed."—*Pearson's Weekly.*

* * *

There was once upon a time a man who did not approve of Foreign Missions. One Sunday at church an usher approached him and held out the offering plate.

"I never give to missions," whispered the man.

"Then take something off the plate, sir," promptly whispered the usher; "this money is for the heathen, and you are entitled to some of it."—*Reformed Church Messenger.*

NATHAN KITE,
MOYLAN, PA.,
Is now conducting a lawn service, furnishing, planting, and caring for Evergreens, trees, flowering shrubs, and flowers. Now is the time to select Evergreens, bulbs and roses for early fall planting. Also, time to trim most shrubs, and to eradicate plant diseases and insect pests. *Telephone Media 371 R.*

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CALLS OUT OF CITY ANSWERED PROMPTLY

HOTELS.

Buck Hill Falls

Labor Day in the Poconos is always a lively one with an interchange of visits with our Orthodox Friends at Pocono Manor. This year there were contests in bowling, tennis and golf. Buck Hill contestants were successful at bowling and golf and Pocono Manor won most of the tennis events, thus bringing the championship cup to Buck Hill after an absence of several years. From Pocono Manor, 200 guests came over and with as many more Buck Hill players and reception committes, etc., about 400 partook of a picnic lunch at the Fair Ground. A presence of our youthful, venerable friend, James Wood, of Mt. Kisco, N. Y., who typified the feeling of good fellowship and courtesy that reigned throughout the day in all its various features.

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Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. A good way to get new members.

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WANTED.

WANTED — By FRIEND, POSITION as housekeeper or companion, in or near Philadelphia. Emma Conard, 1316 N. Wanamaker St., Philadelphia.

WANTED—MOTHER'S HELPER. Address Mrs. A. E. Mathieu, 119 Summit Ave., Jenkintown, Pa.

WANTED — TRUSTWORTHY, RELIable and settled woman as helper in family of two. Must be good, plain cook. Right person will have quiet, comfortable home and good wages. Geo. M. Warner, 5308 Knox St., Germantown, Pa.

POSITION WANTED — WOMAN OF refinement, past middle age, but active and in excellent health, desires position as useful companion to a semi-invalid or elderly lady. Congenial home rather than large salary desired. K. B., 744, Carleton Ave., Plainfield, N. J. Phone 2714-W.

WANTED — NURSERY GOVERNESS mother's helper. Capable and refined, to care for two boys, ten and four. Mending and light household duties. Reference required. 2204 Grant Ave., Wilmington, Del. Phone 1992.

WANTED — SALESMAN TO SELL and deliver pork products to retail stores and institutions in Philadelphia and vicinity. Must be able to drive truck. Give experience and qualifications, and names of two references. C. E. Allen, Media, Pa.

WANTED—POSITION AS MOTHER'S helper. Girl high school student, of more than ordinary promise and experienced in care of children, desires afternoon work. Would consider living with family. For particulars, address Miss Frances W. Jones, Girls' Aid, 1505 Arch St., Philadelphia, Pa.

FOR SALE.

FOR SALE—ALL KINDS OF HAND-painted cards with verses. Orders taken. Address A. B. C., FRIENDS' INTELLIGENCER.

FUN.

Old Lady.—"I hope you don't sell papers on Sunday."

Small Newsboy (sadly).—"No'm, I ain't big enuf to carry the Sunday 'ditions yit."—*Virginia Reel.*

* * *

* * *

When the little boy came home from his first day at school he was crying. His mother asked him what was the matter.

He said: "Teacher thook me."

"Why did she shake you?" inquired his mother.

"Because I didn't know a wud. An' I didn't know the wud any more after thee thook me than I did before!"—*Exchange.*

* * *

William Lyon Phelps of the English chair at Yale has added a new mixed metaphor to his large and amusing collection. This addition is from one of the novels of W. L. George: 'The cloud that tried to stab their happiness was only a false rumor whose bitter taste could not splinter the radiance nor dim the effervescence of their joy."—*Detroit Free Press.*

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or 5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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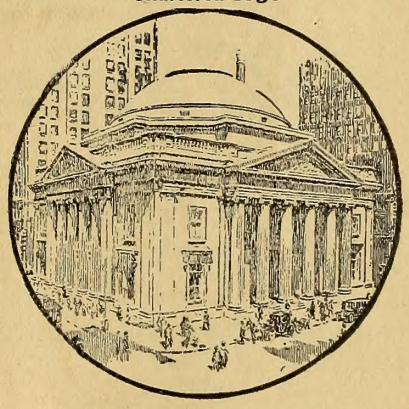
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ESTABLISHED 1844 PHILADELPHIA, NINTH MONTH 17, 1921 VOLUME 78 NUMBER 38

Progressive Christianity

BY HARRY EMERSON FOSDICK.

Extracts from a sermon preached at the First Presbyterian Church, New York, May 8, 1921.

EVER since I read them, my imagination has been fascinated by the words with which the eleventh chapter of the Book of Genesis comes to its close: "Terah died in Haran." Now, Terah was the father of Abraham and he had no business to die in Haran. He should have died in the promissed land of Canaan as Abraham did, a pioneer blazing the trail for the future Hebrew people. For Terah lived during that significant generation when the migrations began by which a portion of the Semitic race broke away from their ancestral heritage and, moving westward to Canaan, began to be the Hebrew people. All around Terah and his family was the stir of this migratory movement. It was the most significant movement of his generation and in Ur of the Chaldees he felt it, packed up his goods and joined it, came as far as Haran and stopped. It was not very far to come. Haran was still in the land of Mesopotamia. Still he was dominated there by the traditions and precedents in which he had been brought up and still he worshiped there his ancient racial gods. Year after year in Haran he stayed until at last he died there, and only after he was gone could Abraham gather up the family again and start westward on the great adventure to the promised land that made him forever remembrable as the Father of the Faithful.

When, therefore, we hear these words, "Terah died in Haran," they are not so commonplace as they seem. They are the record of a spiritual tragedy; they are the story of a man who died in the same country in which he was born; who refused to progress; who, when migratory movements were headed for the promised land, would not follow them. The epitaph which Scripture wrote for him still stands: "Terah died in Haran."

If we are to deal with the truth in this text we must talk of the peril of a belated life, which, when mankind has struck its tents and is on the march, settles down in its native ideas and attitudes and refuses to move. Some may be surprised at even the suggestion of this theme in the pulpit. Some may expect us to praise Terah because he would not leave Haran, because he would not break away from the sanctities of his ancient heritage. Religion is to many people so exclusively a plea in behalf of the past, that we should *not* give up our childhood faith nor break with our ancestral inheritance, that many think this to be the only accent that religion possesses. But never in our Hebrew-Christian faith do you run upon the great exemplars of religion without hearing two tones. On the one side they do look back to the past with unspeakable reverence. They sing:

"Faith of our fathers, holy faith,
We will be true to thee till death."

On the other side they look to the future with adventurous enthusiasm. They sing:

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before."

This is what the Master meant when he said that every wise disciple is like a householder who brings out of his treasure both old things and new: old things that are tried and true, and new things that grow up out of the old, are the fufillment and development of the old, the suppression and denial of which would mean the death of the old.

If wherever one takes seeing eyes one sees that growth is the law of life, and movement is its innermost necessity, how can one suppose that religion can escape the urgency of this principle? All views of Christianity tend to group themselves under two heads. The first is this: that Christianity is a static system, finally formulated in creed and ritual and practice at some time in the past; a deposit to be accepted *in toto* if at all; not to be added to, not to be subtracted from, not to be changed, its i's all dotted and its t's all crossed. Take it or leave it, but there it is, a finished article. And the second head under which you can group all other conceptions of Christianity is this: that Christianity is not a finished article, a static system; it is a growing movement. It is like a tree whose roots are deep in the spirit of Jesus. Sometimes it puts forth misshapen branches that must be pruned. Sometimes old branches die and must be lopped away. Because it is growing, living, vital thing, it never has been quite the same thing in any two generations. We do not see it as our fathers did; our children will not see it as we do: but so long as its roots are in the spirit of Jesus let it grow, for its leaves shall be for the healing of the nations.

As between these two ways of conceiving Christian-

ity, how can any man hesitate to choose, if he really knows Jesus and believes that Jesus still is the master of the movement that bears his name? A static religion was the last thing he ever dreamed of or wanted. Was he not reverent toward his people's past? No one more so! His thought, his speech, his spirit were saturated with the beauty of his race's heritage. Yet listen to him: "It was said unto you of old time.... but *I* say unto you." Again and again that utterance fell from his lips. His truth was rooted in the past but it was not emprisoned in the past; it grew up out of the past, not destroying but fulfilling it, as he said. He had the spirit of prophets in him, the prophets who once had spoken to his people in words of fire; but old forms that he thought had been outgrown he brushed aside. He would not have his gospel a patch on an old garment, he said, nor would he put it like new wine into old wine skins. The great seers of the Christian life have never looked at it as a finished system, but always as a growing movement.

If thus we see with some clearness that Christianity is not a static system in a dynamic world but a dynamic movement in a dynamic world, let us bring this truth home to ourselves; let us see some of its particular applications to our lives; in two special regards let us observe how folk like ourselves are sometimes tempted still to die in Haran.

For one thing, there are some of us here this morning who were brought up in a system of Christian thinking in which, if we had remained, we would have been compelled either to give up our Christianity or else to commit deadly assult and battery on our growing intelligence. We are thanking God today that we moved out from that Haran into a freer land. To make this concrete, how many of us at one time thought that the inspiration of the Bible made it from beginning to end a book upon a common infallible level. From Genesis to Revelation it was to us a book of equal spiritual insight and of equal authority. To be sure, even when we were boys we discovered to our discomfiture that in the early manuscripts of the Bible God gives directions for the slaughter of the Amalekites, men, women and children, without mercy; that directions are put on the lips of the Almighty for atrocities as horrible as disgraced this last war, while in the later manuscripts of the Bible we keep running on passages like this: "God is love," "He that abideth in love abideth in God, and God abideth in him." To be sure, in the early manuscripts, God travels in a box, a holy box they call the Ark, and when they have the Ark the presence of God is with them and when they lose the Ark they have lost the presence of God, and this Ark is so terrible a thing that when with all good will a man tries to steady it, as Uzzah did when the oxen stumbled, he is smitten dead upon the spot, while in the later manuscripts God is in no box nor even on a mountain. "Neither in this mountain nor in Jerusalem shall ye worship the Father....God is a spirit: and they that worship him must worship him in spirit and truth."

Nevertheless, how many of us can recall when our theory of the Bible was such that we thought the Book must be all upon a common level of spiritual insight and value, so that opening it anywhere you would find equally revealed the character and will of God. And you find some people yet dying in Haran. They never have moved. Strangely enough, they count it a virtue not to have moved, although all the while there is waiting for them a view of the Bible that keeps it still the word of the revealing God but does not require a man to believe impossibilities to see it. For the total result of the study of these two generations past upon the Scriptures is this: that we can now tell approximately when the great manuscripts of the Bible were written; we can arrange them in chronological order; we can see the manuscripts of the Bible as a geologist sees the strata of the rocks, tracing through them the emergence and development of life; we can say of a manuscript: "It appeared in such a century to meet such a problem and with such a set of ideas"; and, through the Scripture, thus arranged, we can see the development of the great regulative ideas of our faith from the first primitive dawning in the twilight time to the full noon of their glory in the spirit of Jesus. To take a trip through the Bible now is to move from the presence of primitive religion to the noblest expression of the religions spirit in the life of man. It is the most fascinating journey that the mind of man can take. To see men's thoughts of God grow from the time they thought of him as a man upon a mountain until they thought of him as the Father of all creation, in whom we live and move and have our being; to see the thoughts of men about immortality grow from the time when there was no hope until the triumphant announcements began to come; "For this corruptible must put on incorruption, and this mortal must put on immortality"; to see men's thought of their relation to God grow from the time they stood afar off frightened at the thunder and lightning of Sinai, until they heard the voice that said: "Enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret"; to see God progressively unfolding himself in love to men as men progressively are able to understand him more, and to see the Bible as the record of this amazing progress of revelation—that is the privilege of any lover of the Book today. Thereafter I am not on the defensive about these new views of the Bible, as though they were somewhat heretical and needed defense; I am on the offensive for them as the one platform on which the modern man can stand and maintain at the same time his reverence for the revealing Book of God and the integrity of his intelligence in using it.

If about this matter, or others like it, some one should say: "Must we not keep the faith of our fathers?" the answer is surely clear: "We must keep the faith of our fathers, but the faith of our fathers is not dead; it is alive. It is like a tree, it must grow. It is like a river, it must flow. It is like Abraham,

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it must migrate. And the surest way to kill it is to make it die in Haran."

Consider with me one other application of our morning truth. Some of us were brought up in an individualistic type of religion, where the major interest was the hope that one by one we should be landed safe in heaven. To be sure, the requirements for entrance into heaven involved the elements of right living on earth, but for all that, the outlook of the hymns we sang and the prayers we offered and the sermons that we heard was not what Jesus said: "Thy Kingdom come, Thy will be done on *earth* as it is in heaven," but rather this: "Let earth perish, sobeit that one by one we shall come safe to heaven." Now, the ethical consequences of this excessive and exclusive other-worldliness have been disastrous, for they have led multitudes of Christians utterly to misunderstand what Jesus Christ wants of them on this earth. Some time ago in an Ohio town there was an elder of the church who for years had been making money selling impure milk. He was arrested and tried by the civil authorities. The church took no action then. But one day in the court he lost his temper and broke out with an oath. Then the church put him on trial. For what? For selling impure milk? Not in the least! What had religion to do with worldly affairs like that? They put him on trial because he swore. Some of us have been brought up in towns where just that thing could happen. Can you not see the Man of Nazareth standing there in that church trial and in his voice of thunder saying again: "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy and faithfulness"?

One of the most amazing exhibitions of this same spirit has recently been given us in a letter published and signed by the Employers' Association of Pittsburgh. It was this same group of gentlemen who, a little while ago, attacked the Young Women's Christian Association because that beneficent organization desires, not simply to assure the young women of America a safe entrance into heaven, but to insure them decent conditions of living on earth before they get into heaven. And now this same group has attacked ferociously the Federal Council of the Churches of Christ in America, the organization that effects the co-operation of thirty great denominations in this country. Listen to this attack:

> "The radical and bolshevik elements in the Churches seem to be co-operating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective Churches unless they withdraw all moral and financial support from the Federal Council."

There is no use wasting time answering a charge like that. This letter indicates the surest and swiftest way to land this country in violent social revolution. Repress the endeavor to apply the principles of Jesus to the social order; repress the Young Women's Christian Associations in their interest concerning the life and labor of the young women of America; repress agencies that seek the amelioration of human relations in industry; try to keep the economic situation static in a dynamic world: and when you have long enough repressed the possibilities of orderly social progress, you will get the inevitable consequence, disorderly social revolution. You cannot keep anything static in a dynamic world, and when we forward-looking, liberal Christians pray and work for the application of Jesus' ideals to our social, economic and international life, we are not disruptive; we are salutary. The application in a thoroughgoing fashion of these social ideals of the Federal Council to American life today would be the best insurance we could have against social revolution.

Of you, as individuals, I beg: do not die in Haran. If you were brought up in a narrowly individualistic type of religion, migrate. Do not play Terah. Be Abraham. Catch the vision of a promised land—the whole world brought beneath the mastery of the ideals of Jesus.

"Antiochsides"

Lucy Griscom Morgan sends us the following keen comments on education by F. D. Slutz, Director of the Moraine Park School and one of the Board of Antioch College.

There can never be high voltage efficiency until education makes the connection between the negative pole of theory and the positive pole of practice.

Unless the mass of information extant is reduced to lower terms it will crowd everything else out of the schools.

Overalls are as fitting a graduation garb as cap and gown if both represent sturdy work.

Business needs the glamour and the vision and the romance that the knowledge of great books can furnish; and learning needs the hard, shrewd sense of business. So shall we be saved from pedantry on the one hand and narrow bargain driving, on the other.

Most wild animals do some creating of den or nest. Our domestic animals have shrewdly ceased to create, because we do everything for them. Too many of our children belong among the domesticated animals.

The Rich Young Man

It seemed so mad a thing to do—
To grieve so deep; to suffer, too,
For men He never even knew!
A life so lonely, meek, and bare!
I wonder why He made a prayer
For them that mocked and nailed Him there?

Vast wealth is mine; why do I see
My golden store without avail?
Why turns no man with love to me?
Why did He triumph, and I fail?

Poor, and despised! How strange a thing
That mighty hosts, with worshipping,
Their homage to His name should bring!

Oh, 'tis a grievous mystery—
That mankind never looks to me
As to that spent and broken Christ
That drooped on Calvary!

—*Laura Simmons*, in *The Living Church.*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, NINTH MONTH 17, 1921

Particularly fitting in connection with the sermon by Harry Emerson Fosdick which opens this issue, comes a review, from our English friend Hubert W. Peet, of a book entitled "The Making of an Optimist," by H. Hamilton Fyfe. Hubert Peet calls his review, "The Story of a Spiritual Pilgrimage."

Hamilton Fyfe, an English journalist, was one of the well-known British war correspondents during the recent international disaster. The change in his attitude between 1914 and the present year, indicates that he is not one of the Terahs who die in Haran. He went out to the battlefields "as one who held the usual comfortable class opinions, who did not question the ordering of society, who believed the war inevitable." Now he admits that such an attitude "helped to cause it."

"'All these miseries,' he says in his closing chapters, 'have sprung, not from intention to do evil, but from a false tradition, a bad system, a cultivation of fear and suspicion and hatred, instead of trust and fellowship and Love * * * Not until the war forced me to search painfully for that common ground of fellowship and practice which had almost dropped out of my thoughts, did I begin to understand that in the life and works of Christ, accepted as those of a man striving with all his might to understand and help his fellowmen, were inspiration and guidance for all nations and all ages."

"And on the last page of the book—'If Love is God, * * * if that was indeed Christ's teaching, what follows? Why, that the existence of God and the Divine government of the world depend on us; that God is not far off in Heaven, but that He is, if He exist for us at all, in our hearts; that we can make His kingdom on earth here and now'."

Another suggestive passage reads:

"The more we expect of human nature, the more capable of nobility we find it. It is because we have lowered our expectations, because lying and trickery are looked upon as the politicians' art, that the standard of public life has dropped to so low a level. We can raise that level by taking care first of all that we are not dishonest ourselves and by giving support always to those who believe that the New Spirit of generosity, comradeship, helpfulness, sincerity, trust and love is capable of making a better world than the Old Spirit of selfishness, trickery violence, suspicion, and fear."

Here is a man who, by fearlessly working out his own conclusions from personal and world experience, has indeed made a "spiritual pilgrimage." May the example encourage more of us to do likewise.

Like causes produce like results. The world made a series of mistakes leading up to the last war; mistakes in which every nation sharing our civilization was implicated. The same mistakes, if repeated, will result in a repetition of equal disasters. Is it not the first requisite of spiritual keenness today to have discovered what those mistakes were and to be laboring against their continuance; even though, as in the case of Hamilton Fyfe, to do so demands a total revision of outlook?

Does present-day American life offer the challenge of adventure to those of adventurous spirit? A recent experience of Lydia M. Phillips, a Philadelphia Friend, would seem to indicate that it does. In connection with her labors for prison reform, this Friend attended a political lawn meeting in Media, Pa. She herself sought no publicity for what took place there, but as the press has forced publicity from its standpoint, she has answered with hers. With the issues at stake, we are not here concerned. But we are concerned with the example of courage to raise those issues in a public meeting, in the presence of those whom her charges were directed against.

In one of the letters, she descrbes the occurrence as follows: "This meeting was in charge of the Women's Organizations of Delaware County. At its close I went to the front and said that Judge Johnson had rendered a very unfair and prejudiced judgment in the investigation of the Penitentiary in 1919.

"Mrs. Hartshome, who presided and had invited the judge, asked me to stop and told the band to play. Amidst considerable excitement I was taken into the Court House, till the crowd went home. Then the sheriff, and his party saw me to the trolley car. While the sheriff was taking me to the Court House, I tried to tell the crowd the facts mentioned in the article recently printed in the INTELLIGENCER."

Sounds like the days of Fox and Penn, doesn't it? And there are many noble souls today, just as there were then, who have paid the still higher penalty for a courageous attack on evil by being actually thrown into dungeons. But fearless adventurers in the cause of the spirit do not retreat before the threat of prison, any more than the early Friends did. They see great principles to be championed for the good of humanity, and they never turn aside from the advance.

"If the spirit of romance and adventure in reform movements was more generally recognized," Lydia

Phillips adds, "in other words, if Americans were more imaginative, how much truer to her pretentions would our country be!"

Prison Notes.

BY LOUIS N. ROBINSON.

IV.

BRADFORD FARMS; RAIFORD, FLA.

Visited April 5, 1920.

Managed by Board of Commissioners of State Institutions, composed of Governor and his cabinet. About 17,000 acres—pine land, swamp and farm land. 4,000 acres under cultivation. They raise corn, oats, rice, peas, beans, cane, rye, sweet and Irish potatoes, and vegetables of all kinds. Land new and no fertilizer used. Have a very large dairy with silo. 1000 hogs or more!

Superintendent in politics all his life, claimed to be of Cracker descent; said Crackers came to the front after the Civil War as they knew how to work. He is a good conscientious manager and has accomplished much at the farm. When he took charge, there were forty-two men on the pay-roll, now but eight including himself. *No armed guards over the men.* Foremen are white prisoners and are not armed. Claims that these foremen are better than any he could hire. No doubt true. Very fine type of man in charge of chicken ranch (a life prisoner). He handles the project scientifically. Keeps a record of each hen, raises chickens from the best producers, and knows his business. The chicken ranch should be part of the State University, even if it is run by a murderer. Went around with him for some time, interviewing the hens. Asked him how he liked it without guards. Said it was far better than before, that when new-comers came they tried to make them see that the continuance of the present scheme depended on their good conduct, that they were not to do anything to bring back the guns.

Prisoners divided into groups, working on different farm tasks—ditch digging, threshing and grinding, saw mill, electric light plant, etc. Intersting sight to see them check out of wooden stockade. Name of gang called out and forman noted his men as they passed out. Some gangs went two or three miles across farm to work, all without guards. Several prisoners asked me with real pride in their voice what I thought of the place. I told them that it was the best thing that I had seen anywhere in the U. S. There was more freedom, more genuine work of the kind these men should be fitted for than I had seen elsewhere.

Counties get pick of men for road work as in South Carolina, although 75 Class A. men are assigned to the farm to insure enough capable workers to run the place. All the infirm men and hospital cases on the farm. Same group that go to the farms in South Carolina, but there they are heavily guarded. What a contrast and to what end! In Florida, the counties guard, maintain and work the men on the road subject to state supervision. It should be done by the state, not merely supervised. Counties pay $10.00 to State per month for each man.

Buildings on farm all of wood, cheap construction. Men sleep together in one large room, something in the nature of a large barn. Beds with sheets, first I have seen, in fairly good condition. Women in seperate wooden building, presided over by a white woman prisoner. Large per cent. of both men and women black. Few escapes, but keep bloodhounds to run down men in the swamps.

Physician stated that 290 out of 390 in camp showed positive Wasserman. By giving 606, said that several men long unable to work were able to work again. Proportion reminds one of army statistics for V. D. Florida very bad.

Institution most interesting on account of great development of honor system and possibilities for genuine training. Should be visited by all prison wardens. Fine thing that the American Prison Association meets in Jacksonville in the fall of 1921.

A Basis For Discussion of Disarmament

The following paper was prepared by Mary S. McDowell for the Committee on Social Reconstruction of New York Yearly Meeting, in the hope that it might serve as a basis for discussion in adult classes and conferences groups. The reference numbers given in the text, refer to the list of suggested readings at the end of the article.

There are two reasons for desiring disarmament, or limitation of armaments: 1, Economy, lowering of taxes; 2, Preventing future wars.

Will these ends be accomplished by all nations equally lowering armaments? In this way there would be a gain in economy: but if there is no further change in conditions and relations between nations there is the same danger of war. (It is probable, however, that the nations will not agree even to equally reduced armament without some use of good-will and confidence in one another; and that spirit successfully applied effects a slight change in international relations; it makes future cooperation less difficult.) *Could we, with safety, decrease armaments before other nations do? Or to a greater relative degree?* This question involves the question, *What is the chief defense of a nation? What makes a nation safe?* To this latter question there are two fundamentally different answers:

1. *Our army and navy and military equipment* and resources are one chief defense, according to many people. From this point of view we could perhaps afford to make, relatively, somewhat greater reductions than other nations because of our tremendous superiority in financial, material and human resources and our safe geographical position. In cases of sudden danger we could quickly provide defense. But it is easy to imagine possible dangers; and if you believe armaments are the chief defense the natural conclusion is "The more armament the better." Therefore we are not likely to get even great relief in tax burdens from military appropriations if this view of defense prevails.

2. *Spiritual forces, just, fair and friendly relations* with other nations and all mankind are our best defense; this the traditional Quaker answer. (See Geo.

Fox on living in "that life and spirit that takes away occasion for wars" and other Quaker leaders up to Elbert Russell in his Town Hall address, May, 1921; *Reference* 11.) We are never safe while we have enemies: the problem is to turn them into friends. To offer friendship while equipped with the weapons of war lays one at least open to suspicion of insincerity; and this is a chief obstacle to true friendship. Therefore as this view of defense gains with the people the armaments will naturally and continually be reduced till we have complete disarmament.

Individuals and groups should consider carefully which of these methods of defense they stand for. It must be admitted that the efficacy of the *"friendship" method* cannot be proved by international history, for it has seldom been consciously used; but the experience of William Penn and the unarmed boundary between our country and Canada should not be forgotten: and the use of good-will in personal experience affords pertinent evidence. Belief in this method is based largely on religious faith,—faith in God and in man. It is directly in accordance with the teachings of Christianity. "(Love your enemies," said Jesus; "overcome evil with good," said Paul;.) Is there any other way to permanent peace? The *"army and navy" method* involves war or the threat of war. *Is war Christian?* (*Reference* 15.) If a nation wishes to be free always to pursue its own national interests, even if sometimes it may involve disregard of the rights or needs of others, it may need an army and navy to be safe. Armies and navies also may prevent wrong doing without fighting. But consider the kind of world this would be 100 years hence if we follow exclusively the "army and navy" method.(*References* 9 *and* 14, *especially Will Irwin's "The next war."* (The only possible stable government under the "army and navy" regime would seem to be a world imperialism. In this connection it might be worth while to consider what is the true aim of national or international government,—whether for the establishment of order and the control of the masses by the intelligent; or for the development of all equally,—rule of the people, for the people, by the people.) (*Reference* 8.) Is there any hope for humanity in the long run unless we more and more put faith in the "friendship method? In answering the question, *"Can we with safety disarm before other nations?"* those who stand for the "friendship" method of defense may admit the possibility of risk in starting out on such a course. We may be misunderstood. We may not express our good will effectively at first. But there is tremendous risk in threatening or engaging in war. Is it possible that a nation ought to be willing to risk its safety (or even to lose its life,) for the sake of humanity, just as the soldier is supposed to be willing to lose his for the sake of his country? Could any good come to humanity from a nation's taking such a stand?; as, in the case of Jesus, his death was his victory over the world? (*Reference* 6.) "He who loseth his life shall save it." Or is safety the principal thing? Of course, the more the spirit of friendship is used in the world, the more is this spirit inspired in others, and all people are safer. Should we be willing to incur some risk in the present for the sake of an ultimate and permanent good?

If we choose friendship as our chief defense it must be much more than mere sentiment. It is important to study; A., what obstacles there are to friendship between nations, what kind of actions should be avoided; and B., what methods are actual and possible for making the spiritual force of good will effective and practical.

A. POSSIBLE OBSTACLES TO INTERNATIONAL FRIENDSHIP.

1.*Dictation, or Domination*: Does it interfere with friendly and just relations for one nation or members of a nation to try to dictate to another? This is of course seldom attempted except on the part of a great nation toward a smaller one. The attempted dictation may be based on military or economic power, usually on both. Is such dictation right when it results in good to the smaller nation? Or is liberty in itself of more value to the nation? Who should judge as to whether good is done? This is the question of imperialism, the term being used recently in a broad sense to include domination in certain lines even where there is no political subjection. (*References* 2 *and* 8.)

2. Is there danger to international friendship in the effort to gain *foreign investments, concessions, and markets?* The material resources of the earth are limited and if the business people and financiers in the different nations all try to get as much as possible for themselves in foreign lands, particularly in "backward countries," conflicts are likely. Is the attitude "Get all you can of material wealth" consistent with friendship for other people who may be concerned? Should the threat of war ever be used to protect financial interests? Should we risk human life in war for the sake of property? The acquisition of wealth is perhaps a dominant motive in our American life; can we curb the motive in foreign countries without checking it at home? (*References* 1, 2, 4 *and* 12.)

3. *Armaments.* Do they in themselves make friendship harder? Do armament makers ever stir up trouble between countries? Would it help to nationalize the manufacture of munitions? Would it help our disarmament conference for us to lower our appropriations for Army and Navy?

B. SUGGESTIONS TO ACQUIRING AND MAINTAINING INTERNATIONAL FRIENDSHIP.

1. *More Democracy,* especially in foreign affairs; more direct participation by the whole people. The people as a whole desire justice; sometimes a few who have special interests abroad can get in close touch with the government and sow the seeds of trouble.

2. *A World Court* and *World Parliament.*

3. *Study of the causes of war,* in general; and their removal. (*Reference* 12.)

4. *Interest in Foreign affairs,* on the part of Christian people, to watch for opportunities for showing friendship and to prevent any acts of injustice on the part of the Government. For example, in preparation for the Disarmament Conference we should study:

The Far Eastern Problems:

(a.) Are we just to Japan in the alien land laws and exclusion? (b.) Shall we be friendly to Japan by allowing her a free hand in China? (c.) Has Japan any moral right in Shantung? or any special rights in China? (d.) Is there any danger that the "consortium" will interfere with the freedom of

China? (Those who control the purse strings of government very largely control the government, even though not in political power.) (e.) Would Yap be a problem if we had disarmament? (f.) Is Japan a militaristic nation, any more than England, the United States or France? (g.) Did Japan menace anybody before she learned the ways of the western world?

5. *What Friendship involves*: In case of difficulty, it involves (a.) Trying to understand the other's viewpoint (b.) Trying to learn the causes that led to such a position. (c.) Study as to how to remove them. (d.) Friendship "suffereth long and is kind." At all times it involves: (e.) Recognizing that there is a seed of God in men of other nations just as in our own, and trying to find out and appreciate the fine traits that we know they must have, and the contribution they may have to offer to the human family.

The way of friendship is not chosen because it is easy; but because what it does accomplish is constructive and permanent; not only are dangerous conflicts avoided, but we gain the benefit and the joy that come with all true friendship.

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(4) LEONARD WOOD: *"Economic Imperialism."*

(5) G. LOWES DICKINSON: *"The Causes of International War."*

(6) KIRBY PAGE: *"The Sword on the Cross."*

(7) RICHARD ROBERTS: *"The Untried Door."*

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(9) WILL IRWIN: *"The Next War."*

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(11) ELBERT RUSSELL: *"The Quaker Challenge to a World of Force."*

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What Four United States Congressmen Say Of War Armaments

Big armaments are only an invitation to go to war. Do away with them, and there will be peace.—*Hoke Smith, United States Senator from Georgia.*

If the world could be disarmed, it would be almost a complete insurance policy against war.—*George W. Norris, United States Senator from Nebraska.*

Disarmament benefits the people. Armament aids the exploiters of the people.—*Edward J. King, Representative from the Fifteenth District of Illinois.*

The world needs an example; it needs an example of courage, of self-confidence, of lack of distrust, and of lack of suspicion, and that we can furnish by saying to all the world that we are brave enough to set the example of disarmament in America. It is true that we are the last nation which ought to be called upon to set it, because we have sinned less in armament. But it is also true that we are best fitted and best able to get it. We can say to the whole world, "I am willing to trust the peace-loving instincts of the world. I believe that I am able to do it financially, physically, industrially, and otherwise, and I am going to do it."—*John Sharp Williams, United States Senator from Mississippi.*

The Pillars of Reform.

In my discussion "Wherein Does Mankind's Salvation Lie?" (see INTELLIGENCER, Seventh month 30, 1921), I attempted to show that if society is ever to progress rationally, its political and social leadership must face the free and frank *discussion* of all the problems that ail; and that all provincialism of whatever shade and form—be it religious or lay, individual or social—must be replaced by a higher sense of duty and heed to a nobler calling in one's life, if, indeed, the quintessence of the universal commotion is so near to our hearts as we claim. I also expressed my conviction that the practical inauguration of the millennium, so far as mortal and ever-evolving generations of men can expect to realize at their best, is possible *only* by means of a permanent and bold universal propaganda for moral and intellectual hygiene.

Now, in this present article, I wish to descend from mere generalizations and abstractions—tho, at times, indispensable—and attempt to find, what shall seem to me, *the actual foundation,* the wealthy spring from which a reform movement—moral and material universal rehabilitation in our case—*can draw continuously* its inspirations and constructive vitalities; and, to find once and all, the real and *indubitable pillars* upon which not only a mere "effort" can be made, but upon which a lasting New Universal Jerusalem with its motto SALEM can be built large enough, and strong enough, and congenial enough as to uphold and welcome and embrace individual and social relationship, only "vain" dreamers of dreams could till now perceive.

Discarding all redundant methods of sophisticated publicity and rhetorical form, I shall make the statement that the *individual*—the "ego," if you wish—is *the sole* "director" of human destinies. Taken deductively, internationalism, nationalism, family and "stray" lives—all these, emerge, revolve, and disseminate from the individual who is the nucles omnipotent of a spasmodically breathing mankind. All social activities spring from the deeds of the individual; all manifested human inclinations spring from the inner and latent sentiments of the individual; all visible and audible commotion is well feathered in the mind of the individual, tho rudimentary it be. From this it follows—*that the real foundation of any reform movement with prospective endings is the quality (and not ignoring the quantity) of the individuals that aggregate to the task and that the real indubitable pillars that uphold the transient current flow of the reform movement itself and also hold the guarantee for a success or failure of the Future Temple are*

again the individuals, qualitatively and quantitatively, that are prepared openly and consciously to work for and accept the truth in the spirit of the glad tidings.

Since then, the *individual* is the sole possessor of the key to the earthly heaven, the questions arise: What is the "standard" individual that shall be qualified to be a pillar in the efforts to build a noble temple for the human race to dwell? And, if there is such a standard, how many has the world already of that type, so as to be sure with our co-workers now, and in the stability of the future home if we gain? For *only a true valuation* of the standard and quantity of a movement and its prospectives *can give us a true index* to the efforts on hand.

Personally, as an American citizen addressing immediately American citizens, I am impelled to use the life of an American, who, perhaps, had done more for the elevation of his fellowmen and his country than any other single life. And all with his own humble hands.

With due allowance to the limitation of human perfection; over-looking traits and practices, perhaps a good many will find for one reason or another "irk some," to me a sketch on the life of Benjamin Franklin will give just those traits *that are most essential* to *the good beginning and bright end* of the labors of the promoters of a social reform. And the wider the scope of activities, the more grave the consequences that befall the object in view, when these essentials are ignored or not sought or not to be found. It is not the question what "appeals" to us most, but *what realities are behind* that count at the days of final reckoning, after the stormy days turn into Past and another day hath dawned. It is the lack of that vision that explains so many shattered Utopias when attempted in actual life. It is the lack of that vision that social turmoil is supreme, even there where the cause is presumable for peace and order. Let reformers in their respective fields of influence lack these few pecularities of elementary spiritual living and acting that are the outstanding features of Franklin's practical "creed," and their entire labors are in vain, or at the best, those activities will be a mere gratification of a flattered personality.

The foundation of Franklin's conscious life and "creed" had for its corner stone a clearness of head and prompt all-embracing aprehension of things that admitted *all truths,* wherever they occured, or whenever their nature was so disposed. He accepted the rational method of the practical Socrates; and followed the best he could the course of super-human kindness and service of Jesus. And throughout his life, "the aversion to arbitary power" was his talisman that prevented him from falling prey to worldly follies that follow fame. His dynamic motto of a life to be lived under the banner of Truth, Sincerity, and Integrity in his daily relations with his fellowmen, brought him respect and love; while his undertakings, shielded by that spirit, brought happiness to his fellowmen.

And only the quantity of reformers imbued with these traits can dictate the prospective success of an undertaking where the life and happiness of the Children of God are involved. The law of proportion is most truly applied in genuine sociology, which aims not merely to relieve the pain of a victim and soothe the "irritation" of the beholder, but seeks also to rid the ulcer from the human body and soul for good, with its roots.

In a third article, I shall discuss "What Is To Be Done?" in order *to prepare* the "standard" individual for the task, if he is not to be found at the present, or found in an insignificant number; and what is the immediate duty *on hand,* till powers arise with more abilities and better prospects than the present generation can offer.

Washington, D. C. DAVID GITTLEMAN.

Mexico's Beauty

The guileless tourist who throngs European picture galleries, because he is told it is the proper thing to do, will, some day, when he has got it out of his head that Mexico is a nation entirely inhabited by murderers, find that there are artistic treasures just as worth while only a little way across the Rio Grande. There are a hundred great churches and cathedrals more beautiful than any yet dreamed of in his own country; there are pyramids that rival Cheops and bas-reliefs as striking as anything Nineveh could show; above all, for those in search of beauty in common things, there are a dozen handicrafts, the products whereof would drive collectors mad with rapture if they were bought in Naples or Ishpahan. The blanket serapes worn by the men are familiar, chiefly through machine-made imitations; less so the rebosos worn by the women; of a special interest as showing the blending of East and West is the native pottery, as for example, the beautiful Talavera and Mudejar ware. Although the introduction of this is usually ascribed to the Dominican monks, its Spanish or Arabic influence is, in actual fact, merely overlaid upon the very much more ancient native craft of which examples are still preserved in the National museum and elsewhere.

It is safe to say that not one in a hundred persons if asked to name the three finest equestrian statues in the world would know that at least one of them is to be found in Mexico. It represents King Carlos IV of Spain and is said to have been the first bronze statue ever cast in America. It is without any question the finest, ranking second only to that of Bartolommeo Colleoni in Venice, yet I mention it here, less for what it is than for what it represents.

The Mexican people unfortunately for their reputation live in a country of unparalleled fertility and wealth. Were they only more enterprising and business-like they would long ago have sacrificed its beauty to the benefit of their own pockets and thereby gained the admiration of their neighbors. Their cities, today mines of beauty in which you cannot walk 100 yards without passing some noble church or palace fit for the "Sleeping Beauty," or quaint detail of quainter public life, would be rectilinear nightmares where skyscrapers and factories and elevateds and smoke-stacks fought with each other which should most openly show its contempt for mere humanity. Perhaps if the advocates of progress and efficiency at the expense of your neighbor have their way, that day may still come. It will be a bad day for Mexico; it

will be an even worse day for the rest of the western hemisphere, for it will herald the final victory of materialism in the new world and the permanent disappearance of that religion of beauty which is called art. OLIVER MADOX HUEFFER, in the *North American Review*.

The Vision

BY WILLIAM WILSON

A poem read at Genesee Yearly Meeting

From out the azure skies there came a vision,
So faint it was, it seemed almost as naught;
At first I treated it with slight derision,
But since my mind has somewhat changed its thought.

With all our gathered forces joined together,
To all the world presenting one grand front,
We'd stronger be to face all kinds of weather,
In all our many tasks to bear the brunt.

The watchword "Love to all the world," gives greetings
In many lands, destruction's hand to hide;
How grand 'twould be if worked out in our meetings,
With love and truth our motto and our guide.

Side by side in foreign lands we've toiled,
Since warfare on mankind has wrought its blight;
The tie of love that binds, no branch has foiled,
For love to all was fortress, guide and light.

If work abroad we may accomplish better
By joining hands and hearts to one great call,
Why should we not remove the trifling fetter
That keeps Friends from uniting one and all.

We all do worship God, our Heavenly Father,
And Jesus Christ, our Saviour Lord of all,
Then why let trivial differences bother?
United we will stand, divided fall.

The cause of that disastrous separation
Did savor not of love or Christian birth;
Constructive work should be our occupation,
To re-unite our forces here on earth.

In youth, the plain name, "Friend," I learned to cherish;
Those prefixed names to me did not seem right;
But non-essentials, may they soon all perish,
This fungus growth, this useless parasite.

When life is o'er and we pass death's door through,
From earth to heaven we hope to make our flight,
Think that the angel band will come to you
And ask if you're Progressive or Hicksite?

We must all pass beyond, and if St. Peter
Comes forth and Heaven's eternal gate unlocks,
Think you our lives up there would be the sweeter
For being here on earth called Orthodox?

Should This Be The Goal Of Present-Day Friends?

During a recent editorial correspondence with the author of the following article, we suggested that he write a statement of what he considered to be the responsibilities of Friends today, so far as concerned the positive application of Christianity to life. The following is his statement.

There have been a number of articles in the INTELLIGENCER recently, which show clearly and conclusively that the present system of industry (the capitalist or profit system), does not, and *cannot*, feed, and clothe, and house humanity, and provide for its spiritual development, with any degree of satisfaction or efficiency. It was shown that every evil is either directly caused, or largely increased, by this system, and every good is hampered by it.

Let me state briefly the chief features of this profit system which make it so evil, as a basis for suggesting the features which must characterize a good system. At present a comparatively few own and govern for their own profit the means by which the great majority must make their living. The result is, as we see it all over the world, that the great mass of people are economically disfranchised and dispossessed, while the few accumulate vast riches. The obvious spiritual result being that the few are demoralized by too much wealth and responsibility, and the many are demoralized by too little wealth and responsibility. The situation is *autocratic*, and not in any sense of the word *democratic*. It simply deserts our profession of self-government in the most frank and brutal manner.

With the few thus owning, and governing, and accumulating, and the many thus serving, and disfranchised, and dispossessed, it is obvious and self-evident that society is thus divided into two opposed and irreconcilable classes; capital is in the hands of the few who are thus trying to get all they can from labor, and labor is naturally trying to keep as much as possible of what it produces, there can be no peace, or brotherhood, or spiritual life worth mentioning.

At this point J. Paul Williams quotes for us the very fine principles of the Building Guilds of Great Britain. But those principles are only to carry us across a *transition* period, into a system where the *people collectively shall take into their own hands the ownership and administration of productive capital*. Herein we have the *manifest and gradual evolution* by which the average person will have the opportunity which Christian Civilization must provide for all people to learn to correlate all industry and to make it self-supporting. Hereby and only hereby, can we have a classless or one-class world, with harmonious interests for all, and furinshing the *good ground* in which brotherhood and peace and the higher life can develop.

Millions of people all over the world know this is the only solution. Of course this is only a very brief statement of the new idea; but until a disposition is shown to discuss this outline, it is useless to go into further particulars.

The great international movement offering this proposition does not ask results "right away," as so many impute to us, any more than planting one's garden implies an expectation of a crop next day—

but manifest and orderly evolution, by educational, and parliamentary means, for material and spiritual betterment.—Will Friends help or hinder?

JONATHAN C. PIERCE.

Brooklyn, N. Y.

By Their Fruits, Ye Shall Know Them

"The whole economic and industrial system of the eighteenth and nineteenth centuries, including a legal system *based* on *higher valuation of property than of person,* has been allowed to grow up and ramify as part of our own national institutions though from beginning to end it ignores and tramples under foot every root-principle of brotherhood and the true meaning of justice." (Bishop Gore at the Anglo-Catholic Conference in London.)

"There is widespread dissatisfaction among Christian people with the kind of world bequeathed to us by the industrialism of the past—a world whose greed and cruelty, class and race hatred have brought civilization into the shambles. We see in Christ a better way. Our loyalty to him compels us to assert our freedom in doing our utmost to establish this 'better way' upon the earth." (Editorial in *The Churchman,* N. Y.)

There is deep unrest throughout all humanity today. We may deplore the methods through which this often seeks expression, but the truth remains that the unrest has ample justification. If any among us doubts this let him thoroughly, conscientiously inform himself of the facts at first hand. There are great numbers of men and women today among organizations that formulate this unrest (organizations superficially, thoughtlessly, regarded as of ill-repute) who repudiate all that bears the name of "religion," yet who themselves day by day live truly, deeply Christ-like lives, sharing their last crust with one another, laying down their lives for each other, voluntarily, gladly, living lives of the utmost sacrifice in defense of their ideals.

Daily, practically, they *live* the brotherhood that we profess. At continual personal loss and suffering, they are living their protest against the injustice, the greed, the cowardice, of the world about them. They are *living vicariously.* But they are discredited by those who "have great possessions," those who rule, those in whom we have vested the right to make and enforce laws and hold the power of life and death over their fellow men, as Jesus was also discredited and for the same reason—that they speak and live the truth and "fear not man." Have we no responsibility that these "despised of men," walking in the footsteps of Jesus, continue to be persecuted and outlawed in our midst?

E. H.

Relief Work In Russia.

BY LEWIS S. GANNETT.

Extracts from the report of Quaker relief work published in THE NATION, *August* 31. *Lewis Gannett was formerly a member of the Friends' Unit in France.*

The most serious shortage, obviously, is in milk and fats—and in soap. Everybody is short of soap in Russia. Despite that, people are remarkably clean. The cleanliness campaigns waged by the Health Commissariat must have been extraordinarily effective. Many of the children's institutions about Moscow wash their sheets with wood ashes instead of soap; an effete American is amazed at the resultant cleanliness—but soap would be easier. Hence the Quakers, who were first among Western relief organizations to begin work in Russia, just as, two years ago, they were first to feed children in the Central Empires, have very largely concentrated their efforts thus far on soap and fat and milk.

The Quakers are, to be sure, distributing supplies for other organizations as well. The A. R. A. turned over to the Quakers $100,000 worth of condensed milk and vegetable oil—eight carloads of the former and six of the latter; and the Red Cross gave $50,000 worth of medicine and clothing. The British Quakers, together with the British Save the Children Fund, raised about $250,000 for relief work in Russia, and the American Friends' Service Committee, with its allied organizations, has done the rest.

These funds and supplies were, when I was in Russia two months ago, being utilized in Moscow alone. Work has since begun in Petrograd, where the faces on the streets show the mark of hunger far more vividly than in Moscow. Distribution of supplies provided by the Jewish Joint Distribution Committtee has also begun from Minsk, and one of the Quaker workers, Anna Haines, has just gone, with a first cargo of supplies, to Samara, in the famine zone, and will shortly return to America to report. The Quakers have thus far been hampered by lack of personnel. They have only six workers in Russia to-day, but with these work a staff of friendly Russians—including a former London Russian anarchist, two mechanics formerly employed in the Ford shops in Detroit, a Greek chauffer, and several Russians who have never been out of Russia, some of them Communist and some of them non-Communist. Three or four old United States army cars, which were turned over to the Quakers in France after the armstice, served the period of relief work there, then moved to Vienna for a twelvemonth, now distribute the Quaker supplies in Moscow.

Distribution is accomplished through the schools. Hitherto the Quaker work has been almost entirely confined to babies and school-children. The field of need is so vast and the funds in proportion so slight that concentration of effort was required. In May, for instance, more than 70,000 Moscow school-children received a pound of soap apiece. I passed a day carrying soap to the schools. Each school presents its list of pupils; the total is checked, the soap delivered a receipt taken, and later the children sign individual receipts. There may be some slight loss occasionally; but the obvious test of fraud is the public markets, and thus far not a single cake of any Quaker-distributed brand of soap, nor any tin of their milk, has been discovered in any of the Moscow markets; and every report of such discoveries has been rapidly investigated.

Month by month this Quaker work has been expanding. May, the last month for which totals were available, showed these totals distributed: Lard 16.5 tons (4 Russian pounds per child in the children's homes); vegetable oil, 8.4 tons, similarly distributed; soap, 32.3 tons; cocoa, 3.2 tons (to 1,100 children in the "forest schools" for tuberculous or near-tuberculous

children); oatmeal, 2 tons; rice, 3.75 tons; about a ton of dried vegetables, chocolate, Mellen's food, and beans together; 57,000 tins of milk to 10,000 babies under a year old, and 10,675 yards of cloth.

What the Quakers have done is, of course, very little compared to the possibilities and needs in Russia. The famine on the Volga cries out for relief on an infinitely larger scale. But the Quakers have opened the way for large-scale relief.

Food at College in Poland

"It was one of the most beautiful of spring days and Iwow was at its best, but joining the crowd we left the sunshine behind us and went down into a basement of one of the old buildings of the University. As we walked along the corridor we soon began to smell the savory odor of cooked food, which we found came from a door into which a stream of young men was turning. We looked in, and were amazed at the crowd which filled the room and for a while stood listening to the buzz of conversation and the clatter of plates as we watched the long lines move. Suddenly someone saw us and called out a command. Immediately a path appeared before us in the crowd, down which we walked rather self-consciously, followed by many interested glances and murmurs of 'Amerykanska.' We soon reached the back of the room, where there were windows through which plates were being handed to the waiting students.

There were very few women among the students, but the men were of all ages, mostly young and rather sober and very shabby. The majority were wearing much-mended uniforms. The long lines passed by slowly as the plates of food were ceaselessly handed out as they were brought up in relays from the interior of the kitchen by barefooted women with handkerchiefs over their heads.

Some of the students who were helping to serve the food told us that a corps of the students served the meals each day, receiving their meals free. They took turns in doing this.

We were invited to try a student's dinner while they told us about the whole plan and process, and a very good dinner it was. The food had been provided by the A. R. A. and it had been cooked in the new improved kitchen given and equipped by the Friends' Relief Mission. The cost to each student was generally about 10 marks, and this provided a dinner of really appetizing onion soup, followed by corned beef and beans with sauce. At the close of the dinner there was also a cup of very good coffee.

While we were eating the students talked to us about their work in the University, how a majority of them had been in the army for several years, and of how difficult it was to pick up the threads of study once more. They told us that the shortest course was scheduled to take five years, but with the present lack of books and instruments it appeared as though it would take them seven or eight years. And yet with all these handicaps enthusiasm and ambition were their predominant characteristics, and they spoke of the great hopes that they held for their regained country, feeling sure that these difficulties which confronted Poland were only temporary and that Poland had characteristics and resources in its young manhood and young womanhood which would build it into a great and resourceful nation.

Signs Of The Times.

Items From Everywhere

"Every year 500,000 men, women and children are sent to penal institutions in the United States, at a cost of six million dollars per annum, yet crime continues—the system is a failure." These words appear on the cover of a recent issue of "Lend a Hand," the official publication of the inmates of the Oregon State Penitentiary. The statement concludes, "'Lend a Hand' tells why. Subscribe $1 now."

Those interested in penal reform should have this unique periodical. It is edited and published by the prisoners themselves, and has as its aim "to encourage moral and intellectual improvement among the prisoners; to devote its energies along lines calculated to lead recreant ones back to usefulness in society; to ac- the prejudice which exists against those who have paid quaint the public with our true status and to dispel the penalty of their transgressions."

At a meeting of the European Relief Council in Washington, D. C., last month, Herbert Hoover reported that in the present Russian famine, the world is facing one of the greatest tragedies in generations. Ten provinces are suffering from drouth, and forty-four from varying degrees of famine. None are able to more than supply food for their own inhabitants. The Philadelphia *Public Ledger* reports instances of mothers killing their children in order to save them from slow starvation.

More than 192,588 members have joined the "Jack London Club," which has its headquarters at 180 Longwood Ave., Boston, Mass. The purpose of the club is to work against the tortures used by animal trainers in "educating" animals. The trainer selects the most sensitive spot on the body of the animal, and then uses spears, lashes, burning torches, heated irons and other devices to force it to obey. Members of the Jack London Club are advised to walk out of the hall whenever any trained animal act is presented, and to remain out until it is finished. There are no dues. Anyone may join by droping a card to headquarters.

An illuminating detail of the last hysterical night of the trial of Sacco and Vanzetti is published in a review of the case by the *Brockton Daily Enterprise.*

"Ten minutes after the verdict," says the *Enterprise,* "Assistant Prosecutor Harold Williams walked through the courtroom, his head bent. Another attorney extended a hand and said, 'Congratulations on a brilliant victory.' With tears streaming down his face Williams replied: "For God's sake don't rub it in! This is the saddest thing that ever happened to me in my life.'"

Prosecutor Katzman broke down, the *Enterprise* says, and refused to leave his room. These reactions of the two prosecutors are interpreted by friends of the defendants as meaning only one thing—consciousness of guilt, consciousness that they had started two in-

nocent men on the dark road to the electric chair on evidence that would not justify the killing of a dog.

A striking symbol of the meaning of unemployment is reported in the *Public Ledger*. A few days ago, on Boston Common, jobless men were placed on the auction block. Stripped to the waist, after the custom of the old slave auctions, they declared their willingness to work by standing before a crowd of thousands, offering their services to the highest bidder.

"Shorn lambs of unemployment" their auctioneer, Urban Ledoux, called them. Ledoux, a philanthropic worker, who recently opened the "Church of the Unemployed" in the West End, led a group of fifty to the Common to bring home, he said, to the people of Boston their stories of human misery, just as William Lloyd Garrison pleaded for the slaves on the same spot seventy years ago. It was to prove that his charges were not parasitic floaters, but good citizens out of work, that he put some of them on the block, he explained.

The Ku Klux Klan is actively opposed to at least half the population of the United States, according to the taboo classes which Albert DeSilver enumerates in *The Nation* for September 14. Violently anti-negro, avowedly anti-Semitic, consistently anti-alien, with a general ban on the members of the Catholic Church, the Klan exploits local prejudices and throughout the country fosters class oppression and persecution.

Citing numerous cases of mob violence which have been charged against the Klan, Mr. DeSilver asserts that the Klan is responsible for them whether or not they were committed by actual Klansmen. Since it bears the name of a terrorist organization of the past, and has adopted all the current class prejudices, it invites rowdies of all descriptions.

"If you would help to make the Peace between All Nations, Peace between All Races and Peace between All Classes, then Join the Scientific Peace League by "doing unto others as you would have them do unto you"—C. W. J. You cannot make peace with documents. Peace must be made in the hearts of men.'—Herbert Hoover." Such is the message neatly printed at one end of the envelopes which C. W. Johnson, 128 Orleans St., Springfield, Mass., is distributing. He will send 500 of these envelopes to anyone forwarding $1, 25 for 10 cents, or 75 for 25 cents. According to a letter in *The Washington Herald*, one of the largest business firms in the United States is now slipping these mottos into its letters.

"At the closing session of the International Congress of Metal Workers, held in Lucerne, Switzerland, during the month of August, a resolution was unanimously adopted refusing to manufacture munitions of war, advocating the progressive suppression of the production of armaments and declaring for united action against future wars." This program was originally proposed by the International Association of Machinists of America at the Rochester convention last year, where a resolution was adopted instructing the association's officers to take the matter up with the world congress.

"President William H. Johnston, of the Machinists, later went to Berne, Switzerland, headquarters of the International Federation of Metal Workers, and laid the resolution adopted at Rochester before the headquarters committee, then preparing the agenda for the congress. As a result the metal workers of the world, the men who make war munitions, are now on record against the further manufacture of munitions. This is a great step toward the prevention of future wars.

"Eighteen countries were represented at the Lucerne congress, with metal trade unions having a membersip of 3,500,000."—*Labor*.

Quaker Hill Meeting.

Its Historical Background

On the afternoon of Eighth month 28th, the Second Annual Meeting was held at the old Quaker Hill Meeting House, Dutchess County, N. Y. An assembly of over two hundred people, listened to the able addresses given by Emma L. Higgins, Albert R. Lawton, and two ministers, residing nearby.

Before this period, no meeting has been held for a number of years, at this old historic spot. The first meeting house was built in 1742. At the end of 20 years, this house was found too small. The present house, built directly across the road, was erected in 1764. From minutes taken from "The Purchase Meeting," written by James Wood, "The name of Quaker Hill Meeting was The Oblong. The Oblong Meeting had its own Preparative Meeting. That Meeting with New Milford Preparative Meeting formed the Oblong Monthly Meeting. The Oblong and Purchase Monthly Meeting constituted the Purchase Quarterly Meeting, while that and the other Quarterly Meetings formed New York Yearly Meeting.

"History tells us that during the war of the Revolution in 1778 one winter Washington and his troops were encamped not far from the meeting-house. Every old family in the neighborhood has its tradition of the presence at their door of the hungry and needy soldiers of the Revolution, during that winter. At this time the old meeting-house was used as a hospital for the sick and dying soldiers. Many were laid to rest in the burial ground across the road from the Meeting-house. It was at Quaker Hill Meeting, in 1775, that the first negro slaves were freed. In the Fall of 1777, the freeing of the last slave was counted by the Meeting so notable that the clerk was directed to make a minute of the event. The owner had been Samuel Fields and the slave was called Philips.

"Oblong and the Purchase were united until the year 1800, when upon the establishment of a Stanford Quarterly Meeting, a readjustment of Monthly Meetings was made by the Yearly Meeting, and the Oblong was united with Nine Partners Quarterly meeting, where it has since remained."

In one of the Quaker Hill Series written by James Wood, "The Purchase Meeting," he writes, "During the sixty-nine years that the Oblong was a part of Purchase Quarterly meeting, the closest and most cordial relations existed between the membership. Visits were frequently exchanged, and the residents of Quaker Hill found hospitable stopping places along their route to the city of New York whenever business or pleasure took them thither. Four times each year they met to transact the business of the Church; and watch over the spiritual life of the members, and advise in matters pertaining to their religious interests. Peaceful and contented lives went calmly by on into serene old age, and then descendants and acquaintances revered their memory."

A FRIEND.

Centre Quarterly Meeting.

Centre Quarterly Meeting, held at Centre, Ninth Month 5th, 1921. The First-day Schools of each of the monthly meetings were represented by members who were present, and participated in the exercises of the hour, consisting of song service, recitations, and the reading of four papers, that had been prepared and read in the Centre First-day School Association forty-seven years ago. They brought a beautiful reminiscence of the religious labors of the standard bearers of Centre Quarterly Meeting seed-sowing in the 70's.

At the meeting of Ministry and Counsel nearly all the grown-ups kept their seats while the children and some of the young people entertained themselves in and around the stately oaks, that have kept guard over the meeting house yard these many years.

How to apply our Christian principles to the solution of some of the unsolved problems of the present time, was the principal thougth of the meeting. A more consecrated service to these needs was manifested by all who gave expression to their thoughts. This developed the subject for Community Conference which was held the next afternoon.

The meeting on First-day morning convened at 10 o'clock but at 11 o'clock friends were still gathering, coming by auto from places thirty to fifty miles distant. The message of the hour.—Everybody is seeking the one thing, happiness, but by ruling God out of their lives, out of their homes, out of their business, out of their worship, happiness is then always just beyond their possession. To live a normal life with God, and be truly one's individual self in service for others is to be happy.

The speaker emphasized the thought of dealing fairly with God, making the illustration by how Abraham sent his servant on a long voyage to seek a wife for Isaac.

Twentieth Century Christianity and how it may be best applied to the world to-day was very ably presented to a splendid gathering of the community.

It was shown how Militarism and armament, the unsatisfactory conditions between laborer and employer would disappear if the remedies which Jesus gave to the world were truly applied. Many references were made in which this principle had been thoroughly put to the test and always proved out a true settlement of trouble.

The reading of the reports and the answers to the Queries show at least good progress and healthy condition of the meetings. We shall "come rejoicing bringing in the Sheaves."

GEORGE. T. UNDERWOOD.

Clearfield, Pa.

BIRTHS.

BUCKMAN—On Ninth month 5th, to Howard M. and Ethel Harvey Buckman, of Swarthmore, Pa., a son, named HOWARD MAHLON BUCKMAN, JR.

SMEDLEY—On Eighth month 9th, to Byron Thomas and Elizabeth Sharpless Smedley, of West Grove, Pa., a daughter named Frances Elizabeth Smedley.

MARRIAGES.

BOWMAN-GRIEST—At Winchester, Va., on Ninth month, 9th, JOHN GARDINER BOWMAN of Stephenson, Va., and VIRGINIA PRESTON GRIEST, of Lititz, Penna.

DEATHS.

CARMACK—At St. Luke's Hospital, Duluth, Minn., Eighth month 24th, 1921. OLIVER CASSIUS, son of Oliver and Lowry Carmack, of Carlton, Minn., and grandson of Elizabeth Trueblood, of Salem, Ind., in his 17th year. A member of Blue River Monthly Meeting.

COOPER—First day, Ninth month, 11th inst., ANNIE R. COOPER, of Mickleton, N. J.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

15th—Haddonfield Quarterly Meeting at Haddonfield, N. J., 10:30 A. M., Daylight Saving Meeting of Ministry and Counsel at 9.15. Trolleys leave Camden every ten minutes for Haddonfield. Everybody welcome.

18th—Cornwall Monthly Meeting. The Returned Workers of Friends' Reconstruction Units, now in New York and vicinity, will be guests of this Meeting, at the above place and date. A meeting for religious worship will be held at 11 A. M., to be followed by lunch. An open meeting will be held at 2.30 P. M. with "Disarmament" for the main theme. Clement Biddle will address a public meeting to be held in a local church in the evening.

ROWLAND C. COCKS.

18th—Appointed meetings held at Moores' Mills and Crum Elbow, N. Y. Joel Borton expects to attend.

18th—At 2.30, Eastern Standard time, a meeting for divine worship will be held at Mill Creek Meeting-House, New Castle County, Delaware. A community meeting for all interested persons. Elbert Russell, head of Woolman House, Swarthmore, Pa., and Caroline Worth of West Chester, Pa., will be present at the Meeting.

25th—First-day, 2.30 P. M. Standard time. The Philanthropic Committee of Western Quarterly Meeting will hold a disarmament meeting at the State Street Meeting House, Kennett Square, Pa. The meeting will be addressed by Philip Hicks, of Swarthmore, Pa.

25th—First-day, 3 P. M. An appointed meeting will be held under the care of Gwynedd Monthly Meeting in the Providence Friends' Meeting House.

26th—Canad Half-yearly Meeting, at Newmarket, Ont.

TENTH MONTH

2nd—First-day, at 3 P. M. Standard time Meeting for divine worship at Birmingham Meeting House, Chester County, Pa., under care of Circular Meetings Committee of Concord Qaurter. Young friends generally are asked to co-operate and all interested persons are welcomed. Pilgrimage from Westtown Station. Conveyances from West Chester.

Motto Calendars

The publishers of the Motto Calendars have sent out notices to the distributors that hereafter a small charge will be made for the calendars. The amount charged, which is only 1½ cents each, does not in any way include the cost of mailing them to those who cannot call for them. Friends desiring to have the calendars mailed will kindly include postage in remittance when ordering. Orders should be in before the first of November. Calendars will be ready for distribution about the middle of December.

Contrary to a widely prevalent impression, there is no fund or endowment for the issuance of the Motto Calendars, nor did the founder make any provision for their continuance; on the contrary, he expected that they would cease with his death. With these facts in mind, the family now feel it right to suggest that a modest charge of a cent and a half be paid by the recipients of the calendars toward their cost, the balance to be met as heretofore by the family.

NOTICE—A special scholarship is offered for the week-end course begining at Woolman School on October 1st and covering six successive week-ends. The scholarship will cover full tuition for one student, or half tuition for two students able to bear part of their own expenses. Details regarding the course may be found in INTELLIGENCER of Eighth month 20th. Particulars concerning the scholarship to be obtained from Eliza M. Ambler, 154 N. 15th St., Philadelphia.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 So. 12th St. Philadelphia

CASH CONTRIBUTIONS
WEEK ENDING SEPTEMBER 2.

For Germany	$504.75
For Austria	34.25
For Poland	20.00
For Russia	1,999.20
For General	24.25
For Clothing	230.98
For Refunds	1.75
	$2,815.18

SHIPMENTS RECEIVED
WEEK ENDING SEPTEMBER 3RD.

125 boxes and packages; 1 from Mennonites, 8 for German Relief.

FUN.

"Don't people who talk behind your back annoy you?"

"Yes, especially in a theater."—*Saskatoon (Can.) Phœnix.*

* * *

Man reaps what he sows, unless he is an amateur gardener.—*Washington Herald.*

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Rug or Carpet

Made by — Sold by

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HOTELS.

Buck Hill Falls

This past week-end, the Inn was taxed to the utmost, many unexpected guests finding rooms in nearby cottages. Many prefer to be thus quartered as the quietness and privacy of a cottage room compensates for the inconvenience of going back and forth for meals.

The work on the golf links is nearing completion and soon the blasting, which has been rather an unpleasant feature of the summer, will be over. As the new links approach completion, those competent to judge, grow increasingly enthusiastic over them.

During the month of August 4944 golf players teed off from the Golf Club House—quite a number for one month on an eighteen-hole course, and yet all were able to play.

October will find the course even in better shape and room for just as many. Those who have tried it, find both October and November ideal months for a golf vacation.

THE INN
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Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. A good way to get new members.

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OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 11 a.m., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

WANTED.

WANTED—MOTHER'S HELPER. Address Mrs. A. E. Mathieu, 119 Summit Ave., Jenkintown, Pa.

WANTED — NURSERY GOVERNESS mother's helper. Capable and refined, to care for two boys, ten and four. Mending and light household duties. Reference required. 2204 Grant Ave., Wilmington, Del. Phone 1992.

WANTED — SALESMAN TO SELL and deliver pork products to retail stores and institutions in Philadelphia and vicinity. Must be able to drive truck. Give experience and qualifications, and names of two references. C. E. Allen, Media, Pa.

POSITION WANTED—ATTENDANT to elderly woman, or invalid. Act as mother's helper; assist in light household duties and plain sewing. Suburbs. Reference. Address B. 802, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY REFINED middle-aged widow having had a lovely home of her own, as managing housekeeper for widower's family. Good manager, economical and reliable. Address T. 800, FRIENDS' INTELLIGENCER.

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FOR SALE—BUNGALOW (ALSO LOT) near Griscom Hall, Buck Hill Falls, Pa. Large living-room, 4 bedrooms, bath, kitchen, large porch, electricity. Terms moderate. Address M. 801, FRIENDS' INTELLIGENCER.

FUN.

ANOTHER ONE ON THE PREACHER

This comes to us as an authentic anecdote. We are dubious. "When a country minister presented a check at the bank the teller informed him it could not be cashed till he had placed his endorsement on the back. The minister, who knew nothing of banks or banking methods, seized a pen and wrote on the back of the check: 'I heartily endorse this check and the object for which it was given.'"—*The Christian Register.*

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Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
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FROM $25.00 to $47.50
Beautifully tailored models of Poiret twill and tricotine in black and navy blue, featuring the Coat Frock hardly distinguishable from a plain-tailored top coat; the redingote chiefly with a decidedly circular movement; the panel models that achieve the irregular hem-line so gracefully; the odd sloping and slanting tunic styles, and the straight-line models with low-placed girdles—all within the price range, $25.00 to $47.50; many of them beautifully beaded and embroidered.

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Here's a type of Dress that for general utility connot be surpassed—especially the sleeveless models that are worn over any kind of blouse or guimpe. Others have full-length sleeves that just cover the elbow. In black, navy, dark brown, beaver and rust.
Strawbridge & Clothier—
Second Floor, Market Street.

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Fine tricotine, wool velour, duvet de laine, and the smartest tweed effects. Models on slightly fitted lines with detachable belt, and unbelted models tailored with severity. Notched collars, convertible collars and some fur-trimmed collars. Real back-to-normal plenty and variety.

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MARKET STREET EIGHTH STREET FILBERT STREET
PHILADELPHIA, PA.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
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Charles F. Jenkins, 232 South Seventh St.

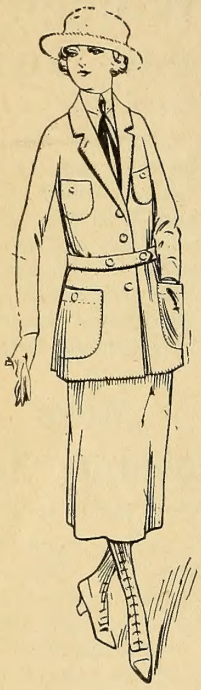
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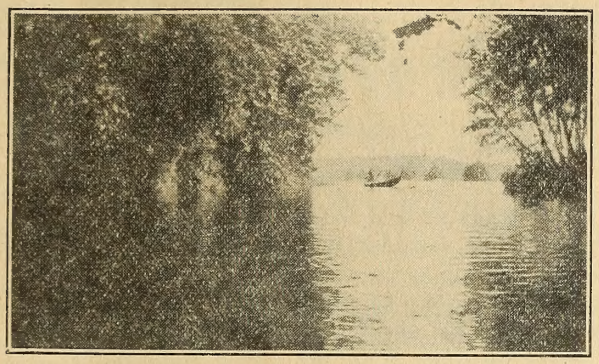
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Friends' Intelligencer

TABLISHED 1844 PHILADELPHIA, NINTH MONTH 24, 1921 VOLUME 78 NUMBER 39



A VISTA FROM CAMP ONAS

CAMP ONAS

Third Annual Camp of the Philadelphia Young Friends' Movement.

amp Onas, the Young Friends' Movement camp, s situated this summer at Peach Bottom, Pennsyl- ia, on a small island in the Susquehanna River. st of the people in and around Peach Bottom are ends and helped to make it very pleasant for those camp.

n First-day, August twenty-eighth, all of the pers attended Penn Hill Meeting and First-day ool. On September fourth, the night before camp ke, Camp Onas entertained about eighty Friends the Baltimore Yearly Meeting at a camp fire sup-

amp Onas was a great success!

orristown, Pa. CHARLES E. SIMPSON.

THE SETTING.

rom the shore of the Susquehanna River, Willow Island, the home of Camp Onas, looks like an rald set in the sparkling water. Around it are ge and small islands of waving willow trees casting k shadows and green reflections on the dark water. king up and down the River from Camp, one views dreds of islands scattered over the broad River as nakes its way swiftly between blue hills. Mount nson with its knoll of rocks and cedars rises high ve her sister islands. On the west shore Mount onky stands straight like a sentinel on guard.

Picturesque lanes lead through the woods which are full of laurel, ferns, and wild flowers of interest. Trails branch off into a denser wood that invites exploration and you discover ravines, streams, or come upon an unexpected view of hills and river.

We sat on Sunset Rock and watched the green islands turn from gold to pastel tints in the sunset, then fade to gray shadows and night was here. As the moon came over the hills, the swift river seemed to pause and rest so that the moon and stars could be mirrored in perfect form on its still surface. But soon the ferry-boat making its last trip caused the stars to dance on the rippled water, and a silver path of moonlight stretched from the island to the shore. The boat passed into the shadows of the mainland and the Island under the summer sky was our world for the night.

FELLOWSHIP.

Fellowship at Camp! How precious it was and how much it was felt in everything we did! We were conscious of it all through the day, from our reading at the breakfast table to our get-together songs around the camp fire at night. However, perhaps the time at which we felt it most keenly was during our daily meeting in our "leafy meeting house" which grew to be the spot we loved most, for here we came closer together and began to really know each other.

The hikes, swims, rowing, climbs over the rocks and up the mountains to gain beautiful views, studying the constellations and gathering around the campfire at nightfall, were all but different phases of the one big thing we have carried home from camp—our true fellowship.

Riverton, N. J. REBECCA W. CONROW.

The best impression I received of Camp Onas, was the fine spirit of fellowship that prevailed throughout the entire time that I was there. Each person tried to create this spirit, both in the morning study group, and around the campfire in the evening. It was just this, that made the camp a great success, a real stepping-stone in our lives.

Philadelphia, Pa. BYRON T. CONRAD.

DEVOTIONAL DISCUSSION GROUPS

The discussion groups at Camp Onas seemed to be one of the vital points for bringing us together into a closer fellowship with each other. Each day for about an hour we sat down under a group of trees which formed an attractive little circle for our group. As we sat there so close to Mother Nature, with the birds and insects up in the trees singing to us, I am sure, exchanging thoughts and ideas that were so close to our hearts, we gained a great deal of inspiration to help us lead lives of service in our daily work and play at home.

Each morning two of the campers would be up bright and early preparing to lead the group that day. This divided the responsibility among all the members who were ready and willing to take it. Some of the chapters from Fosdick's book "The Meaning of Service" were used for the basis of our study. "The Perils of Uselessness," "Self-Denial," "Justice," "Small Enemies of Usefulness," and "A Victorious Personality," were discussed from all points of view. Everyone had some thoughts on the subjects and expressed them; thus helping each other to get a clearer vision than we had before, and to realize more than ever that if we just have faith in our Heavenly Father's Guidance that he will help us to find a medium in all of these subjects whereby we can be of most service to our fellow men.

Conshohocken, Pa. FRANCES JONES.

HIKES

What would camp be without the hikes? We at Camp Onas had several interesting ones. The longest, a day trip, was six miles long, extending from Peach Bottom down to Conowingo. On one side of us flowed the Susquehanna, beautiful with its rapids, stones and islands, on the other side was the weed-choked disused canal, overhead the trees arched forming a grateful shade. Lunch time came none too soon. So we unpacked the cornflake boxes and pitched in. One of the interesting sights was the stone ruins of a bridge once used to carry the water of the canal over a creek. When we reached Conowingo we were tired enough to take the train back to Peach Bottom.

Another day we visited a slate quarry. We spected the machinery, climbed over slate piles to top. From there we had a wonderful view of the rounding country and felt amply repaid for the dusty climb.

The third trip was a hike to a deserted vil from there up the side of McConky's Mountain. T Jerseyites mountain climbing was a great sport. I if we were new at the business, we were always g The joy of walking, the beautiful river, the ru mountains were always a delight, but these wer nothing compared with the spirit of comradship good feeling that grew up as we tramped along.

Salem, N. J MARGARET M. GRISCO

THE SUSQUEHANNA

O, the Y. F. M. went camping
On an island Willowbed;
Of the stream that made that island
Volumes could be said.

Fifty per cent. was water,
Fifty per cent. was rock;
Over the former we'd blithely row,
Then on the other we'd dock.

We loved it in the morning,
At night 'twas better yet;
But we'll remember longest
The time that we upset.

* * * * * * * *

There were swims before breakfast,
There were rows before noon,
But O, that Susquehanna
Underneath a silver moon!

E. S. W.

MC CALL'S DAM AND COLD CAVE

On Fourth-day morning everyone was dressed ready for breakfast on time. Why? Because tha we were going away for all day and were too ex to oversleep. Breakfast over, we helped Mose up, and then into the boats and around the roc Peach Bottom. After a few minutes wait the arrived and we climbed aboard, bound for Mc Dam and other points of interest up-river.

We arrived at the Dam and Power Plant the middle of the morning. When the guide ready, we started for a tour of the plant and such things as the automatic spillway which all the fish to swim upstream past the dam, the breastwork of the dam holding back sixty fe water; the electrically operated gates, the huge rators and turbines, and the switchboards. we were full of statistics, we bade good-bye t guide and embarked on the river above the dam launch which was to take us to Pequa.

After our lunch, we started out to find the Cave,—and were successful eventually. As ne

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:an describe it, it was a mass of huge rocks reaching ck into the hills and entered by a crevice between o broken rocks. From the opening by which one tered and from the other openings there was a ady cool draft of air blowing, hence the name ld Cave.

This ended our exploring for the day and we tramp- back to the railroad so tired that we asked for kets to Camp Onas instead of Peach Bottom.

Wrightstown, Pa. ROBERT K. TOMLINSON.

THE CAMP FIRE

f there were any blue devils of discontent or an- rance at Camp Onas, they were not evident. They y have lurked somewhere, well-concealed, during daylight hours. They may have followed us, at a tance, on various hikes or rows, seeking opportuni- s to make themselves conspicuous. But when the ning meal was over, if there were any such demons sent, they definitely retired for the day, exorcised the benign influence of that kindly Genie, the mp-fire.

Whether we played games around it, or acted char- s in fantastic silhouette before it, or sought its fort after an evening swim, or just sat and watch- it, its power over us was always the same. Calmly e of itself, in spite of its impatient leaps towards ven, unmoved even when we sang around it, it ed its time until we had left it, to grip our memo- and pull us back to its side again. We mocked it, insulted it, we assumed its inability to roast corn, condescendingly put it to sleep each night, not ding its hisses, and now it exercises its power, and nly, surely draws us back and together again. ain we are seated around it, on logs or on old erproofs on the ground. Again we are singing, anita," or "There's a Long, Long Trail a-winding." at matters it if here and there a note is not exactly , or if one part of the group is five bars ahead of rest? We are all together, and as we sit singing, ng how the well-known faces of our comrades are ly illuminated and modelled by the firelight, we watch our genial Genie in the middle, impartially ving his smoke into our faces, sending his sparks ard to carry tales of the fun and friendship of p Onas, or whispering among his ashes as we e him.

hesterton speaks somewhere of a fire "standing up he room, like a great red angel." I like to think of Camp-fire at Camp Onas as the glowing Spirit of Fellowship we found there, sending us out, as it its sparks, to spread its warmth through the ld, and to fight its battle against the blue de- of Doubt and Discouragement.

edia, Pa. WILLIAM W. PRICE.

HAT PLEASASNT DAYS AWAITED US AT CAMP ONAS!

here, indeed was it possible for us to fully enjoy great Out-of-Doors. What with swimming, bath- rowing and climbing, our days were full. Last not least were our daily discussion groups. An- r source of pleasant memories is the Campfire in evening.

passed the days all too soon, bringing the time when we must return to our appointed work. But who can say that time so spent was wasted? Rather were we re-inforced and strengthened in our beliefs; ready to do our share in the world today.

Mullica Hill, N. J. ELLA EVANS.

When a group of people enjoy working together, playing together, and worshipping in common, the possibilities for the development of that group along each of those lines is almost unlimited. Each camper who joined in a hearty yell for Camp Onas, caught the spirit of the camp; and whether parking on a rock in the river or in our morning devotional groups, was always prepared to put his shoulder to the wheel and make camp line up to the highest ideals of which it was possible. It was this unity which made the 1921 Camp Onas the best ever viewed from a standpoint of work, play, and worship.

Moorestown, N. J. DAVID D. GRISCOM.

The most note worthy characteristics of the Young Friends' Movement are its progressiveness and its unity of thought and action. The activities of the Movement are many and varied, but none is more profitable or pleasurable than the annual summer camp. Here, apart from the duties and formalities of daily routine we lead the simple life in its true sense, and it was little wonder that we all soon became warm friends, and were in accord with each other and with God.

We returned from our outing with not only tanned cheeks and vigorous muscles, but a broader outlook and a sweeter and more sympathetic nature for the happy, hearty week we had spent together.

Camp Onas is, indeed, a most hopeful and promising Movement of the Young Friends.

Swarthmore, Pa. ESTHER R. HAYES.

Questionnaire

Do you know the eager beauty of the first red rays of dawn,
When the last long shadows of the dark are but a moment gone,
And the dew is crystal white on the velvet of the lawn?

Do you know the soft rich colors of the birth hour of the night,
When the closing of the day is foretold by fading light
And the swift birds of the evening rise in ecstasies of flight?

Do you know these subtle changes in proud Nature's brimming glass,
The moments of transition, quick to come and quick to pass,
As delicate as breezes faint that do not stir the grass?

JAMES WALDO FAWCETT.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, NINTH MONTH 24, 1921

In another column this week, we print news which marks one of the most important developments in present-day Quaker activities. It is the news of the final institution, as a working organism, of the Friends' Disarmament Council. Plans for this work have been in the process of crystallization ever since last spring. Tentative outlines of the project were drawn up at that time. These have since been submitted to the central bodies of our own branch, of the Philadelphia Orthodox, and of the Western Friends.

As a result, all American Friends have set their shoulders to the wheel in a united and vigorous peace program. It is expected that relations will also be soon established with Friends abroad.

Frederick J. Libby, who has been chosen executive secretary of the movement, and who has his offices at Third and Arch Streets, Philadelphia, is known nationally among American Friends because of his years of service with the American Friends' Service Committee. He is imbued with an enthusiastic vision of the possibilities which can be realized through this new venture.

Backed by the moral, intellectual and material support of all American Friends, the new committtee should accomplish results beyond the measure of any expectations. Its sister committee, the American Friends' Service Committee, has established a glowing precedent in the field. In that case, a mere handful of earnest men and women, imbued with a determination to give their best to living out a great principle, began a work which has grown beyond any dream that the most "theoretical" idealist could have conceived. Its growth is one of the fairy tales of the twentieth century. Today, it affects the very life of millions of human beings the world over, and is acting as one of the greatest present-day mediums of spiritual le in world affairs.

Will the new All-Friends peace work develo equal proportions? That is not too much to ex Whenever vision and courage, consecration and a determination that the thing shall be done, are ap concretely to human affairs, big things result.

What the committee actually accomplishes wil course, depend upon the amount of vision, courage support which the Friends of America are abl bring to it. Let us give it the best we have, an sults will follow of themselves.

Full reports of the activities of the Friends' Dis ament Council will appear in the INTELLIGENCER.

Particularly interesting in connection with D Gittleman's plea, in our last two issues, for a scientific and efficient type of reform activity, c the proposal of a business man that the Societ Friends should supply to its workers a chart ou ing its course of proposed progress for the nex years.

He proposes that the preparation of this should be based upon a thorough knowledge of History of the Society, its failures, mistakes achievements; upon a comprehensive concept of present relation with the world around us; up close familiarity with our present condition, fie work and our workers.

With this then clearly in mind, would that it n be laid upon the soul of some one or more to ou the work and the workers needed in order to a without lost motion toward a resonable such as should enlist the enthusiastic support o working membership.

This plea is addressed not alone to the heads o General Conference, to the head-workers in ou vancement Committees and other central orga tions, but likewise to the yet unknown thinkers, of whom must be led to dedicate their lives to a even as high as this if our cause is to prosper.

May we not all do some constructive thinking the lines of the above suggestion for a five o year program for the Society of Friends? Wo not be more inspiring than merely trying to co ways and means to prevent the dying out of our meetings? With a larger and more clearly d picture of what we *should* do as our whole work, we not claim the interest and support, not only o own members, but those on the ouskirts who are ing in?

A new member of a religious organization fel should attend the adult class in the Sabbath S She found it very uninteresting, but continued from a sense of duty. On inquiry she found members of her class felt as she did.

One day she heard clearly the inner questio thee doing thy part to make it interesting?" Se buked she prepared the next lesson, and has cont to do so each week. She is not the only one i class who finds the lessons more interesting and ful.

Prison Notes

BY LOUIS N. ROBINSON

FEDERAL PRISON AT ATLANTA, GA.

Visited April 6, 1920

This institution is a huge prison of the northern
pe, surrounded by a high wall, like an ancient
tress. Building had a slight prison smell—a caged
mal smell. Inside cell-blocks. A new wing had
t been completed, built after the warden's ideas of
at a cell block should be. Enormous outside win-
vs letting in much light. Cells of re-enforced con-
te facing windows. No walls in front of cells only
's like an animal cage. Each cell large enough for
r or five men. Warden believes it well to keep men
groups that are congenial. Closet in cell, but
rden plans to surround it with a screen.
n rear of main building was a fine concrete factory
making cotton duck. Only a part of the machines
ning. Must sell to government at lowest price bid
contractors. Hope to get sufficient contracts to
p busy. Large per cent. of men in prison were
, living on the U. S. Not necessary to go to Russia
learn what happens when the government under-
es to employ men. No Bolshevik ever made cruder
ns for the employment of people than our states
federal government make for the employment of
soners. Frightful waste of brains and muscles in
rly all prisons.
ost encouraging was the fact that prison had
ght a 1400 acre farm. Seventy men were working
e without guards. Warden had just bought three
loads of Holstein cattle from Wisconsin for the
n. Visited farm with the warden who was going
see about arrangements for housing the cattle.
e location for farm and warden as enthusiastic as
y. (Too bad he has since been removed to make
n for a Harding man). Men at work constructing
p wooden dormitories out of old material plus
e new lumber cut on the place. Were also planting
sweet potatoes in beds and cleaning up the grounds.
rden expects to send out to farm at least two
dred prisoners as soon as they can be accommodat-
There will be no guards. Warden said that he could
k 20 to 25% of all his prisoners without guards.
who formerly owned one of two farms making up
1400 acre tract was acting as superintendent.
ect to raise products for the prison.
bs kept on top floor of hospital. Said to have a
heart from sun stroke. Warden got the hospital
rd from Denver(?) where Debs had been treated.
rden very anxious to know his condition as he did
want anything to happen to him while at Atlanta.
that Debs' influence in prison was good.
uards carried clubs like policemen, all under civil
ice, but at least 10 per cent. unfitted for their
I was not very favorably impressed with several
n I met.
nishment cells, merely large cells, unfurnished.
confined in these fed on bread and water.
rden said when he took charge, a guard expected
to punish a prisoner if the prisoner contradicted
t the guard said. Guard expected his word to be
n in every instance.

What is to be done?

"Blessed are the peacemakers for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"...all things whatsoever ye would that men should do to you, do ye even to them for this is the law and the prophets."

The Gospel Of Christ.

Having established what seems to me the true and only master-builders in whose powers it is to begin successfully the building of a lasting New Universal Jerusalem (see INTELLIGENCER Ninth month 17, 1921, "The Pillars of Reform."), in this article I shall attempt to face "the front" and see (1)—what is the make up and *true nature* of the world to be remodelled and (2)—what are the "implements" at the artisans' disposal, so as to be able to try to adjust the latter to the former with the hope for greater, more sound, more sane and stable achievements.

What is the make up and *true nature* of the world to be remodelled? So much has been said and written on human affairs from all possible angles by all possible defenders and opponents that a few carefully selected quotations truly reflecting the *innate features* of our world will serve my purpose for a recapitulation and clear reminder, if, indeed, one is needed.

Centuries before our own era actually commenced, its spirit brought forth from the sensitive soul of Hesiod the rebuke, "Men's right arm is law; for spoils they wait and lay their mutual cities desolate."; and we hear bewailing echoes of the same rebuke in the nineteenth century.

> "At the Devil's booth are old things sold.
> Each ounce of dross casts its ounce of gold;
> For a cap and bells our lives we pay,
> Bubbles we buy with a whole soul's tasking!"

Sadly speaks Lowell; and the loving heart of the noble Longfellow, in his *Evangeline,* calls out in despair,

> "Daily injustice is done, and might is the
> right of the strongest!"

And when an appeal is made to stop, think, listen to the voices of Reason and a "legally" accepted leadership of the Master, an impatient reply rings,

> "The world is too busy: the world has no
> time to hear;
> The world is too busy: the world has no
> time to love;
> The world is too busy: the world has no
> time to be just."

And the sum-total of human "ideals" and achievements seems to result in mere "victories" devoid of Gain. "Christianity, revolution, the abolition of slavery, equal rights, philanthrophy, love of peace, justice, truth; all these big words are only valuable in a struggle, as banners; not realities, but as show-words for something quite different." And a glance over the

traveled roads of human experiences corroborates the sad reality in the reflections of a hard-headed Nietzsche.

Such is the spirit in its nakedness, the reformers have to reform; and such also are the complexities of the problems to solve in the respective sphere of influence, where that spirit is ever to be found. Vast and difficult are the labors: noble is the task of constructing a free and pure temple from a world- Bastille: great and immortal are the exponents of a saner life.

What are the "implements" at the artisans' disposal? For weal or for woe, not many they are. Between two abundantly and equally supplied stock-houses the choice lies. In one is the *sword* and all the rights that are dictated by cruel Might, guarded by Mars under a scarlet banner with the motto, "Blind Competition! War! And in war ye shall live!" In the other is clear vision, broad understanding, all-embracing affection, good-will followed by good deeds; guarded by the Loving Spirit under a white and serene-sky-blue banner with the motto, "Open Co-operation! Peace! And in peace ye shall live!"

Mars and Mammon was the choice of mankind for ages. The result is, a continuous chain of fetters, chaos, strife and slaughterings of human beings, not even to be surpassed by the most cruel cannibalism of the ancient tribes. Enough of that demon competition! enough of war! enough human sacrifices upon the altars of the treacherous Golden Calf! No! neither the house of Mars nor his banner is to lead and save the human race from the fathomless abyss ahead. The house of Sympathy and Spirit, of co-operation, mutual understanding of common needs, of service in genuine peace and order, is *the only* true leader who can lead mankind out of darkness and despair into a life of light and happiness.

What is to be done, then? But a clear answer cannot be given unless a very threatening cloud, with suffocating gases poisoning our breath and felt by many, be dispersed.

A living conscience, reflecting upon human destinies in the light of *present-day* affairs, is unconciously overwhelmed with a chill from a deeply penetrating Doubt as to whether "restless" men and women do not flatter *themselves* with all the "fuss" about reform and progress; and whether their talk is, after all, more than a Voice in the Wilderness? For who can state as a matter of absolute truth that the world's present political and social leadership really lacks vision and understanding of things? All in all, are they not Christian rulers of Christian nations; scientific leaders of a scientific era? And is the human race not in the hands of efficiently and powerfully organized ruling groups whose omniscient paternal eye is kept awake by all-embracing highly boasting rules and regulations? Is there a lack of means? "No!," the world's vaults declare. Is there a lack of intelligence? "No!," the universal "simple" mind of sense, with the aid of growing educational facilities and educational leadership, does emphatically plead. Is there a lack of good-will? "No!," the human heart beating with the pulsations of the Children of the Father, when individually approached, is heard to say.

Why then this Chaos and Inconsistency in life? Such are the reasonings that *are bound* to meet a shock the honest truth seeker, the active reform And still, true as it may be. *There is no just ca either for retreat or for despair.* And it is only seeing and acknowledging things *as they are* that si ere effort can ever hope to succed, if not in mend and renovating, at least in alleviating from opp sive burdens. The apparent inconsistency, which frequently lamented by writers on current eve between the theory and practice, *is merely anot proof of the simplicity of human nature, of the pla city of the human mind, and the remarkable ad ability, of human life.* And to those who can *above* banalities, and whose Inner Light craves c munion with the Nobler Spirit and Purpose of hu life, and who feel the impulse to strive to restore to their true place in Nature, to all those the simp ity and plasticity and adaptability of human nat that allows to be drowned in the slimy waters o worldly sea of errors,—*the same qualities also gua tee that men are sensitive, are susceptible to cha and that a continuous proper cultivation by word example, and the dissemination of right concept of things, shall restore them to the highest s among mortal beings.*

And now, when it is asked "What is to be don the answer is, that bearing in mind the vastnes the project, the complexities of the propositions their corollaries, the too often super-human obsta to overcome, and also bearing in mind the truth bel the saying that Rome *was not* built in a day (a t very essential to remember, especially the "youth conscience suddenly awakened to the truths of and burning with a zeal of *impatience* for *an imm ate* failure or success, hazarding all and gai nothing or disheartening), the next immediate la to be undertaken are:

(1) *To develop more the skill of the pilots.* reformers are to obtain a better, more complete u standing of the currents of life they are called upo guard, stimulate or dam, as the case may be. (Self fecting groups of reformers, where, by mutual i course and honest and continuous effort, they gain self-reliance; thus enabled to face the advan events).

(2) *To build stronger the vessels which are to gate the stormy seas*—The reformers and sympath are to be *fortified spiritually* against foreseen an foresee odds and failures. (Frequent discussion loftier ideas and contemplations and *a perfect ever-perfecting living, individually and collecti* will aid in the accomplishment of this aim).

(3) *To have scattered everywhere permanent L* foreseen odds and failures. (Frequent discussio *in their travelling communities from shallow w and subterranean rocks*—Permanent educational paganda-centers, with a radiating membership standing and touring lecturers whose duty it b guide with deed and voice the life of the Public rum of the community. These should be ever pr with the prophetic gospel and friendly counsel i various social activities defending peace and enge ing a social intercourse vivdly saturated with the uine spirit *of understanding* the just places of th ferent classes, thus building a social unity on co

man and humane interests, in place of mistrust and rife as it is the rule at present. (Existing progressive in the widest sense—parties, clubs, associations, deminations interested, and meetings of individuals, d groups and parties to be formed with the expres- e purpose of achieving the *clear* goal sought—*all rmed with a clear understanding and knowledge of e task* and determined to work for a success, individlly or collectively, in national and international orizations or in local autonomus units. All these will l the task and promise the labors success.) Perps, there are a good many more means that will ntribute to the success of the undertaking; but the ndations must be laid on the above principles, if constructive movement it be.

To me, and I think to the many more who *do want ice* sincerely enough as to be willing "to take the uble to know thoroughly the facts and the factors olved in its establishment," the growing numbers reformers and their sympathizers, imbued with the rit of Faith, Truth, Sincerity, Integrity and vice, fortified by a clear understanding *of the na-* e of the difficulties to combat, and stimulated and rded and guided by the bright rays of the perpetly lit torches in the numerous well-built Lightses, always on the alert to warn, awaken, and enrage the pursuance of the right *only,* are *the keys* t shall open the free entrance of an era which does only actually minimize the immediate dangers and ieties, but also slowly and surely builds the future ple under whose roof the long sought for BROERHOOD OF MEN shall be a reality for the atness and glory of all.

VELL-meaning men and women of a betrayed ITH: If ever your fate is to be more noble than one alloted to the brute in the slaughter house, or the dust and mud on the neglected road, then—eware the false prophets, which come to you in ep's clothing, but inwardly they are raven- wolves." Remember and beware glittering "gifts" h the threatening annihilation entrails of the jan Horse. Individually or collectively, humble great, large or small, now and forever, piously emce the Truth: gently nurse it and speak it: boldly old it. Do your honest little bit the best *you* can, t thru the truest light *you* see; and Time Infinite Immortal Truth of the Cause will duly vindicate we go on, as generations pass on.

"Ye are the light of the world.
Ye are the salt of the earth."

Washington, D. C. DAVID GITTLEMAN.

Friends Disarmament Council is Organized

n pursuance of the Minutes of the meeting held in ladelphia on June 22d of representatives of the ee groups of Friends, a meeting for organization a Friends' Disarmament Council was held at 304 h Street, Philadelphia, on September 12. The foling were reported as the duly elected members of Council:

llen D. Hole, W. Rufus Kersey, A. Morris Carey, s. Edgar Stranahan, Ross Hadley, Isaac Johnson, th Wildman, as representatives of the Five Years' eting; Wm. I. Hull, Hannah Clothier Hull, Arthur C. Jackson, Geo. A. Walton, Jesse H. Holmes, representing the Friends' General Conference; M. Albert Linton, Frances Tatum Rhoads, Harold Evans, J. Henry Scattergood, representing the Arch Street (Philadelphia) Yearly Meeting.

The following were present: Allen D. Hole, W. Rufus Kersey, Mrs. Edgar Stranahan, Wm. J. Hull, Hannah Clothier Hull, Arthur C. Jackson, M. Albert Linton, Harold Evans, J. Henry Scattergood, and by invitation, Rufus M. Jones, Wilbur K. Thomas, Wm. F. Wickersham, Edgar Stranahan, and Frederick J. Libby.

The selection of Frederick Libby on June 22d, as Executive Secretary, was confirmed. The name of the organization as given above was adopted. Co-operation with Friends in Great Britain and Japan was agreed upon. The invitation of the National Council on Limitation of Armaments, (a newly formed federation of national bodies favoring Disarmament and representing Labor, the Farmers, the Churches, Women's Organizations etc.) to co-operate as a constituent member was accepted and it was agreed to aid in the financial support of this co-ordinating body. The sum of $25,000 was agreed upon as our own budget for the year and hope was expressed that each of our constituent groups should try to raise one-third.

Albert Linton, who acted as Chairman of the meeting was asked to continue as Chairman of the Council for the present. A. Morris Carey, 1004 Cathedral Street, Baltimore, Md. was made treasurer.

An Executive Committee was chosen, comprising the Chairman and Executive Secretary ex-officio and Harold Evans, Wm. I. Hull, Lucy Biddle Lewis, A. Morris Carey, Allen D. Hole and a third member of the Five Years' Meeting to be chosen from those who are yet to be named.

The following outline of plans, taken from an interview with Frederick Libby in the *Public Ledger,* gives some idea of the program being inaugurated by our Friends council, in conjunction with other groups in the National Council:

First. The formation of disarmament councils, or groups, in every city, town and community.

Second. Offer prizes for the best essays on disarmament to children in public schools.

Third. Arrange to have a shelf of disarmament books in every public library.

Fourth. Obtain the oc-operation of the press for spreading disarmament information.

Fifth. Co-operate with churches in observing Disarmament Sunday on November 6, and with labor and the churches in an adequate observance of Armstice Day.

Sixth. Insure the discussion of disarmament in clubs and lodges in every community.

Seventh. Organize study groups on disarmament and prepare speakers for platform work.

Eighth. Tour neighboring communities in automobiles, accompanied by reporters, in the same manner the League of Women Voters is promoting its disarmament campaign in Michigan.

A German Baby and a French Officer

It was a hot June day in the valley of the Rhine. The river valleys know how to confine and reflect

their sunshine to double its power. A through express train rolled across the bridge from the unoccupied into the occupied territory of Germany and stopped at the customs barrier which the French authorities inaugurated. The passengers who were waiting on the station platform to board the train, had to be patient until all those within had climbed down on the plaform with their luggage and had had it inspected by the authorities. Then there was a surging rush for seats by the hot impatient human group.

A French officer, who was a passenger, stood calmly in the door of the first-class carriage and surveyed the scene with a cool and detached atmosphere of possession.

A woman with a baby came and asked for a possible seat and settled down for a long journey. With the attitude of the French officer and the crowded coach as a combination there was a certain sense of tension which made the feeling not as comfortable as it was before. But there was the baby. He sat straight up in his mother's lap, with golden curls and soft brown eyes, clasping his little cap in his hands, looking straight across at the officer. We were moving down the left bank of the Rhine. One could see French troops exercising in the fields. As the baby quietly surveyed the glory of the French uniform a French hand reached across the aisle and touched the little soft hand with an inviting gesture and a German mother disengaged the fingers from the cap and laid it in the hand of the enemy. A French watch seems to tick as interestingly as any other, and so after the baby had listened to it, the officer asked the baby if the baby liked it. There was full agreement.

As we rolled into the station at Mainz the officer buckled on his signs of war again, but the air was distinctly cooler, for it was found that after all "A little child shall lead them."

CAROLENA M. WOOD.

Russian Famine Situation

Arthur Watts' First Report

Arthur Watts is the English Friend who, with Anna J. Haines, of Moorestown, N. J., is carrying on Friends' relief work in Russia.

The area involved includes the whole of the Volga valley from Kazan to Astrakhan, normally the bread producing district not only for the rest of European Russia, but for many other parts of the world. The conditions in Siberia and southwestern Russia are better, while in the immediate vicinity of Moscow there has been an excellent yield, but in the first instance the matter of transportation is tedious and uncertain, and in the last two the supply is not expected to meet the local demands. Figures vary widely and wildly, but 14,000,000 people are said (in an official report to one of the Moscow newspapers) to be unable to exist over the next winter without government or foreign aid.

Recently returned travellers bring gruesome stories of conditions already prevalent in the Volga district. Railroad stations are massed with people, some fleeing from the cities to the country in the hope of finding remnants of bread there; others leaving the starving villages for what they hope to find in the more favored city centres. Wartime refugee situations a developing: children left orphans by the death or wi ful desertion of their parents, cholera and typhus b coming endemic along the main routes of travel (r ported outbreaks of the black plague have not bee well authenticated), people eating grass when thei provisions for the journey to Siberia had been devou ed before the arrival of the train to take them there.

The Russian Government is endeavoring to co with the situation. Among other measures they a endeavoring to send the inhabitants of the famine di tricts into more favored localities. Institutions f orphans and refugees, and sanatoria, many of whi had been located in the famine area because of i usual productivity, are to be evacuated in regular organized trains to the central and northern parts Russia and to Siberia. Various cities have offered receive varying numbers of these children; Mosco already has over 400 of them. About sixty trains ha now been equipped with kitchens and supplies to r with emigrees from Saratov, Samara, Kazan, a other Volga cities to Tashkent and Siberia, each tra carrying some 500 people and making the trip in abo ten days.

In addition to this attempt at organized evacuati there is a tremendous amount of individual flight. a result of so much movement along the main tra routes special bases of food and medical relief are be established at the larger railroad junctures. provision train (with kitchens) capable of feedi 5,000 children a day is already established at Sama and a smaller one at Kazan. Others will soon be op ating at Orenburg, Simbirsk, Chelyobinsk and Oms The local committees arrange for the distribution the food, usually from tents adjacent to the trai Bath and laundry trains, formerly devoted to t army, are to be sent to the same places, in order prevent if possible the spread of cholera and typh and other diseases. Refugees are to be bathed a their clothes, if vermin infected, to be burned. Th plans unfortunately will be greatly affected by t lack of new clothing to provide people, as all repo from the provinces show that to be one of the gre est needs. Yesterday's paper stated that 100,000 s of underwear were immediately required for adu and that there was absolutely no children's underwe available for this very laudable purpose. Anyone w saw how typhus crawled along the railroad line acr Siberia and was almost unheard-of in non-tra haunted neighborhoods will heartily encourage t attempt to delouse refugees at every station where t train stops long enough to do so.

Food is of course obviously the greatest need of Especially cereals are required, as the Russian pe ant is more dependent on bread than one unaccquai ed with him can imagine. Soap is often overlook as a relief commodity, but it is very lacking here n and I believe we have been more thanked by childr their parents and teachers for it than for any ot one thing. Medicines we have already telegraphed f and the diseases we are likely to meet are best comb ed by other means. Agateware bowls for feed children and large iron kettles for cooking purpo are badly needed. They could be used to the great number possible, as all household utensils are un lievably scarce. The infection caused by the use

wooden spoons and bowls, and by several persons' use of the same utensil at the same time is obvious but almost unavoidable.

"STRONG TO BEAR TROUBLE"

My stenographer is a young widow, the widow of a German Pacifist who was executed by Government troops at the time of the revolution in 1918 because of his political opinions. She has two small children, whom she is unable to support. She has a dependent and aged mother, and a dependent sister who has recently undergone a major operation. She carries them all on her back.

Some time ago another sister lost her husband, very suddenly and painfully, from cancer of the brain. My little lady was terribly broken up about it, more than I have ever seen her over her own troubles.

"He had everything to live for," she said; "he was young and very fine. My sister is not as strong to bear trouble as I am. It is harder for her than for me."

I thought of her young husband and of that terrible night when he did not come home from his work as reporter for the sessions of the Reichstag. I thought of the moments of weakness I had seen her overcome, when she was all but conquered by her hard fate. I thought, too, of the sweetness with which she does her daily work, and what that sweetness would mean in normal life, as the mother of her children, could she be just that. All that she must give up.

And, as she says, she learns daily to be "strong in trouble."

Berlin CAROLINE G. NORMENT.

The Ada C. Pollock-Blundon Schools

BY EUNICE E. KNOWLES.

Thirty-two years ago, Ada C. Pollock-Blundon from New York state, started an independent work among the colored people of Baton Rouge, La. She labored faithfully twenty-eight years, giving her life for the work.

Twelve years ago, Gertrude Snell and I spent one year helping in the work at Schofield Normal at Aiken, S. C. Eleven years ago we went to Baton Rouge, La., to help Mrs. Blundon in a state where last year there were 127,000 colored children of school age not in school at all during the year.

Our two schools now have an enrollment of over seven hundred, one school is never closed, winter or summer. Sewing is taught in both schools. We have two orphan homes for colored children, where thirty children are cared for during the year. A ten acre farm was purchased 2 years ago, where mostly corn and sweet potatoes are raised. The Superintendent of the Boys' Home is Myron H. Brown, a very successful New York state farmer. He has beside the farm, large gardens near the Home. He is also giving the boys practical lessons in stock raising. This fall we expect to begin berry culture—black and red berries. A wood yard is to be started, where the boys will saw, split and sell wood.

The Superintendent of the Girls' Home, and the Principal of the city school is Ada F. Sandors, who was taken into Mrs. Blundon's home when about 9 years of age. Today she is a fine example of colored womanhood, a graduate of Howard University, Washington, D. C., and going on with the work that Mrs. Blundon laid down.

For four or more months every summer, Miss Snell and I go about New York state and a portion of Pennsylvania raising funds for this work.

We have been working three months now and have collected six thousand dollars in cash and pledges.

The work has no endowment. This is the only mission work for the colored that is being carried on in our city by white teachers. Ours are the only Orphanages for Protestant colored.

We need friends and funds.

$1.50 feeds a child a week.

$5.00 pays a child's tuition one year.

$20.00 pays a teachers salary a month.

We need a double harness, either new or second-hand.

While we are spending one more month raising funds, keep us in mind, and help the work and cheer us on by sending me a contribution to Germantown, N. Y., my summer address:

(Eunice E. Knowles is a member of New York Monthly Meeting. The work of the Ada C. Pollock-Blundon Schools, in which she has taken such an active part, deserves the hearty support of Friends.— *Editor*).

Important Disarmament Groups Confer

A significant Conference of representatives of 16 National Groups that favor Reduction of Armaments was held on September 8, 1921, in Washington, to discuss ways of co-operation.

All of the National Farmers' Organizations and all of the important Women's Groups as well as representatives of the Churches and one Labor organization were included in the Conference.

It was agreed that a loose organization is necessary to prevent duplication of effort and to secure effective action. A National Council on Reduction of Armaments is to be formed, composed of one representative of each National Organization that favors this object.

The purpose of this Council it was agreed, shall be "to unite and make articulate through the member-organizations, the overwhelming sentiment of the people of the United States in favor of Reduction of Armaments"; its functions will be to co-ordinate the work of the member-organizations, to maintain an information service, to suggest to its member-organizations possible lines of action, to maintain an advisory board of experts, and to co-operate with similar organizations in other countries.

The Friends' Disarmament Council will be one of the co-operating groups. This method of organization will leave each group to carry out its full program and give its testimony unhampered by other bodies, while at the same time it will increase the efficiency of all by helpful suggestion.

Valiantly!

Valiantly let us labor;
Stone is heavy to lay,
But it forms the wall
Most firm of all,
That time cannot decay.

Valiantly let us toil at the forge;
Steel is painfully wrought,
But the steel bar
Is strongest far,
When once its strength is caught.

WALTER H. ABELL.

Signs of the Times

The *New York World* has undertaken a sweeping expose of the Ku Klux Klan and a wholesale denunciation of the organization on the ground that it is coming to be a powerful vicious influence in American life. The *World* has been conducting an investigation of the Ku Klux Klan for some months. The Klan maintains paid organizers or "Kleagles" who, it is asserted, collect a donation of ten dollars from every new member of which they keep four dollars as a commission.

The *World* quotes extensively from a letter addressed to Colonel Simmons by Henry P. Fry who was formerly one of the Kleagles but who has renounced the organization and bitterly arraigned it. Captain Fry asserts that since the active propagation of the Klan began there has been a wave of crime in the Southern states, that the regulation of public affairs has been taken into private hands.

The Sunday preceding the International Conference on the Limitation of Armaments, November 6, is proposed by the Federal Council of the Churches of Christ in America as a "special day of prayer, self-examination and supplication for the guidance and blessing of God on the International Conference on Limitation of Armaments."

In a statement in a special "Disarmament Number" of the Federal Council Bulletin, the necessity for special activity by the Churches is urged on the ground that the disarmament question is at heart a religious one. The Bulletin says: "These weeks before the convening of the Conference call the Churches to clear thinking and to earnest prayer. The nations need to recognize that armaments and super-armaments, growing ever more terribly destructive, are but external symptoms of deep-rooted moral disorder. Armaments and war spring from national policies that are under the control of fears, suspicion, greed, arrogance—in a word, from sin. And sin it is the Church's mission to destroy."

The press of September 13 carries the announcement that the World's Methodist Conference in London has issued a strong pronouncement in favor of disarmament. The conference "speaking in the name and on behalf of 32,000,000 followers, declares without hesitation or reservation its belief in the absolute necessity for international disarmament and the complete abolition of war.... Sitting in the shadow of the most terrible conflict in human history, with its unparalleled wastage in human life and property, and with its inevitable aftermath of human sorrow and its burden of woe, we declare war an unmitigated curse to humanity." It is significant that their pronouncement avoids details as to the plan, but solemnly charges the governments to "give themselves without reserve to the Christian task of finding a substitute for war." Evidences are not wanting that the Conference will need the insistent moral pressure of the entire church if anything is to be accomplished.

Friendly News Notes

The Wilson Reunion, a yearly institution of over a half century, met in its 1921 session at the home of Tomas Gants, Wenona, Ill., August 26. This Reunion was the largest for several years, 175 sitting down to the elaborate repast. There was no program. Isaac Merritt gave a beautiful tribute to the life of Amos B. Wilson, who has passed away since the last Wilson Reunion.

Mr. and Mrs. Edward A. Jenkins of Swarthmore, Pa., announce the engagement of their daughter, Miriam Atkinson, to Mr. Wayland Hoyt Elsbree, of Preston Hollow, N. Y.

The engagement of Rebecca S. Janney, daughter of Dr. O. Edward Janney, and Harry Timbres, of Alberta, Canada, has been announced. Harry Timbres is a Haverford College graduate, and both he and Rebecca Janney have been working with the Service Committee

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Cornell and Estelle Hewson, of Richmond, Indiana, sailed last Saturday on the Orduna, from New York, to join the new Unit in Russia which is now being formed to meet the appalling emergency of the Russian famine. They will proceed to Riga before going into the famine district.

Alfred G. Scattergood, of Philadelphia, who for almost two years has been the Chairman of the Child-Feeding Mission in Germany, arrived home on Sunday the 11th. After leaving Berlin in July he and his family spent a month's vacation in England. He will return to his work as a Vice-President of the Provident Life & Trust Company.

A letter from Frank H. Quimby, New York City, written to Charles F. Jenkins, in connection with a series of religious articles now running in *"The Farm Journal,"* contains the following interesting paragraph:

"As a young man I sometimes attended Plymouth Church to hear Beecher and became acquainted with his asistant, Dr. Haliday, who suggested my joining the church and asked me to meet Mr. Beecher with him, which I was glad to do. When Beecher learned that I was a birth-right Friend and when not at Plymouth, attended the Schermerhorn Street Meeting, he said, "Young man stick to Friends, Plymouth Church has nothing to offer you, that you cannot get just as well at Schermerhorn Street Meeting."

Dr. O Edward Janney, in a letter to the *Baltimore Sun*, calls attention to the resposibility of the Church for the success of the Conference on the Limitations of Armaments. In conclusion, he writes, "The most effective means that the Church can use is prayer, and if all thoughtful persons will pause for a moment each day and breathe a prayer that the delegates to the Conference may be guided in their deliberations by divine wisdom and the spirit of good-will to men, the success of the Conference is assured.

Professor Clarence M. Case of the University of Iowa recently addressed the Young Friends' Study Group of Indiana Avenue Meeting, Chicago, upon the subject of the "Social Psychology of Passive Resistance." He sketched briefly the development of the movement among the different "Peace Cults" in the past. How difficult it has been to be logically consistent, yet what an important place the movement has held in the movement of modern political liberty! Professor Case, who is collecting material for a book on the subject, believes that international passive resistance is the cure for war. The lively discussion which followed—and continued even after the group was dismissed—was an eloquent expression of the interest which the speaker aroused.

Conference of Young Friends of Baltimore Yearly Meeting

At an early hour on September 3rd the Young Friends of Baltimore Yearly Meeting started by train and auto for that most delightful friendly neighborhood known as Penn Hill.

After a bountiful dinner at the home of Norman and Helen Wood we joined the neighborhood people in their meeting house and held a short devotional meeting, that we might ask the Heavenly Father for his blessing in our efforts of preparation for the work of our various meetings.

The rest of the afternoon was spent in getting acquainted and with games, the chief excitement being a baseball game between the Pennsylvania friends and the Maryland—Virginia team. The former carried the field by 7 to 5.

By this time a goodly company of friends had assembled and although some were not within the age limit of the Young Friends' Movement, were young friends in spirit, and all alike joined heartily in the merriment and picnic supper.

Following the supper, we held a song service and then Daniel Batchelor gave a talk on "Religion as applied to daily life." He asked, "What is religion?", and noted that to the Catholic it meant the taking of the veil, to the Protestant baptism. The word religion means the binding of one thing with another. We are bound to every day matters and our religious impulses are manifested in daily matters. Helping our neighbors is religion, but we cannot obtain the highest sense if we cling to earthly things. Religion is best expressed in, "Thou shall love the Lord thy God with all thy mind, etc."

First-day Morning it was our privilege to attend their large and most inspiring First-day School. We joined in various classes and worshipped with them in music, recitations and readings.

During the devotional meeting which followed we were given the inspirations of Walter Abell, Bliss Forbush, Daniel Batchelor and Charles Coates. They pleaded with the young friends to let their light so shine that future generations would be guided.

At 2 P. M. a short business meeting was held.

At the close of this meeting we were joined by the Philadelphia Young Friends who were camping nearby on an island in the Susquehanna.

At 3 P. M. a meeting was called to discuss how we might best prepare ourselves to meet the daily demands of a religious life.

Bliss Forbush said, religion is experience, not creed, and if we do not take part in meeting we contradict our creed. Creed should be a religion and not a restraint. Religion should be a program for this life and they win their reward who have the kingdom of God within them.

Richard Taylor said the church should be a help to better social order. The belief that you are a kin of the creator is a help. He thought that a scientific investigation of Truth is needed and recommended the reading of "What is Truth" by Jesse H. Holmes.

Walter Abell in giving us his ideas said the goal of religion is to give people more abundant life. Jesus should be the vision to each individual. All good comes with effort and to be masters of our own souls and destinies we must train our wills daily to give up some temptation as training for emergency. Most business men have not time for the training of spiritual life. It is not brotherhood to accumulate wealth, and spare time should be devoted to the service of the race. "The world may find its goal, through the vision of one soul."

A delightful invitation had been extended by the Philadelphia Young Friends for supper with them on their island. By way of many autos we reached the river and on a large raft were poled across to the island. It was a happy ending and after swimming and campfire supper followed by games and singing we said a reluctant "Good bye" vowing that next year we too would have a Young Friends camp.

The next morning we left for home each thinking that without doubt the Penn Hill Conference was the best ever.

M. R. C.

Manhasset Pilgrimage

An informal conference is an excellent way to develop ideas and plans,—witness, the recent pilgrimage to Manhasset planned by the Advancement Committee of Westbury Quarterly Meeting. After the regular Meeting for Worship, and a hospitable lunch in the Meeting House yard, a conference to consider the possibilities of Advancement work in the Quarter was opened by the reading of the Epistle from London Yearly Meeting to Friends Everywhere. An agenda of concerns and topics was drawn up by the group of thirty gathered there, and for three hours the discussion followed down the list with sustained interest and pregnant suggestions. Leadership and attendance and life in Meetings for Worship was a topic of lively concern. The following were among the many points brought out: the need of prayer, vocal and silent, the feeling of responsibility in each person for the life of the Meeting, the failure of the home Meetings of our great preachers and the necessity for general participation in vocal service, the encouraging support of those breaking the inhibitions that have silenced helpful thought, the mutual support in conferences between young Friends who are beginning to speak, the possibility of stimulating an early feeling of responsibility by asking children to give sentiments in Meeting, the need of preparation for speaking through lives more spiritually active as well as study and thought on specific topics, the importance of using more fully the opportunities offered by Woolman School.

The concern for the spread of Quakerism by means of public meetings led to the discussion of the definite suggestions that the Community House in Locust Valley and the Women's League Club be used for such meetings. To spread a message we must go to the people; had the address given in the Town Hall been given in a Meeting House, it would never have been heard across the country.

In connection with the discussion on disarmament work an account was given of the young Friends in the north of Ireland who went about in automobiles on four weeks speaking trips this summer, living in tents and talking to groups on every village green. Is Quakerism too proud to be spread by such methods in America? Is there any more direct way to come into contact with many people than through speaking in the streets? This is a time when all efforts of Friends would be met half-way; disarmament. the slogan, is already in our favor. The hour lacks the dramatic urge of the early months of 1917, but it gives the greatest opportunity that has been afforded Friends for effective service in moulding public opinion. What hangs in the balance at the conference beginning November 11 is barely dreamed by the mass of people. Friends are doing very little in this line at a moment when they should be most active. Will young Friends feel and respond to this challenge of our day?

In considering the relation of children to the Meeting the suggestion was made that they be assigned a regular part in the program of Quarterly Meeting: this might take the form of a little pageant, preceding and connected with

the topic of the afternoon session. Beside providing a special interest in Quarterly Meeting for the children, this would be a step towards training them for future participation and helping them to feel their oneness with their elders. In this connection the suggestion was made that the Young Friends' Movement arrange meetings for the evenings of Quarterly Meetings. They might remain together after the afternoon session for supper and the evening. With the children participating and the Young Friends' Movement arranging an extra session, Quarterly Meeting would regain some of the importance which formerly held it for three days. Beside talk of specific topics for the Quarterly Meetings of the year, the policy was worked out of making the afternoon sessions a time for opening new vistas which could be followed by discussion and further study in small conference groups.

E. C. M.

A Message From Westbury Quarterly Meeting

For the first time we are saying that the nation exists for the service of the world. The thing that makes a man great makes a nation great, and the thing that makes a man mean makes a nation mean. The great nation will be that which takes on itself the burdens of the world, that is one member of the body of the world, sensitive to its pains and thrilled with its joys. The war has settled this.

This was the heart of the message that Dr. Frederick Lynch, of the Church Peace Union, brought to Westbury Quarterly Meeting in Seventh Month. He had recently returned from Europe where he had talked with men of many different nations and found growing agreement on three vital points.

First, the physical unity between peoples of different nations: the peoples are getting together, tho French and German still find difficulty in meeting.

In the second place, all are coming to agree that there is one ethic for man and nation, and that , as Booker Washington said, you cannot hold man in the gutter without staying there with him. For individuals our standard is no personal arms; it must be so for the nation, for arms make trouble. We have always held to the double standard for nations, and if we had not been Germany's enemy, we might have held that she did the right and natural thing. Now we feel she acted by a wrong, selfish standard.

In the third place, all agree that the old scheme, "In time of peace, prepare for war " must be changed, and some kind of association of nations created. South America is asking, "Why is the United States arming? Against whom?" Germany, France and England have been arming "to keep the peace." But the pocket book argument is beginning to tell and the nations are realizing that if they must arm while Germany, disarmed by the terms of the Peace, is saving her money, she will prove the victor. Lloyd George at the Peace Conference said, "yes, Germany must disarm, and*all of us*." And President Harding, during the campaign, stood for abolition of war and armaments and for some sort of association of nations.

Nevertheless pressure is needed on our representatives in Washington. Colonel Harvey has said that the United States will have nothing to do with the present League of Nations. But those near the President say he is realizing that the people want to co-operate. We have helped to tear down the old world, yet cannot help build up the new one. Still, pressure is needed in Washington. The churches have been busy: a petition of 20,000 names was carried to President Harding calling for a conference on disarmament.

To the pertinent question, asked in the discussion that followed at Westbury, "How can the individual help most?" Dr. Lynch replied, "By writing letters as individuals and members of organizations, and if we live in the country, by writing to the local papers to remind people that nations have met in times past to arrange grabs; now for the first time they are meeting to work together for the good of the world. Keep alive the question of organization for peace; we must not let it die as the suffering from the war lets up."

The discussion also developed the searching question, "Is it not unfortunate to base our discussion on economic grounds rather than the more permanent moral grounds?" into the more fundamental query, "Should the economic argument be avoided as unsound?"

E. C. M.

Notes From New York

Summer Meetings At Columbia.

Last Sixth-month, the New York Meeting of Fifteenth St., appointed a committee with power to arrange for a series of meetings during the Summer Session at Columbia University, during 7th and 8th Months, if possible. This committee acted in co-operation with several Friends from the other branch, acting unofficially on behalf of the Twentieth Street Meeting, and with the committee of students, by whom all arrangements in the university were made. Anna F. Gifford of Philadelphia Yearly Meeting, headed this committee.

Four meetings were held, on the campus of Columbia University, on the 14th, 21st, 28th, of 7th Month, and the 4th of 8th Month. The latter half of each meeting was a Friends meeting, based on silence. The first half was devoted to the presentation and discussion of a set topic,— Quakerism and Education," "Quakerism and Industry," "Quakerism and Democracy," and "Quakerism and Disarmament," being the four topics. The leaders for the first three topics were New York Friends, Elbert Russell being the leader for the "Quakerism and Disarmament."

The attendance of students increased steadily throughout the series, a few Friends from the city Meetings being also in attendance. About 25 persons were at the first meeting, and 125 at the last. The students expressed great appreciation of this thought for them, and hope to continue the meetings, on their account, though with our co-operation, next year.

The Fifteenth Street Meeting had appropriated $50.00 for the possible expenses of these meetings. The actual expense however, came to less than half that sum, and the $25.00 remaining was sent to Woolman School as an expression of the Meeting's appreciation of the kindness of Elbert Russell in attending the last meeting.

The New York Monthly Meeting of Fifteenth St., at its meeting of Ninth Month 12th, appointed a committee "to arrange for holding one or more public meetings in New York or Brooklyn, either before or during the Congress on the Limitation of Armaments, for the consideration of the subject of disarmament." This committee was given power to act, as it might see fit, alone, or in co-operation with a similar committee which might be appointed by the Twentieth Street Meeting, or with other organizations working for the same ends.

The New York Monthly Meeting of Twentieth Street, at its meeting on Ninth Month 14th, appointed a committee for the same purpose, and with power to act, alone or in conjunction with the similar committee of Fifteenth Street. The two committees will hold their first meeting as one.

About fifty members of the Young Friends Movement of New York Yearly Meetings (six or eight Young Orthodox Friends were present, so the plural is used advis-

edley) spent the week-end of Ninth Month 10th and 11th, camping on the beach at Bayville, Long Island. The party was arranged by the Long Island members, who worked hard, indeed, to provide food and sleeping-quarters for their guests, and, incidentally, themselves. Five sea-side "shacks" had been borrowed from acquaintances. Ordinarily these would hold only from three to six people, but by filling the broad sleeping porches with army cots, along at midnight or so, their capacity was made almost indefinite.

The cooking was done over open fires on the beach, and when we consider that eight dozen fried eggs were eaten for breakfast, and 100 ears of corn cooked for dinner, most of us will do what the visitors did do,—stand back and admire—and eat.

Then of course, there was the water,—Oyster Bay,—only we didn't see any oysters. The first thing the average person did, on his arrival Seventh-day afternoon, was to dash into a bathing-suit and the ocean. After that, we played several games, although the base-ball field was so small that the third-base man stood with one foot in the water, and the fielder frequently had to swim for the ball,—which was thoughtful. Songs and games and toasted marshmallows on the beach by moonlight finished out a salty day.

On First-day morning we held a meeting on the porch and steps of the most isolated "shack" of the five. In the religious part of the meeting, Grace Warren and E. Carleton McDowell spoke, and Anna L. Curtis gave some passages from Frederick Libby's address at the Earlham Conference on "What Doth the Lord Require of Thee." In the other part of the meeting, a fuller report of the Earlham Conference, in general, was given. A concern was brought forward that, in the spirit of the Earlham Conference, which called itself this year, with truth, "a conference of the Young Friends of America," this group of young Friends should no longer be limited to any one branch, but should be, in name and fact, "the Young Friends Movement of New York." The concern was taken up with interest by all present, a joint committee was named to have it especially in charge, and all were urged to do what they could to forward the matter.

The need for more aggressive peace work was also brought forward, and a joint committee was appointed, also, to plan for work. Several active and forward-looking suggestions were made, and we hope that both these propositions, for peace at home and peace abroad, will result in something worth while.

After the meeting another swim, then dinner (*sweet* sweet-corn, *fresh* grapes, ice-cream, etc., etc.), and then packing-up. Everybody left about 4 o'clock, and just as we climbed into the autos to go to the station, the rain which had threatened for two or three hours, began to sprinkle down. It expressed our sentiments exactly. As somebody said, "The only unpleasant thing about a party like this is that you have to leave it."

C.

BIRTHS.

MARTENET—On Eight month 28th., to Oscar Conway Martenet, Jr., and Clara Frazee Martenet, of Baltimore, a daughter named ANNA WALKER MARTENET.

MCNEES—At Chester, Pa., Ninth month 12th, 1921, to Helen Bye and Wendell G. McNees, a daughter, named REBECCA RUMFORD.

MARRIAGES.

ABELL-ACHARD—On Ninth month 19th, in Whittier House, Swarthmore, Pa., under care of Swarthmore Monthly Meeting, WALTER HALSEY ABELL and MARCELLE MARIE ACHARD.

GRANT-DICKINSON—At Penfield, Delaware Co., Pa., on Ninth month, 14th, CHARLES KIMBERLY GRANT, of Ardmore, Pa., and MARIAN C. DICKINSON of Penfield, Del., Co., Pa.

DEATHS.

DUER.—Ninth Month 15th, LOUISA C. (nee Wiley), widow of Charles R. Duer of Philadelphia, Pa. Funeral held at Solebury Friends' Meeting house.

HALLOWELL.—On Ninth Month 16th, 1921, LYDIA T., widow Benj. Hallowell, Jr., aged 82 years.

PHARO—Ninth Month 1st, 1921, ROBERT T. of Collingdale, Pa., husband of Sophia T. Pharo.

RICHARDS—On Ninth Month 1st., SALLIE THOMAS of Philadelphia, wife of William Richards, aged 58. Interment at Friends' Southwestern Cemetery.

WEBER—Fourth day, Ninth Month 14th, MARY A. wife of late Charles W. Weber of Philadelphia, Pa.

WELLS.—Ninth Month 15th. E. WELLS, aged 68 years. Funeral at Marlton, N. J.

WORTHINGTON—At Buckingham, Bucks County, Pa. Ninth Month 18th, 1921, HARRIET L. WORTHINGTON, widow of Elisha Worthington, aged 89.

COMING EVENTS

Important—Friends will please state whether Standard or Daylight Saving time is to be observed in the holding of meetings.

24th—Bucks County First-day School Union at Buckingham Meeting House, 10.30 Standard time. Trolleys leaving Newtown at 9 and Doylestown at 10 Standard time, will be met at Furlong.

25th—First-day, 2.30 P. M. Standard time. The Philanthropic Committee of Western Quarterly Meeting will hold a disarmament meeting at the State Street Meeting House, Kennett Square, Pa. The meeting will be addressed by Philip Hicks, of Swarthmore, Pa.

25th—First-day, 3 P. M. An appointed meeting will be held under the care of Gwynedd Monthly Meeting in the Providence Friends' Meeting House.

25th—Philadelphia Quarterly Meeting's Visiting Committee will attend Schuylkill Meeting at 10.30 A. M. and Germantown Friends Home at 7.30 P. M.

25th—Rachel D. Du Bois expects to address a meeting at the conclusion of the regular meeting for worship, held at 10.30 A. M., at West Philadelphia, on the subject "The Value of a First-day School to a Meeting for Worship." This meeting is held under the auspices of the Field Committee of the Yearly Meeting's First-day School Committee.

26th— Canada Half-yearly Meeting, at Newmarket, Ont.

TENTH MONTH

1st—Farmington Half-yearly Meeting, at Farmington, N. J.

2nd—The opening session of West Philadelphia First-day School, at 9.45 A. M. Meeting for worship, 11 A. M.

2nd—Public meeting for worship at Friends' Home for Children, 4011 Aspen St., West Philadelpia, at 3 P. M. All urged to attend.

2nd—First-day at 2 P. M., standard time, a meeting for divine worship of both branches of Friends will be held at Centre meeting-house, near Centreville, Del. This will be a community meeting for all interested.

2nd—Philadelphia Quarterly Meeting's Visiting Committee will attend Reading Meeting, 11.00 A. M.

2nd—First-day, at 3 P. M. Standard time Meeting for divine worship at Birmingham Meeting House, Chester County, Pa., under care of Circular Meetings Committee of Concord Qaurter. Young friends generally are asked to co-operate and all interested persons are welcomed. Pilgrimage from Westtown Station. Conveyances from West Chester.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 So. 12th St. Philadelphia

CASH CONTRIBUTIONS

WEEK ENDING SEPT. 12

Five Years Meeting	$19.00
Phila. Yearly Meeting	
Westtown Monthly Meeting	3.75
Other Meetings	
Little Britain Monthly Meeting	69.00
Center Prep. Meeting	7.00
Gunpowder Monthly Meeting	60.00
Oxford Monthly Meeting	70.00
Union Village Meeting	10.00
Easton Monthly Meeting	22.85
First Friends Church	17.50
Other Contributions	
For General	946.74
For Austria	661.91
For Poland	2,005.00
For Russia	14,158.61
For Serbia	100.00
For Syria	5.00
For Clothing	204.43
Refunds and payments	28.35
	$19,210.81

SHIPMENTS RECEIVED

WEEK ENDING SEPTEMBER 10TH.

195 boxes and packages; 1 for German Relief, 1 from Mennonites, 5 Anonymous.



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NOTICE—Concise statements of the principles of the Religious Society of Friends and their application to the problems of every day living, including "The Spirit of Quakerism," by Elbert Russell; "A Quaker's Faith," by George A. Walton; and other articles by Henry W. Wilbur, Howard M. Jenkins, Elizabeth Lloyd, Jesse H. Holmes, O. Edward Janney, Edward B. Rawson, etc., to be had free on application to Friends' General Conference Advancement Committee, 140 North Fifteenth Street, Philadelphia, Pa.

FUN.

They were holding a vacation argument. "Yes," he said, Dr. Sawyer tells me a separate vacation is the best thing for married folks. Here we are, married nearly twenty years, and always together. Think what a change it would be for both of us to get away alone—to see nothing but new scenes, nothing but new faces." "William," she said, "I consent, I'll go off on my vacation by myself, and you take with you on yours the six children that I haven't had out of my sight for ten years." William said, "Humph."—*Philadelphia Record.*

Mrs. Brown: "I hear the vicar thinks your daughter has a real genius for reciting, Mrs Smith." Mrs. Smith: "Yes. All she wants, he says to me, is a course of electrocucution just to finish 'er off, like."—*London Opinion.*

Insurance Agent: "But you surely agree to taking out an insurance-policy to cover your burial expenses?"

Wily Scot: "Na, na. mon; I micht be lost at sea!"—*The Passing Show (London).*

"Are there many autos in your city?"

"Many! Why, there are so many that our local newspaper had to add an extra page for obituaries."
—*Judge.*

"Did that ad. you put in the paper yesterday get quick results?" "I should say it did. I advertised for a night watchman and last night our place was robbed."—*Life.*

Friend (viewing picture): "How realistic! It fairly makes my mouth water."

Artist: "A sunset makes your mouth water?"

Friend: "Bless me! I thought it was a fried egg."— *Boston Transcript.*

Those reform preachers who designed the moral gown for women did a good job. Now to design a woman who will wear it.—*Houston Chronicle.*

Player-pianos are being sold in Africa which makes it hard for missionaries to convince the natives that we love peace.—*Washington Post.*

"And would you love me as much if father lost all his money?"

"Has he?"

"Why, no."

"Of course I would, darling."—*The Bulletin (Sydney).*

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.

WANTED.

WANTED—MOTHER'S HELPER. Address Mrs. A. E. Mathieu, 119 Summit Ave., Jenkintown, Pa.

WANTED — NURSERY GOVERNESS mother's helper. Capable and refined, to care for two boys, ten and four. Mending and light household duties. Reference required. 2204 Grant Ave., Wilmington, Del. Phone 1992.

POSITION WANTED—ATTENDANT to elderly woman, or invalid. Act as mother's helper; assist in light household duties and plain sewing. Suburbs. Reference. Address B. 802, FRIENDS' INTELLIGENCER.

POSITION WANTED—WOMAN OF refinement and education desires position as secretary, or companion to lady or couple. Willing to travel. Best of credentials. Address, Mrs. Marguerite Phillips, Charlotte, Mich.

EXPERIENCED TEACHER DESIRES afternoon tutoring in primary and grammar school subjects. Good references. Address F. 810, FRIENDS' INTELLIGENCER.

WANTED—REFINED WOMAN FOR light housekeeping; good cook, one who appreciates good home more than wages. Three in family, suburbs. Box 113, Ogontz, Pa.

WANTED—BY PUBLISHING HOUSE in Philadelphia, good typist for routine office work. Friend prefered. Address 0. 807, FRIENDS' INTELLIGENCER.

NURSE EXPERIENCED, MIDDLE-aged, wants care of invalid. Country or shore. Address P. 811, FRIENDS' INTELLIGENCER.

COPIES OF FRIENDS' INTELLIGENCER WANTED

Our stock of INTELLIGENCERS for the issues noted below has become so depleted that we will greatly appreciate having any of these issues returned to us by subscribers who do not desire to keep their copies longer. If Friends will indicate who is sending the copies, we will be glad to pay for them.

Second month 12th, 1921.
Second month 26th, 1921.
Third month 12th, 1921.
Third month 19th, 1921.
Fourth month 16th, 1921.
Fourth month 23rd, 1921.
Fifth month 14th, 1921.
Fifth month 28th, 1921.
Seventh month 30th, 1921.

FUN.

It is suggested that the Constitution be taught in the schools. It won't do. Children would become radicals and grow up to demand all the liberties the Constitution guarantees.—*Colorado Springs Gazette.*

* *

"Strange," said the first tramp meditatively, "how few of your youthful dreams ever come true!"

"Oh, I dunno," said his companion; "I remember when I used to dream about wearin' long trousers, and now I guess I wear 'em longer than any one else in the country."—*London Opinion.*

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"Our hands need not be lifted up to heaven, nor the sacristan entreated to put us on speaking terms with the image, that we may be better heard. God is nigh thee, he is within thee. This tell I thee, Lucilius: a sacred spirit is resident in us, an observer and guardian both of what is good and what is evil in us. There is no good man but hath a God within him. He it is that giveth the noblest and most upright counsel." SENECA. *Selected by H. M. Haviland.*

The Basis of the Ethics of Jesus

By RICHARD ROBERTS

A pamphlet published by the Fellowship of Reconciliation, 118 E. 28th St., New York City.

The mind of Jesus was much occupied with the question of offences and their forgiveness. William Blake was right when he said that "the religion of Jesus is perpetual forgiveness of sins." So largely did this matter of forgiveness loom in the thought of Jesus that when he was teaching his disciples to pray, he added to the petition for forgiveness the clause,—"as we forgive those that trespass against us." And in order that there may be no mistake about the matter, he returns to the point at the end of the prayer—and it is the only point that is so emphasized,—"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Only the forgiving are forgiven. We are to forgive seven times in the day, and unto seventy times seven. And Jesus was only living out the logic of his own precept when he prayed on the Cross,—"Father, forgive them; for they know not what they do."

But what is forgiveness? It is plainly something more than a forgetting of injuries, merely letting bygones be bygones. In the parable of the two debtors Jesus likens sin to a bad debt and the forgiveness of sin to the writing off of a bad debt. But this does not convey a complete picture of what forgiveness is on Jesus' own showing. The creditor might write off the debt simply because it is no longer any use to keep it on his books. But forgiveness means that he begins to do business again with the man on the old terms. Forgiveness is not the obliteration of the injury; it is the reconciliation of the parties. It is the resumption of fellowship.

Is the duty of forgiveness unconditional? The answer is plainly No. For Jesus speaks of repentance as the condition of forgiveness. "If he repent, forgive him." But there is after all something much greater than the duty of forgiveness; namely the *grace* of forgiveness. The grace of forgiveness does not wait for the repentance but goes out to provoke the repentance. This is the essential meaning of the hard sayings about the other cheek and the second mile. Jesus was not laying down specific injunctions to be obeyed literally. That was not his way. He was dramatising a very important and far-reaching principle. What I have to do with an offender is not to break his head, but that much more useful and tremendous thing, to break his heart. That is also Paul's point, when he bids us feed and give drink to our hungry and thirsty enemy. "For in so doing thou shalt heap coals of fire upon his head." It is the Christian purpose towards an enemy to turn him into a friend.

So that we come to something that looks like an absolute principle of conduct. So far as we may speak of a law in Christian ethics, there is a law here. It is the Christian thing to forgive unconditionally and utterly,—to forgive not on repentance, but to forgive in order to bring repentance. And from this it is no unfair inference that Jesus regarded the restoration of a broken fellowship as a permanent and characteristic reaction of the Christian spirit. Perhaps here we have a clue to the radical principle from which the ethical philosophy of Jesus springs.

* * * * *

We can best perhaps follow the matter up by contrasting Jesus' prescription for the treatment of of-

fenders with the current conception and practice of Justice.

The popular idea of Justice gathers around a doctrine of rights,—rights of the individual or of the group. In effect, it resolves itself into an affair of safeguarding or redressing the balance of rights. It is concerned with the balancing of conflicting claims, with matching offence and penalty, injury and redress. Law is in the main the definition and orderly arrangement of a body of equities, and the administration of justice has to do with the restoration of the equities when they are broken or, as in the matter of "injunctions," with forestalling a threatened violation.

Of the value and the limitations of this popular conception of Justice as an organ of social progress, this is perhaps no place to speak. Two remarks may however be made somewhat summarily: first, that it inevitably makes even at its best for a static condition of society, for its concern is with the defence of the existing social equilibrium; and *second,* that in its application to crime, it has not only notoriously failed in diminishing the volume of crime, but has succeeded in creating a criminal class. In punishing crime, it appears to be preserving a superficial equilibrium, but it actually aggravates the subcutaneous moral anarchy that leads to crime.

The conception of Right that underlies the popular view of Justice is the integrity of personal or group rights. Justice which is the affirmation and vindication of these rights works chiefly by means of prohibitions and deterrent penalties. I suggest that the real distinction of the Christian ethic is that it repudiates this doctrine of Right and substitutes another for it.

Jesus was once asked to compose a family dispute about a dead man's estate and to restore the violated equity of the position. Jesus declined to do so, and his comment on the affair was: "Beware of covetousness." Plainly the Right that he saw was not vindicated by the adjustment of conflicting claims; and the Real and Ultimate Right required conduct that removed the moral root of the conflict. The Justice that he desired is not satisfied with securing the outward equities of the case, it requires the reconciliation of the parties in the case. Obviously in such an event the equities will take care of themselves.

The ethic that derives from this conception of Right may be defined as the practice of reciprocity, mutuality, fellowship. The ethically Right is that which creates, deepens, expands fellowship and restores it when it is broken. The ethically wrong is that which denies and hinders fellowship. Beneath this is an assumption of human solidarity with its corollary of the continuity and therefore the radical identity of all personal interests. *Our common life today is ordered, and Justice is administered on the basis of a doctrine of individual rights that are always potentially in conflict. The ultimate Right as Jesus saw and taught it, was based on a doctrine of human interests that are always in fact identical.* The Christian ethic is essentially the practice of self-identification with the other man,—what the New Testament calls love. And the love of enemies, as Dr. Forsyth has well said, is but love being true to itself through every thing. An understanding of the redemptive power of forgiveness is the best clue to a proper evaluation of Jesus' ministry.

* * * * *

It should now be plain why the Christian Ethic is incompatible with war. While the War was on, we heard much about righteousness. Some of us were charged with preferring peace to righteousness. To which we made answer that our objection to war was that it only brought peace and never did or could bring righteousness. The difference between us and many of our friends was not a difference of preference between peace and righteousness but a radical difference in our conception of righteousness. They accepted a conception of righteousness that was based upon the sanctity of rights that are always potentially opposed to one another and a conception of justice which requires the violent vindication of violated rights. But it is intellectual confusion to call this righteousness Christian. It is Judaic, individualistic, anything but Christian, if the New Testament is the norm of Christianity. For the New Testament righteousness is love, fellowship, solidarity, reciprocity; and war both in its processes and results is a denial of this righteousness all the time. And if any one questions the truth of this view, well, let him look out upon the world as it is today in the wake of a war.

But the same ground leads to criticism and opposition to the present penal methods which are the rule in the whole of Christendom. A Christian society may exercise a "redemptive restraint" upon a criminal, but it will not at all be concerned with punishing him for his crime, but rather with curing him of his criminality. It will endeavor to restore him and fit him for fruitful fellowship with his fellowmen. Indeed, the first thing that a truly Christian society would do would be to establish a new diagnosis of the economic and moral misfit in society. It would treat all moral anarchy not as a danger to be suppressed but as a disease to be cured. It looks indeed as though Samuel Butler and the pioneers of the psycho-analytic method were yet to be proved to be more Christian than the Christians in their attitude to this particular problem.

The application of this principle to the racial problem is obvious enough. It is certainly a denial of Christianity that any nation should permit within its society the existence of a class or race condemned to do its menial work in perpetuity. The denial of fellowship to the colored people in America by their white fellow-citizens is not alone a failure to live up to the logic of the proclamation of Emancipation; it is also a denial of the essential and obvious Christian principle of solidarity. In a community in which any class has to fight for its rights as against another class, it is palpably impossible to speak of its Christianity. And if the difference between the cultural level of the two races be a barrier to fellowship, then it is the plain duty of the white man to give the black man a full opportunity to rise to his own cultural

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level in order that there may be fellowship. The standard of negro education in some of the Southern States is very much to the point in this connection.

The international problem will find its solution only by the acceptance of Jesus' doctrine of right. More than a century ago, Adam Smith saw that even the economic interests of the nations were really identical, that the prosperity of the one was the prosperity of all. That was why he advocated the removal of all barriers to the free exchange of commodities and became the exponent of free trade. But free trade became competitive trade, and lost that character of free reciprocity which Adam Smith had in mind. Free Trade as we know it is not the Christian ideal for international economics. We shall have to establish a more positive and orderly reciprocity. *Laissez Faire* is certainly not a full interpretation of the law of love.

The fundamental problem at this point is to persuade nations that their real interests are after all identical. The Peace Treaty has been fashioned wholly on the assumption that while the Allies have certain immediate common interests, they have no interest in which the Central Powers have any share. And for that reason the Peace Treaty is a treaty of anything but peace. And the fact is and remains that there can be nothing that can be described as peace until the nations have accepted a doctrine of common international interests as the governing principle of their foreign policies. Here we are of course confronted with a problem of education. There will have, for instance, to be a revolution in the teaching of history and geography—a teaching of history which will lay the major stress upon the elements that have made for human unity rather than (as is at present the case) upon those which have made for conflict and war,—and a teaching of geography which will assume at the start that a frontier is a line at which the peoples meet, and not a wall by which they are separated, a *rendez-vous* rather than a partition.

This memorandum can do no more than outline the general direction which must be taken if the ethic of Jesus is to be translated into policies and programs of social growth. The one point that must be clearly kept in view all the time is that the Christian aim is the creation and the stimulation of fellowship in every part of life. The opening message of Jesus was the proclamation of the great prophet of the Exile, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And his closing word in prayer with the disciples before his crucifixion was that they might all be one. The region of life in which this problem presents the greatest difficulty at the present time is that which we broadly designate as the *social*, with special reference to industry. Here we are confronted with the great class-antagonism which has been created by the modern capitalist system of industry. It is frequently said by benevolent capitalists that the interests of capital and labor are identical. But while industry is regulated on the profit-system and while labor is subject to the wage-system it is difficult to see how the interests of capital and labor are identical. Of course, the *real* interests of members of the capitalist class and of members of the working class are identical; but these are not the interests referred to in the current discussion. But neither the human interests of either class nor the material interests of the working-class are served by the system as it operates today. It is plain that there can be no fellowship in this region until industry is organized upon a basis other than the profit-and-wage system on which it is organized today. Our problem therefore is to remove this hindrance to fellowship without denying fellowship in the act. For it is as sure as anything can well be that any attempt to reorganize industry upon a basis of something nearer equity even (not to speak of fellowship) will be bitterly resisted by large elements of the possessing classes. It does not belong to the present paper to discuss the solution of this difficulty. Here it is intended only to state the problem.

* * * * *

It has however to be pointed out that it is useless to speak of interests that are identical to all men without some attempt to define them. Yet the definition is full of difficulty and it can only be attempted in very general terms. It is clear that if the basis of our common life is to be shifted from the present doctrine of particularist rights to a doctrine of universally identical interests, there must be something of the nature of what Nietzsche called a transvaluation of values. And speaking roughly the translation must be from the material to the spiritual values of life. Men will never see that their interests are identical so long as those interests are conceived in terms of money-values as they are conceived today. If it is my interest to get as large a portion of the cake as I can, then by no showing whatsoever can my interest be identical with that of my neighbor who also wants as big a bite of the cake as possible. For the cake is after all at any particular moment very definite and limited in size. Men's interests are identical only in those regions in which every man can obtain all that he has capacity to receive without impoverishing any one else; and when a man reaches sufficiency in these things, he inevitably relegates to a subordinate place the material goods in the acquisition of which the good of life is today supposed to lie. The ascendancy of the economic motive provokes and perpetuates conflict; and it is only as men perceive the sovereignty of spiritual values that the economic motive can be dethroned. And the sovereignty of spiritual values implies practically two things,—first, that the acquisitive life is supplanted by the creative and redemptive life, that the chief end of life is seen to lie in the doing of works of love and beauty; and second that the priority of life is established as against every institution, political or religious, every dogma, theological or economic, every system whether of business or of government. It is a recognition of the centrality of the soul for thought and action; and a refusal to subordinate the human spirit to the requirements of Church or State or Market. Such a recognition is dynamic. The awakening of the soul to the sovereignty of spiritual values inevitably leads it to a crusade against those conditions, economic, political and social, which restrict it in its creative growth.

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PHILADELPHIA, TENTH MONTH 1, 1921

"On fait du bien de beaucoup de facons; ainsi, en donnant a manger a celui qui a faim, en relevant celui qui est tombe sur le pave de la rue, en conduisant l'aveugle jusqu'a sa porte. Il y a encore une facon tout autre. L'homme fait aussi du bien a un autre homme quand il l'aide a penser."

How many of us, we wonder, could give a just and intelligent criticism of the statement uttered by Louis Havet in the above words? Most of us could not, for the simple reason that we never acquired a reading knowledge of the French language. We may recognize that certain of the words resemble others familiar to us in English, but the thought as a whole is veiled from us by an unknown medium of expression. We recognize our own incapacity to grasp it fully, and so refrain from venturing any criticism. Before we would commit ourselves to an opinion, we should either have to make a painstaking study of the meaning of the French words, or else take them to an interpreter who already possessed the requisite knowledge.

The wisdom of such a course in the present example is plain; and yet in daily life, are we not constantly following the other method? Are we not constantly rendering judgments on the thoughts and deeds of men who express themselves in languages not our own, before we have sufficiently studied their languages to correctly interpret them?

There is the language of the labor group, of the Socialist, of the Communist, the Bolshevist, the internationalist. In all these and many other new languages today, thinking men are saying big things about the future of human society. Certainly the subject is one of vital interest to us. Human society always has been, in periods of high vision, the first concern of such a religious organism as ours, and always will be so long as we shall achieve periods of high vision in the future. Jesus taught that his vision of the "Kingdom of God" itself, was simply the vision of a certain type of human society.

We shall certainly not agree with all the statements made in these new social languages. We shall find many principles but crudely expressed, principles toward the more perfect expression of which, our religious traditions could make a valuable contribution. On the other hand, we shall find many new prophets today expressing in these new words, the same message of our old prophets, and expressing it with added adaptibility to the present need.

It is one of the tragedies of the world that unprogressive religious organizations have severed the moving of the spirit in new social movements from its rightful heritage of a great religious tradition. Both our social movements and our religious organizations suffer as a result. The past has no meaning except when bound to the present; and the present is deprived of full vision when unguided by the light of the past.

Cannot we Friends, by studying the languages of those who are dreaming of new worlds today, and by bringing religious tradition in us nearer to them, bring them nearer to the great reality of that tradition?

Freely translated, the quotation with which we opened, reads as follows:— "One can do good in many ways; by feeding those who are hungry, by raising those who have fallen in the street, by leading the blind to his door. There is also one quite different way. One is likewise doing good to another man whenever he helps him to think."

And many of the social goals which are set before us today in the new words of the twentieth century, may be freely translated, "the Kingdom of God."

To bring men and movements together, just as to bring differently-speaking peoples together, requires "interpreters"; those who know *both* languages, and can translate meanings from one into the other. If those who speak the language of social change today are not saying all they should, or are saying things they should not, perhaps our background would help to give them more enlightened utterance. But before we can judge of their statements, or make ours intelligible to them, we must learn their language, and not their language of words alone, but rather of underlying aspirations and convictions.

In the article "A Basis for Discussion of Disarmament," by Mary S. McDowell, in the issue of Ninth month 17th, there were several typographical errors in the list of books appended. Reference (4) should be Leonard Woolf: "Economic Imperialism"; (6) should be Kirby Page: "The Sword or the Cross." We trust that those who have planned to use this list will make these changes.

The Church cannot hope effectively to represent the mind of Christ in our social and international situations until it becomes a united body—the one body of Christ; and, on the other hand, the pathway to unity lies through the field of social service and international friendship.—*Prof. Alvah W. Taylor.*

Prison Notes

BY LOUIS N. ROBINSON

VI

BIRMINGHAM, ALABAMA, COUNTY JAIL AND ROAD CAMP

Visited April 7, 1920

County Jail:

Jail is used almost entirely for untried prisoners and for condemned prisoners awaiting execution. Interior cell block of steel lattice work; double row of cells with corridors between, corridors on outside also. Very, very dark; without light except for electricity; windows have little effect on account of construction of cell block. Prisoners not locked in cells; blacks and whites gossiping on steps and in corridors. Blacks had canvas hammocks in cells; whites had beds. Unclean and no possibility of segregation. In adjoining building, were rooms for hospital use.

Gallows in jail yard made of steel. Trap of gallows worked by lever pulled by an officer. Saw four black men confined in separate part of jail awaiting execution. One sat reading a Bible. Could not see whether he was reading the Old Testament or the New. Wonder whether he ought to be allowed to read the New Testament. Society ought to be consistent in the matter.

Road Camp:

County has permanent road camp just outside of Birmingham. Buildings of concrete and wood, no cells, cheaply put up but satisfactory. Main work of institution is road work; but they repair their own road machines in their machine shop; run a laundry, washing for the hospital, the juvenile house of detention, and other county institutions; make all the coffins for paupers and dig the graves; and run a dairy and 70 acre farm. Institution has plenty of running water and a Delco lighting plant.

There were about 80 prisoners at this camp—black and white, male and female. White women do the mending and black women work in the fields. White and black men work on the roads, some in chains. Superintendent said that he had to put the young white men in chains at first as they had never done a day's work and would try to run away. Guards hated to shoot a white man and so there was nothing to do but chain them for a time.

Men and women locked in at night with one guard on duty. Should have woman guard for women's dormitory. Was told by superintendent that seven out of every ten white men had syphilis and that proportion among blacks was even greater. All were examined and treated with 606.

Institution entirely under county control. On the whole, this is the best county institution I have seen. Not quite self-supporting, but superintendent said that he was "loaded up with dead-head niggers and whites, i. e., syphilitic, lame, crippled, etc. Best of the prisoners are sent to mines. He usually gets those sentenced for less than two years. Incidentally I heard something about the treatment of the men at the Banner mine—a private concern. Several governors go into office on pledge of doing away with the leasing of prisoners to the mines; but the financial interests are too great and the system continues.

Feeding the Factory-Boy

The Jugendliche are often fed in the Fortbildungsschule and it has been my privilege to be shown some of the work of these schools. While I waited for the feeding-time, 5:30, the Herr Direktor himself—who takes charge of the feeding of 250 of his 3,000 boys each day—invited me to his office and as I settled down to read the magazine I was carrying for just such an occasion, he said from his bookcase: "Which do you prefer: Byron, Wordsworth or Keats?" It is curious how often after I have struggled to express myself in German, so many will finally tell me in some such manner that they can speak English much better than I German.

Iwas glad to accept his invitation to see the building without knowing that it would be so exceedingly interesting as I found it.

The boys who spend one day a week there are apprenticed in many different trades——iron-works, bakeries, machine-shops, dentists, mechanic stores, weaving, wood-works. In the school the young baker learns the theory and the right and wrong way to make bread. I saw specimens of "petrified" bread exemplifying many different faults in bread-making. The boys had built a model complex modern oven and so learned the mechanism of one of the greatest of their tools.

The young iron-workers learned the chemistry of gases dealing with their work—and so all through the many trades the learners are taught the whys and wherefores of their work, enabling them to become masters in their particular line.

I asked the director whether there was much changing from one trade to another. "Of course, some—but really very little when they once become a master tradesman."

From the class rooms and laboratories we went out to the gymnasium, where the boys had their extra meal. These boys are even more eager to talk with a foreigner than the children of the Volksschule. I asked these boys first about their occupations. Most of them (this was the city of Chemnitz) were workers in machine-shops. They receive from twenty-five to ninety marks a week, and work from three to six days in a week.

Many of them are very much alive to the world of ideas, and they asked many questions about America—about Quakers—and many other subjects. They seemed to be much impressed with the idea of Friends—that being friends with people makes for peace and greater happiness for all. They did not tell me—as a boy did in a Gymnasium when I spoke of a future time when there would be no more ward—"That is impossible." Though they were rather a rough set, many of them had force and were struggling for something in the line of thought; and I felt that it is perhaps more worth while to visit these feeding-places and talk with these young people than with younger children who are delighted with a visit and chat about the food and friends from America, but who are less capable of understanding the ideals that prompt our work and the ideals which, put into practise, we believe would make for a much happier world.

It is for this reason, at least in part, that I believe the feeding of these young folks is a step that will bear fruit not only in stronger bodies, minds better able to meet the grave problems of the coming years, but also with hearts that respond to friendliness shown by strangers and so will not have bitterness and hate in their hearts for people they do not know.

I have talked to many groups of these boys in the Gymnasium and Oberrealschule. I am always impressed with their openness to the idea of friendship as over against the alternative hate and war.

VIRGINIA GRIEST.

Rain In Poland.

BY ANNA LOUISE STRONG

Last night
I heard the rain come down
In Poland,
HEAVILY
After the long heat,
Hour after hour
Plashing and pouring,
Beating on the sodden earth
Flooding.

And first I remembered
A peasant woman
Standing in the sun
On the plains of Sochaczew
Watching her potato-field
Wither in the drought,
Looking every morning at the sky
To see if the rain
Would yet come in time
To save even a little,
A few months' food
Instead of the grass and nettles.
And I was glad
For the great rush
Of the rain,
And the heaviness
Of its pouring.

And next I remembered
The *DUGOUT*
Where that woman lived;
I saw again its floor
Three feet below the earth,
I saw the little channels
Between the stones
Where the water now
Would be running into it.

I remembered the children
Who sit all day in the fields
Watching the cows of Poland,
And I knew in the morning
They would go out again
Barefoot and ragged
To sit in the rain
Patiently all the day
With heads bending
Under the downpour.

I remembered the young mother
Last week in the field
At Baranowice,
A refugee
Returning from Russia
Patiently waiting her turn.
Her child was born in the field
On Sunday night
And on Wednesday noon
She was still waiting
To be admitted to hospital,
Still lying in the hot sun
And the cold night.
I wondered if the rain also
Was beating upon her,
And on her few little bundles
Piled beside her,
And on her new-born baby
Lying in a wet towel
On the flooded fields of Poland.

But I thought once more
Of the sandy fields
Shriveled with dryness,
And was glad once more
Of the heaviness of the rain,
For I knew that more important
Than comfort or health
Or the life of a young child,
Was the saving
Of the potatoes!

National Prison Comfort Club

A Philadelphia Branch of the National Prison Comfort Club has been organized recently. The purposes are outlined in the name, to write to such prisoners as have no families or regular correspondents, and to help all those, both prisoners and their families, who are ill and in need, in every way possible. It has been definitely decided by the organizers that no official or worker connected with this Branch will receive any remuneration whatever. All work, and the means for carrying it on (such as stationery, postage, etc.,) are contributed by the members and all contributions from others are used entirely for the purpose for which they are given, directly for the prisoners and their dependents.

The organization expressly does not desire to conflict in any way with any groups now working toward similar ends. There is *so much* work to be done, there is such obvious, pitiful need, there is need for the utmost service that *all of us* can give. It was originally hoped that each city and town would care for "its own" among the many now in prison "for conscience sake." And a group in Philadelphia have done this most generously for those belonging to this city. But inquiry discovers that other cities and towns are not doing likewise, and that many are now ill for want of such things as most of us would regard as merest necessities. For instance, the Federal prison at Leavenworth, Kansas (where more than a hundred are now confined) supplies no fresh fruit of any kind at any time throughout the year, and no sugar or sweets at all, and the monotony and quality of the prison diet tends to impair digestion, eyesight, and eventually the health of the whole system. It is one of the purposes of this recently formed organization to supply these and other needs, and also to help all prisoners at expiration of their sentences to secure employment with those who are sympathetic with the causes for which the prison sentence has been endured. A farm has been secured by one such sympathizer where thirty at a time can recuperate, while employment is sought for them.

This Philadelphia Branch is endeavoring to do *something* —to take *some* concrete, personal interest in as many men and women now in prison for opposition to the late war and for similar matters of principle, as our membership can possibly accomplish, regardless of what part of the country these men may have come from. Eventually it is hoped, and definitely planned, that there will be Branches throughout the United States, but meanwhile we are trying to reach every one we can, lest health be ruined, life be lost, by delay. As Cornelia Shoemaker so clearly pointed out in her beautiful letter in the INTELLIGENCER for Seventh Month 30th, these courageous souls are paying the price *for us*, are bearing the burden of *us all*, and for the sake of the children of the future as well. Nothing that we *can* do, is too much to do. And the privilege of caring for them belongs to us all, wherever we may be.

A Friend (belonging to the Washington I Street Meeting) who has contributed most generously to this

organization, is now also personally visiting a Conscientious Objector recently transferred from Leavenworth to St. Elizabeth's Hospital (Washington). This man is an Oxford (England) graduate, a fine mind and character, but his years of prison experience have impaired his health, both physical and (for the time being) mental also. This Friend is now helping him in many ways, (he is already greatly improved) and is trying eventually to secure his release.

The following extract from a letter from Milwaukee, Wisconsin, shows the great need of getting to work:

"...Recently a splendid young Irish boy who had served a sentence as Conscientious Objector, committed suicide here. He was a most lovable boy, handsome, bright-eyed. And always so thoughtful of the others—the men in prison—always thinking of them before he thought of himself. And splendid in talking for the cause, tactful and wise in the way he argued, etc. He was well educated, had written some beautiful poetry and had begun to write a book. After he was released, the Secret Service just hounded him from one job to another. They demanded his discharge of every man who employed him here, one after another, saying he was a "dangerous" character. For a time he was employed as dish-washer here in one of the big department stores—he took any job he could find. He would ask anyone for work, but would not ask his best friend for a nickel. Whether we agree with his point of view in this or not, we can not but realize that he was a fine, strong, independent, generous character, and love him for that. The Secret Service at last got him discharged from the dish-washing, and he just walked the streets then, looking for work and finding nothing. We never dreamed of his plight, or any of us would have helped him out or taken him home to stay any length of time. We learned afterwards that he used to wish he would drop from exhaustion while he was walking the streets—he didn't want to take his own life, but at the last he could bear the suffering no longer. We must hurry and get together and learn the whereabouts and condition of all the boys who are in need so that things like this will not continue to happen. There are many in the State jails and penitentiaries of whom we yet know nothing. We must get them all on our lists, and if we have no means to do more, we can at least open our homes to them for shelter while they are being persecuted by those S. S. men."

It may be that there are other Friends, or those who are not Friends, in Washington, in Philadelphia, wherever this writing may be read,—who would feel moved to help in this work in some way, by writing a few letters to some one prisoner, or by contributions, or by interesting others in the purposes of this work, possibly forming Branches elsewhere, or *even unaffiliated groups*—anywhere.

If anyone, in any locality, interested in any degree, cares for further information, this will gladly be supplied if a letter be sent to the Prison Comfort Club, in care of the INTELLIGENCER.

What Shall I Think Of Japan

This is the title of the latest book on the Far-East and is most interesting and illuminating. The writer, George Gleason, Y. M. C. A. Secretary at Osaka, Japan, has been a resident in that country for nineteen years. He married a Friend. He vividly portrays the history of Japan since it was opened to the outside world. He deals with the political activities of the Nipponese government, its blunders and successes. The motives and processes leading up to the gradual absorption of portions of the mainland of Asia by Japan are revealed. The Korean rebellion with its wretched accompaniments and effects on the missionary life of Korea is narrated. Particularly informing are his references to the "Twenty-one Demands" on China, which demands in 1915 desperately threatened the latter country and were considered by many other nations as not being creditable to Japan.

The writer frankly discusses the international dealings of Japan. He explains some of them as imperative for the maintenance of the Japanese existence as a nation and as being founded on justice and international usage. He declares that Japan has simply imitated the grab policies of the Western peoples. Other dealings of successive ministeries of Japan he does not attempt to explain or apologize for—some he deplores and condemns. He portrays the growth of militarism in the empire—the struggle between the army and navy on the one hand and the increasing democratic sentiment of the country on the other.

The official position of George Gleason has afforded him unusual opportunities for studying conditions at first-hand. The book is replete with a fine lot of personal and other anecdotes illustrating the meaning of the author. The literary style is smooth and excellent. Many authoritative references appear in the appendixes to each chapter. Altogether this entertaining and useful book clears up numerous occasions of misunderstanding between America and Japan and may be of great value to both countries. It should have a wide reading. It is attractively bound in cloth, is published by The MacMillan Company, and costs $2.25.

WILLIAM C. ALLEN.

Opening of Special Class at Woolman School

The first week-end in October sees the opening of Woolman School. It begins with the first session of the special week-end course. This will continue for six weeks. It has been arranged through the interest of the Young Friends' Movement, and provides a rare opportunity for First-day School leaders who cannot get away from their work during the week to get the Woolman School spirit and definite preparation for their young people's class. The hours of the lectures have been arranged so as to be most convenient for busy people. The two lectures will be Seventh-day evening at 7.30, and First-day morning at 8.30.

It is hoped that those who can, will come for the full week-end, attend Swarthmore Meeting and First-day School, and have time to enjoy the fellowship of the Woolman School group. In the six week-ends Elbert Russell will give this class the working outline of a course on The Life and Teachings of Jesus.

The charge for the course, including board and lodging at Woolman House from Seventh-day afternoon to First-day afternoon for the six week-ends, is $20. There is still room for a few more students to enroll for the class. Address Elbert Russell, Director Woolman School, Swarthmore, Pa. The regular fall term at Woolman School opens October 5th, with an excellent program which has been prepared.

J. Barnard Walton.

Signs of the Times

The Wisconsin Industrial Commission reports that the average weekly earnings for all industries in that State during July were $21.04, a decrease from the previous month of $1.43. This represents a decline of $8.80 or 29% from the peak reached in August, 1920. The decrease in earnings is only partly offset by the fall in the cost of living, which was only 20% during approximately the same period.

Bishop Gore, of Oxford, England, distinguished scholar and prelate, resigned his office to offer his mind and his life more freely to the service of the working people in their struggle for justice and for freedom.

Charles D. Hurrey, Secretary of the International Friendly Relations Committee, Secretary of the World's Student Christian Federation and colleague of John R. Mott, has just returned from a trip through Cuba, Jamaica, Peru, Chile, Argentine, Brazil, Portugal and Spain. His principal objects were the promotion of European Student Relief, the World's Student Christian Federation and International Friendly Relations among Foreign students. He had interesting talks with the Presidents of Cuba, Peru and Chile and in all the countries visited addressed groups of people prominent in political, commercial and educational activities.

Mr. Hurrey's rare ability as a speaker coupled with his experiences and impressions growing out of this trip should make anyone eager to accept an opportunity to hear him. He will speak at a luncheon to be given in the Mirror Room of the Wanamaker Tea Room, Philadelphia, on Tuesday, October 4th, at 12.30 P. M. Tickets, $1.25, may be obtained from the Christian Association of the University of Pennsylvania.

The *Congregationalist* (Boston) for July 14, carried a program of social study put forward by the Baptists of Massachusetts. The outline includes among many other items:

A one quarter course in Sunday Schools on social Christianity.

A series of discussions in men's classes or clubs on immigration and Americanization, industrial justice or a kindred problem.

Study by young people's classes of Rauschenbusch's "Social Principles of Jesus" or Ward and Edwards' "Christianizing Community Life."

A twice-a-month forum for three months on American problems.

Another form of "poison gas," openly and avowedly designed to defeat the purpose of the armaments conference, has just manifested itself in Washington. It takes the shape of an open petition to the President "to proceed at once with the construction of the six fleet submarines authorized in the naval program of 1916.

The "disinterested" character of the petition may be judged by the fact that it emanates from "the employees" of a widely known torpedoboat-building company in Connecticut. The petition, after reciting the United States' urgent need of twenty-four-knot submarines, consists of a farrago of nonsense about an alleged British conspiracy to force reduction of naval armaments upon America.

Public Ledger.

An article by Frank I. Cobb, editor of the New York World, in the *Atlantic Monthly* for August, points to the staggering figures which tell the story of the costliness of war. The present expenditures of the United States for military and naval preparedness are more than the entire net expenses of the Government five years ago. Mr. Cobb holds that the national defense is not strengthened but weakened by this enormous strain. "Wars that spring from the people themselves," Mr. Cobb declares, "are few indeed; and most of the money that is now spent in preparing for another war among the white races is doubly wasted. If there is such a war during the lifetime of the next generation, on a scale equal to that of the recent war, it makes no difference who triumphs or who is defeated. Victor and vanquished alike will perish in the ruins of the civilization that they have destroyed."

Meetings at Cornwall, N. Y.

On Ninth month 17th a small party of former Friends' Mission workers and a few others from New York City and vicinity journeyed to Cornwall, N. Y., where they were very hospitably received by the Cornwall Friends and entertained at supper by Mr. and Mrs. Gilbert Cocks.

On First-day morning Cornwall Monthly meeting was held at Cornwall.

Edward Cornell felt that religion in no way depended upon our conception of God but depended solely upon righteous living in a spirit of love, fellowship, and service. E. Carleton MacDowell sang a song of loyalty. The highest loyalty, man's loyalty to humanity, should be like the loyalty of father to son. Then Edward Cornell spoke of a bench on the campus of Cornell University upon which is written this motto: "Above all nations is humanity." That motto might be said to be the keynote of the meeting.

Harold Laity felt that to "show thyself friendly" really means to try to put oneself in another's place and understand his point of view.

A picnic dinner was served at the meeting house.

In the afternoon a meeting was held under the chairmanship of Rowland C. Cocks, the theme of this meeting being disarmament. Paul Furnas introduced the subject by pointing out that disarmament is a three-fold issue——biological, spiritual, and economical. He developed the economical side of the issue and showed us that this side is not a selfish side because it affects the welfare of everybody. Carleton MacDowell pointed out that the next war would be a war of gases and entire nations would be wiped out. Biologically this would mean extermination, not selection. Walter Bowerman found that the chief objections against disarmament, which we must combat, were economical reasons, the hugeness of the issue, patriotic reasons, and indifference. David Tatum suggested that, in order to overcome the handicap caused by the negative term "disarmament," we should work positively for a Secretary of Peace at Washington. Clement Biddle felt that war is caused by hatred, jealousy, and wrong education which emphasizes the glory of war. To him war is no longer glorious and chivalrous, as were the hand to hand combats of the knights of the middle ages; but war is now "wholesale brutal butchery of men, women, and children." He appealed to the women to use their influence, because they are the indefinite party in politics, to bring about a limitation of armaments, at present a practical step to disarmament. He proposed that all of us write to President Harding petitioning him to work for a limitation or armaments at the coming Washington conference.

First-day evening Clement Biddle spoke on Friends' Relief work in Europe in the Presbyterian Church of Cornwall-on-the-Hudson, the use of which had been very kindly given to the Friends for this occasion. He brought out the fact that Europe is economically, socially, and morally sick. He reviewed Friends' Relief Work in the various countries of Europe and showed that the Friends' Missions, because of their non-political, impartial service of Love, are the only organizations which are really helping this hotbed of hatred, Europe, to have new hope, a renewed longing for peace and understanding. He pointed out that

France is no more satisfied with the peace treaty than Germany. "Nobody ever gains from war." He appealed to us to prepare for disarmament by living lives of love and service individually, for we can't be right collectively until we are right individually.

As one of the guests of the Cornwall Friends I am sure I express the feeling of all the guests in thanking the Friends at Cornwall for the splendid friendliness and fine spiritual strength they gave to us.

JAMES B. SMITH, JR.

News From Baltimore

The news letter of the Baltimore Meeting of Friends, edited by Bliss Forbush, the Secretary, contains the following interesting items:

There are few things that must be done on first-day that cannot be done before or after meeting.

The playground at the Old Town Meeting has closed for the season. In the four months that it had been opened 4751 white children and their mothers used the grounds and 394 colored children, a total attendance of 5145. The total cost was $148.50, most of the equipment still being fit for next year. During July, Willis Russell had full charge of the playground; the other three months it was in the care of the Secretary. Fourteen of our young people assisted with the care of the children; those attending more than three times were Bertha Hull, Edith Hull, Edith Blackburn, Esther Felter, Ruth Hull and Dorothy Pidgeon.

At a meeting of the McKim committee, the following were elected to serve as officers for this year: President, Josie N. Russell; Vice-President, Alice C. Robinson; Secretary, Elizabeth H. Bartlett; Vice-Secretary, Ella Sutton; Treasurer, Robert F. Roberts. A new teacher, Miss Blundon, 1227 Linden Avenue, has been engaged to take the place of Miss Ashburner, who resigned last spring. The wish was expressed that this year the kindergarten reach as many of the Italian children as possible. The McKim Kindergarten is in need of toys, games, Mother Goose Books, and used postal cards.

We are all glad to welcome back Caroline Norment, who has been in Europe with the Relief Work for more than a year. We hope she will consent to tell some of her experiences before the First Day School soon.

The First Day School commenced Ninth month 25. Several new teachers are to take up the work this year and much new lesson material is on hand. We will miss Eleanor Matthews from the Kindergarten Class, and Dr. O. Edward Janney from the Bible Class. Mary Blackburn leaves her boys to lead the new Junior Conference Class. Thomas B. Hull will be our Superintendent and Henry R. Sharples his assistant. Emma E. Skeen will direct the music.

A group of colored boys who used the playground at Asquith Street this summer have been organized into a club which is to meet at the grounds each Friday afternoon. They have adopted the name Woolman Club, have a membership at present of eleven, and are organized to "improve themselves by social, athletic, literary and religious means." It is expected that through this club we may better learn the needs of the neighborhood.

David Fulton will be assistant leader of the Yeomen of King Arthur this year.

We welcome to our meeting Laura Dixon Norris and her family, 1727 Park Avenue; Mr. and Mrs. C. Heyburn Jones, 2401 Roslyn Avenue; Mr. and Mrs. Maurice Harrington, 1610 Eutaw Place; Mr. and Mrs. Erskin, the Hallowell; and Mrs. Charles D. Gilpin and her daughter, 702 Gladstone Avenue, Roland Park. We hope our people will soon make their acquaintance.

We have learned with regret that our friends, James P. and Alice Stabler, are to leave the Hallowell very shortly and join their son, Harold B. Stabler, in Washington.

To let what one likes to do, master what one ought to do, is as if the office boy should boss the manager.

Haddonfield Quarterly Meeting

Love and fellowship seemed the keynote of the meeting for worship at Haddonfield on the 15th—the need of actually carrying out the principles Friends have long professed. J. Barnard Walton touched upon the subject of disarmament, saying the negative position had too long obtained. A little group of idealists have dared to propose love as a method of settlement. To many, this has seemed unreal and remote, and have dismissed it. Our problem now is to make this method of love real and vivid enough to touch our underlying emotions."

Horace Roberts, of Moorestown, declared selfishness and love were the two opposites and a golden mean should be reached in organizations and business men's boards. He, too, urged that influence be exerted to secure honesty and fairness, declaring this was a great work Friends had before them to-day—to get people together in love and fellowship.

Sarah T. Linvill advocated spiritual fellowship here and now, which she felt could mean no disloyalty to any chosen denomination for "all are following the same leader." An earnest prayer for guidance in pursuit of this fellowship closed the devotional session.

In the business meeting, Jane P. Rushmore called Friends to a closer observance of one of their cardinal principles—democracy in worship. She suggested that the very fact that the first query definitely asked if the meetings had a free ministry of the gospel, showed such a ministry was expected. She felt that democracy in worship as against duality, had been a very distinct contribution to the religious thought of the world. "But," she said, "we have only half believed in democracy of worship, with our high seats and the setting apart of Friends in distinct classes. Many meetings do not have a free ministry of the gospel and it is time to shake off our inertia and passivity. The quiet is the time for seeking and it is our business in worship to respond to the promptings of the spirit. Our speaking is not so much to teach others as to share with others the good we have received."

In discussing the second query Horace Roberts felt small differences should not be too much dwelt upon, thus exaggerating what may be of little importance until they become real. "We cannot all think alike—indeed, this difference of opinion makes for interest in life. It's not these little differences that matter."

One of the constituent meetings in appointing representatives said "to attend and bring back helpful suggestions" and this cause was emphasized and commended to other meetings. Too often, it seems, representatives feel they have fulfilled their appointment when they have given their bodily presence, instead of taking back to the home meeting the "helpful suggestions."

It was felt perhaps a "get-together" meeting to discuss how the membership of our meetings might be increased would be a good thing, productive of more "helpful suggestions" for which meetings are hungry.

A. C.

Friendly News Notes

Every meeting in our seven yearly meetings should hold a public gathering on disarmament within thirty days. Speakers and programs furnished. O. Edward Janney, Executive Secretary for Disarmament, 825 Newington Avenue, Baltimore, Md.

The Friends' Central School opened Ninth month 20th, marking the seventy-seventh year that the school has been in session. There have been few faculty changes, and a good proportion of last year's athletes have returned.

Henry T. Hodgkin writes from Moukden, Manchuria, of the interesting visit he is having in China. He is having opportunity to speak in Y. M. C. A. groups, government schools, and before missionary gatherings. He has met some of the influential leaders of the "New Thought" movement, the expression of the awakening of the men of letters.

Mr. and Mrs. Vincent S. Pownall announce the engagement of their daughter, Ruth Elizabeth, to Mr. Charles R. Russell, of Swarthmore.

At a luncheon given on last Friday in honor of Miss Helen Coho, of Mt. Vernon, N. Y., the engagement was announced of Miss Mary Clothier Hull, daughter of Dr. and Mrs. William I. Hull, to Mr. Chester A. Osler. Mr. Osler is studying law at Oxford University, England, as a Rhodes scholar from New Jersey. He is a graduate of Haverford College, and during the war was in the aviation service in France. Last year Mr. Osler went to Germany under the American Friends' Service Committee in student feeding service. He returns to Oxford early in October, and Miss Hull will return to Vassar College for her senior year.

A meeting was held at Mill Creek Meeting House, Delaware, on First-Day afternoon Ninth month 18. Caroline J. Worth, of West Chester, was present and spoke of the old meeting which had been established 80 years before, in such a peaceful spot, and how the spiritual life of its early members seemed to fill the lives of the coming generations. Elbert Russell, of Swarthmore, spoke on the faith of the American people, in regard to the disarmament of nations.

He appealed for a greater faith in Christ and His spirit and teaching, and applying it to the Disarmament Conference near at hand. He referred to the propaganda already at work, political and otherwise, tending toward embarassment and which might defeat the objects of the Conference. He asked for what might be called a Christian propaganda of the same strength and zeal that this country displayed when the call came for the prosecution of the war. America has the opportunity, the resources and the means for the spread of a world-wide Christianity.

Mary Heald Way left her message to the people in a prayer for more faith.

Although there is no regular meeting held at Mill Creek, the house was well filled and every one felt that the meeting had been a great help to the community.

Burlington First-Day School Union was held Ninth month 10th at Crosswicks, N. J. Reports were read from all the schools. Summer vacations have interrupted the routine work of the schools.

Trenton School manifests a good organization.

Mt. Holly desires teachers and members of other schools to visit them, for "no school can live to itself alone."

Crosswicks and Mansfield report some little activity but not much progress. Earnest inquiry was manifested by visiting friends in regard to the co-operation of both branches of The Society of Friends for religious worship and work.

Eugenia N. Harvey, the assistant clerk recently appointed, was obliged to resign, and Anna C. Scott was appointed in her place.

The afternoon session opened with a Psalm reading in concert by the Crosswicks School. Recitations were given by Marion Rodgers, Mary Harvey, and Thomas Harvey. Ada Woolman read a very interesting report from the summer session of George School.

Reuben Kester, of Newtown, Pa., spoke on "Loyalty." His summary of what comprises the duty of a member of the Society of Friends was most searching. He urged Friends not to glory in their Society simply because it was their heritage, but because its principles are priceless, and we must live them in our own lives if we would perpetuate the Society. There was hearty response from visitors. After a brief silence the meeting closed.

Floyd Platt,
Eugenia N. Harvey,
Clerks.

Dr. Paul M. Pearson in a letter to the editor of *"The Swarthmore News,"* discussing the local school tax problem, writes:

"This is not only a problem in Swarthmore. It is a national problem, which requires our earnest study and patriotic support.

The federal commissioner of education, in his report of June 30th, 1920, states: "18,279 schools are closed for lack of teachers, and 41,900 schools are taught by teachers of low standard, but taken on temporarily in emergency." Though conditions are somewhat improved for 1921-22, yet they are still calamitous. We can't afford to send our children to low standard teachers.

We are likely to deceive ourselves because we do not get the facts before we form our opinions. Dr. George D. Strayer, Teachers' College, Columbia University, says:

'It is the crying shame that boys and girls of America today must go to school to teachers who are, as a group, less educated and less well trained professionally than are the teachers of any other civilized country in the whole world. It is hard to understand how any one can remonstrate against support for education and at the same time propose that there be equality of opportunities in our American democracy'."

The whole of the Society of Friends, and not London Yearly Meeting only, has lost one of its best known figures by the sudden death of William Frederic Wells following a heart attack and serious fall in the Central office at Devonshire House, Bishopsgate, on Tuesday afternoon, August 23rd.

No figure was better known in the Bishopsgate area either to Friends or the general public, for the fine head, sharp eyes and long flowing beard of this representative of the passing generation of Quakers never failed to attract attention as, despite his seventy-seven years, William Frederic Wells daily came to and fro to the work he had so long voluntarily undertaken for the Society since in early life he gave up

his business in Mark Lane to devote himself to Quaker interests.

He had never missed Yearly Meeting since 1870 and for fifty-two years he acted as doorkeeper on this occasion, occupying in virtue of these duties a special chair in front of the clerk's desk. "He was not only an individual, but an institution" it was recently said of him, and there could be no more fitting description of this fine sterling character so fully representative of Quaker integrity and thoroughness.

H. W. PEET.

As Winona Lake, Ind., is being considered as the place of meeting for the 1922 General Conference, the experience of the Disciples of Christ, who held their General Convention there last month, may be of interest:

"Accustomed to meet in mid-autumn and in metropolitan centers, there was much speculation this year as to the effect of taking the convention to a country-side place while the summer heat was still at its height. The enrollment, however, proved to be almost as large as usual—over 3,000 persons being registered. Besides this number there were hundreds who came by automobile for a day at a time, many of whom did not register. The general feeling among the delegates as to the practicability of holding so large a convention under the restricted conditions obtaining at Winona is somewhat divided. There were special advantages, such as easy access to the auditorium, convenience in meeting one's friends and the absence of diverting interests. The hospitality provided was hearty. The auditorium, a structure seating 7,000 people, built on the well-known lines of a Billy Sunday tabernacle, made an ideal place for holding the sessions of the convention. The acoustics of the building were perfect. The sawdust floor and the stationary seats precluded the noises which generally mar large assemblies compelled to remain in session for several hours at a time. On two or three occasions the falling rain interrupted the speaking, as no voice could be heard above the patter on the roof, but the good-natured gathering sang "Showers of Blessing" until the rain passed by. The week proved to be one of the hottest of the summer, following an otherwise comfortably cool August."

—*The Christian Century.*

Legislation.

William Sheafe Chase, President of the New York Civic League, calls our attention to the U. S. Senate Resolution 142, introduced by Senator Meyers, asking for a Federal Investigation of the Motion Picture Industry. See Congressional Record for August 24, page 6100.

William Chase's letter declares that the motion picture industry is threatening representative government in this country. It is controlled, he says, by four or five men, who are seeking to control the national and state governments for selfish business purposes.

A more detailed consideration of the problem may be had by writing for Vol. 12, No. 27, of "The Reform Journal," published by O. R. Miller, State Superintendent of the New York Civic League, 453 Broadway, Albany N. Y.

The Fellowship Conference

The annual conference of the Fellowship of Reconciliation has just completed its sessions at Belmar, New Jersey. We trust Friends as a whole are keeping in touch with the works of this group of people whose ideal is that of the closer following of Christ's way of life in dealing with all present-day problems, international, social and individual. Now that the intensity of the war situation has subsided, the F. O. R. finds vast opportunities for service in helping to solve the problems of industrial relations, unemployment and the extension of its message of fellowship around the world through ministers of every denomination, through missionaries in all countries, and especially through the work of a group of its own members known as the movement toward a Christian Internationale. Many allusions have been made to the splendid demonstration of the Christian spirit being made by the Society of Friends; and the attitude toward replacing bitterness with a sense of brotherhood and love in the hearts of suffering Europe belongs to both groups.

Now that we, as a Society, are enrolled among those who are carrying a message of hope and good will to people of other nations, it is especially helpful to realize the fellowship of this eager group of people of different denominations and of wide experience in social work, whose vision of the overcoming power of Divine Love is limitless.

Among the Friends present at the Belmar Conference were: Dr. Wm. I. Hull, Hannah Clothier Hull, Mary C. Hull, Chester Roberts, Abby Hall Roberts, Mary Ridgeway, Mary T. Smedley, Caroline Van Helden, Corrie Brooke, Isabelle Miller, Mary S. McDowell, L. Hollingsworth Wood, Helen Underhill Wood, Walter C. Longstreth, Martha W. Moore, Robert Pyle, Hannah Cadbury Pyle, Frances T. White and Edith M. Winder.

The names of the members of the Fellowship who took a prominent part in the Conference appear on the program which follows. A report of the thought of the Conference will appear later.

Thursday, September 8th.

Opening Session. A Quiet Hour of Fellowship in Thought and Prayer as a preparation for the Purpose and Method of the Conference. Led by Gilbert A Beaver.

Evening Session. "The Basis of a True Human Society." Introduced by Richard Roberts.

Friday, September 9th.

Morning Session. "Overcoming Evil by the Power of Love." Discussion opened by Scott Nearing and Mary V. Grice.

Afternoon. "Can the Fellowship Define More Clearly its Attitude to the Social Order?" A report by Cedric Long will be presented.

Evening. "The Problem of Compromise in an Imperfect World." Discussion opened by A. J. Muste.

Saturday, September 10th.

Morning. Fellowship Affairs: The Work of the Year and the Opportunities Ahead—Paul Jones. The Christian International Movement.—J. Nevin Sayre. Election of Council. Group Conferences. On Education of the Spirit.—Elsa Lotz. On Declarations Against Participation in War.—Jessie W. Hughan. On Investments and the Use of Wealth.—Edward W. Evans. On the Scapegoats of Social Intolerance.—Elizabeth Glendower Evans. On Human Engineering. J. Paul J. Williams. On Disarmament Activities.—Fred. J. Libby.

Evening. "Substitutes for War." Discussion opened by Norman Thomas. Taraknath Das will present the Non-Co-operation Movement of India.

Sunday September 11th.

Morning. Meeting for Worship and Fellowship. Address by Rufus Jones and Discussion.

Evening. Informal Conference, at which there will be an exchange of experiences in the use of Fellowship Methods.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

To the Editor:

If one who has been a lifelong member of our Society may be permitted to answer the question asked in the INTELLIGENCER of Ninth month 17th, as to whether or not "the goal of present-day Friends should be to help or hinder the attempts to change our prevailing system of industry for some vaguely suggested system of Communism," I would say that it would not be wise for those who advocate such a change to attempt anything for a few years at least. People may not remember that it was the abandonment of the communistic system in favor of what one Friend calls "the capitalistic or profit system," that saved the colony at Plymouth as well as the one at Jamestown from absolute extinction, nor the similar change that it was necesssary to adopt in order to elevate and civilize our modern Indians; but they have not forgotten the results of governmental communism as recently applied on a tremendous scale to land and water transportation in America. Neither are they able to close their eyes and ears to the frightful results of attempted communistic control of society in Russia at the present moment.

The contemptuously called "profit system" appears to be God's own method, for it has been the propelling factor in evolution ever since animal life appeared upon our planet. It is ingrained in human nature, and can be eradicated in favor of absolute communism only by despotic and cruel measures like those now employed in Russia. Even in the communistic society formed by the Disciples at Jerusalem the death penalty was inflicted upon two candidates for admission, who, apparently foreseeing the inevitable failure of the experiment, had prudently retained a small part of their capital.

Bartow, Fla. *S. S. Green.*

To the Editor:

In the INTELLIGENCER for Ninth month 17, I read in the article, "By Their Fruits Ye Shall Know Them," —"There are great numbers of men and women today among organizations that formulate this unrest * * * who repudiate all that bears the name of 'religion,' yet who themselves * * * live truly, deeply Christ-like lives"—etc. I do not know what "organizations" are referred to, but it seemed to me *impossible* that any *could* live Christ-like lives who "repudiate all that bears the name 'religion.'" Can we really be followers of Christ if unwilling to honor or accept His name?

Another part of the article quotes from *The Churchman*—"We see in Christ a better way," etc. This is very true, but must we not see it *"in Christ"* to be of real truth and value?

LYDIA J. MOSHER.

GRANVILLE, N. Y.

BIRTHS.

ROBERTS—At Moorestown, N. J., on Ninth month 19th, to William C. and Gertrude L. Roberts, a daughter named ELIZABETH L. ROBERTS.

EVANS—On Eighth month 19th, to Linder Zuener and John Evans, Jr., of Avondale, Pa., a son named THOMAS PASSMORE EVANS, a great-grandson of Thomas P. and Phebe S. Evans, formerly of West Chester, Pa.

COMING EVENTS

TENTH MONTH

1st—Farmington Half-yearly meeting, at Farmington, N. Y.

2nd—The opening session of West Philadelphia First-day School at 9:45 A. M. Meeting for worship 11:45 A. M.

2nd—First day at 2 P. M. standard time, a meeting for divine worship of both branches of Friends will be held at Centre meeting-house, near Centreville, Del. This will be a community meeting for all interested.

2nd—Philadelphia Quarterly Meeting's Visiting Committee will attend Reading Meeting, 11.00 A. M.

2nd—First-day at 3 P. M. Standard time Meeting for divine worship at Birmingham Meeting House, Chester County, Pa., under care of Circular Meetings Committee of Concord Quarter, Young Friends generally are asked to co-operate and all interested persons are welcomed. Pilgrimage from Westtown Station. Conveyances from West Chester.

2nd—First-day at 7:30 P. M. at Newtown Meeting House (Bucks County) Elbert Russell will make an address especially to young Friends, but all are invited.

8th—Old Pupils' Day at Friends' School, Plymouth Meeting, Pa. Business meeting at 3:30 P. M. Address. Supper from 5:30 to 7, seventy-five cents. Supper is given by the Patrons and Committee for Kindergarten equipment. At 7:30 there will be an entertainment by Old Pupils' Association.

9th—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held at Birmingham Friends' Meeting House, at 2 p. m., to be addressed by Dr. Jesse H. Holmes, subject "Imperialism."

9th—There will be a pilgrimage under the care of the Young Friends' Movement, at Makefield Meeting, Pa.

9th—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Fairhill, Philadelphia, at 3:30 P. M. First-day school at 2.30 P. M.

9th—Preparative Meeting in both New York and Brooklyn, after the meeting for worship.

10th—New York Monthly Meeting, at 110 Schermerhorn street, Brooklyn, at 7:30 P. M. Supper will be served at 6 o'clock.

15th—Concord First-day school Union will meet at Birmingham, Pa. Sessions at 10.30 A. M. and 1.30 P. M

15th—Abington First-day School Union at Gwynedd, Pa. The program. "A Day at Woolman School" will be as follows:

Morning session—10.30 A. M.
Purpose and Aim of Woolman School—Elbert Russell.
Classes—Old Testament—Elizabeth W. Collins.
New Testament—Elbert Russell.
Methods for Intermediate and Junior Classes—Jane P. Rushmore.
Methods for Primary Classes—Margaret Price.
Afternoon Session 2 P. M.
The need of trained workers—Jane P. Rushmore.
Rushmore.
Present day responsibilities of Friends—Elbert Russell.
Everyone interested in First-day school work is cordially invited to attend.

NOTICE—The Committee on First-day Schools of Philadelphia Yearly Meeting will have charge of the program of the Conference Class, 15th and Race Streets, Philadelphia, during Tenth month at 11.40 A. M. The following are the subjects and leaders as arranged for:

2nd — Relations of Religious Education to Moral Development. Leader — Elbert Russell.

9th — Adult Religious Education.

16th — The use of the Bible in Religious Education—Edith M. Winder.

23rd — The Religious Education of Children — E. Vesta Haines.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.

20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS

WEEK ENDING SEPTEMBER 16

For Five Years Meeting	$297.88
Philadelpiha Yearly Meeting (4th & Arch St.)	5,263.02
Philadelphia Yearly Meeting (15th & Race St.)	50.00
OTHER MEETINGS	
First Friends Church, Cleveland, Ohio	9.50
OTHER CONTRIBUTIONS	
Minneapolis Monthly Meeting	10.95
Contributions for General	492.33
For Germany	244.83
For Austria	118.16
For Poland	15.00
For Russia	1343.33
For German overhead	48.89
For clothing	22.50
Refunds and payments	132.80
	$8049.19

CASH CONTRIBUTIONS FROM MEMBERS OF PHILADELPHIA YEARLY MEETING OF FRIENDS HELD AT 15TH & RACE STS. AUGUST.

Philadelphia Mo. by C. M. Biddle	$115.50
Swarthmore Mo. E. J. Durnall	232.00
Orange Grove Mo. by Edith Dixon Hopkins	25.00
Wilmington Mo. by S. H. Stradley	532.00
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Swarthmore Mo. by E. J. Durnall	45.00
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"Madame," said the Oriental politely, "I am sure that you must have. You may not know what a little bit of work it takes to keep me employed."—*Christian Register.*

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Canada, Montreal; Florida, Mandorin; Indiana, Jeffersonville, Westfield; Idaho, Star, Iowa Falls; Illinois, Bement, Chicago; Kansas, Wichitte; Michigan, Grand Rapids; Massachusetts, Northampton, New Bedford, Mattapoisett; Missouri, Amity (2); Maine, Brunswick, Winthrop, Menhegan Island; Maryland, Marion Station; New York, 18th & Rutherford Place, Bronxville, Katonah, Nassau, Brooklyn (2), Valhalla, Unadilla, White Plains; North Carolina, Trinity; New Jersey, Columbus, Berlin, Atlantic City, Burlington, Moorestown; New Hampshire, Littleton; Ohio, West Park, Piqua, Greenville, Marengo; Pennsylvania, Drexel Hill; Pocono Manor, Philadelphia (4), Westtown, Moylan, Kennett Square (2), Germantown, Rutland, Ward, Singingwater, West Grove Upper Darby (2), Pocono Lake Preserve, Pullman, Waynesburg, Narberth, Moylan, Wrightstown, Wernersville, Swarthmore, Hanover, Waynesboro (2); Rhode Island, Westerly; Texas, Danton, Big Wells; Vermont, Bethel; West Virginia, White Shepherd; Wisconsin, Madison (2), Black Earth; Washington, Pullman, So. Cle Elum (2); German Relief, Reading, Pa., San Francisco, Calif.

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2 for German Relief
5 anonymous.

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Besides the boarders we would take any child of those grades by the week or month or year, as day scholars. Miss Hough will also privately tutor in the first two high school grades. We are also prepared to give the children Art, French and Music.

At present we have no boarders, so are opening as a day school, and have several children enrolled.

Anyone interested may write to Louella Adams, Buck Hill Falls, Pa., for further information.

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REGULAR MEETINGS.

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Second month 12th, 1921.
Second month 26th, 1921.
Third month 12th, 1921.
Third month 19th, 1921.
Fourth month 16th, 1921.
Fourth month 23rd, 1921.
Fifth month 14th, 1921.
Fifth month 28th, 1921.
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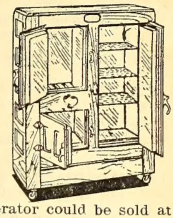
"It couldn't possibly accommodate a second person."—*Judge.*

* * *

It is remarked that the number of deaths of celebrated men this year has been exceptionally low. This suggests to us also that not a single birth of any famous person has been recorded during the last twelve months.—*London Opinion.*

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Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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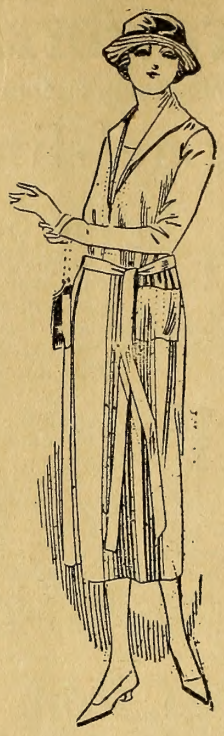
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TENTH MONTH 22, 1921 VOLUME 78 NUMBER 43



"A New Idea in History"

Nowhere have we seen evidence of a clearer grasp of the character and ideals of the early Friends in general, and of William Penn in particular, than in an article bearing the above title which appeared in a recent issue of the *Leavenworth New Era.* This paper is edited by the prisoners in the United States Penitentiary at Leavenworth, Kansas.

The article is by J. A. McDonald, one of the federal political prisoners. Accompanying it is the above reproduction of a painting of the landing of William Penn. The painting is a copy in oils by Ralph Chapman, another political prisoner.

We regret that space does not permit us to reprint the article in full. As it is, we give but a few quotations.

"The Landing of William Penn, shown in the illustration," it begins, "depicts one event of the most glorious chapter in the history of colonization; the building of a great state without force, violence, outrage or conquest, on a new theory that brotherhood is more powerful than artillery, toleration than intolerance, the rule of reason than the domination of force. In the new world Spain threw Indians to her bloodhounds; she ruled for a time through force of arms, intrigue, fraud, rapine and grand larceny, nor were the Spaniards the only colonizers whose intercourse with the native population can be excused—if at all—only as a matter of doubtful expediency, indefensible on ethical grounds. With truth on his lips and fair dealing in his heart, William Penn met the Indians on the basis of the higher attributes and nobility of man. He is supreme among the great colonizers of history as the first to found a great state without muskets, and to base his relationships with the natives on a covenant which was never sworn to and never broken; on the reactions of the average man, even if that man be called a savage, to the square deal.

"The oil painting shows William Penn being welcomed to America on landing from the "Welcome," October 27, 1682. Deputy Governor William Markham is immediately in front of Penn in the painting, but to the sympathetic student of history, Markham is dwarfed by the statuesque, bronze majesty of Taminent, the American Indian of the Lenni-Lenape Tribe standing in the foreground with the serene and alert poise of the wilderness. His is a dignity and self-sufficiency equal to Penn's, although one had developed these qualities in the silences of American forests and the other in the silences of Irish and English jails. Here we have the meeting of two strong men; of the highest type of manhood that the old world had produced with a noble example of the manhood of the new."

The author then retraces his steps to give a sketch of Penn's previous career in England, among the outstanding features of which were repeated imprisonments because of his relations with the persecuted Quakers and his championship of the heretical and unlawful Quaker principles.

In referring to one of these imprisonments, the author says: "This was a fortunate imprisonment

for the world, for it was here that Penn wrote 'The Great Cause of Liberty of Conscience Debated.' That this masterpiece should have been written in prison may surprise many, but not those who are familiar with the human story. There, as Garner and Lodge say in 'The History of the United States,' Penn was fighting 'the battle which Socrates fought centuries before for religious and intellectual freedom.' As William Elliot Griffis, author of 'The Romance of American Colonization,' a book which is in the prison library, says in reference to this period in Penn's life:

'The prison as in all history proved to be one of the best places for the writing of books, some of the world's noblest literature, including a large portion of the Bible, having been written behind the bars by men who were convicts but not criminals.'"

Another paragraph shows a fine appreciation of the courage of the early Friends in enduring persecution for conscience's sake. "In Woodrow Wilson's 'History of the American People,'" it runs, "we find an engraving of a 'Proclamation of the sad and great persecution of the people of God called Quakers in New England,' which was published in 1660. It recited that 22 had been banished, 3 martyred, 5 had their right ears cut off, 81 had a letter 'H' burned into their hand with a red-hot iron, 34 received 650 stripes. Even in Plymouth, Quakers were whipped, and a law, never enforced, denounced death to the Quakers."

The article then returns to take up the thread of Penn's venture in America, describing the scene, a year after his landing, when he met with the Indians to make what "Voltaire called 'the only treaty that was never sworn to and never broken,'—a treaty that has been called by a great historian, 'The Fairest Page in American History.'"

"Taminent speaks: 'My white brother, the hour is come. The chiefs have gathered at your call. Speak, we are ready to hear.' Then the lord of the Delaware sat down among the representatives of many tribes.

"Penn, his hat on, as in the presence of an English King, speaks. He says in part:

"'. . . I will not call you my children or my brothers. Parents punish their children, and brothers disagree. I will not compare our union to a chain, for the chain may rust or it may be broken. To what shall I compare the union of our hearts today?

"'Brothers, listen. I will not compare anything that may be divided. We are a body—one body of the same flesh and blood and heart. The heart is not divided; we are one—one body in two parts, but the same body.

"'Heart of the Delawares, we have come here unarmed. We employ no arms; we never shed human blood; with us war has ended. We have ceased to trust the sword; justice is our defense and amity is our hope.

"'Brothers, in this spirit we come to you under the open sky. We desire nothing but friendship, good faith and good will.

"'We believe in you, we trust you; you walk in the open ways.'

"Then we read the treaty: That from that day the nations of the Lenni-Lenape and the children of Onas should eternally be friends. That all roads should be free and open to each other. That the doors of the white man would be open to the red man, and the doors of the red man to the white. That they should never believe evil of each other, and should seek to correct any evil report. That should any white man wrong a red man, or any red man a white man, the case should be adjudged by twelve men, six of whom should be white men and six red men, and in this way justice to all men was to be sought and approved.

"That this treaty should be read by the Indians by their council fires, and handed down to their children's children.

"'Brothers, you have heard. Will you keep this treaty with us?'

"And the answer of the Indian tribes of America was: 'As long as the streams shall flow and the sun and the moon shall endure.'

"'We need no oath to this treaty!'

"'Its seal is set in our hearts. What is done in the heart needs no language,' was the answer of the Indian chieftains.

"Thus began what Penn called the 'holy experiment.' Not only was it the loftiest idealism but it was also the highest statesmanship. Not one drop of Quaker blood was ever shed by an Indian in the Colony.

"Today I read a story, written by a Friend, of a noble work of love and pity, the feeding of children in Poland, in Germany, in Russia by the followers of Onas. I know that the influence of William Penn has survived and so long as the urge to higher goals, nobler aspirations and determinations can inspire humanity it will survive. When with a new idea of statesmanship Penn touched the hearts of the Indians he also touched the hearts of the ages and set it vibrating to a feeling that is deathless, which in the language of an American Indian, will last 'as long as the streams shall flow and the sun and the moon shall endure.'"

'How long, O Lord, how long?' How long shall the nations of the world fail to grasp the "new idea" that was old in the time of William Penn, and even in the time of Jesus? How long shall men dreaming of, and striving for, the new world, be cast into prison?

Crusaders

The little feet of children go softly up and down,
And leave a path of sunshine through all the dreary town;
I listen as they pass my door, Life's journey at the start,
And oh, I wish them well from the bottom of my heart!

JAMES WALDO FAWCETT.

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Goals of Religious Education

The following quotation, from "Moral Education," by Edward Howard Griggs, was read by Elbert Russell at the close of his address to the Conference Class at 15th and Race Streets, Philadelphia, Tenth month 2, 1921.

The first element in the work of religious education, interpreted in this larger way, is to waken wonder in the presence of the immensity and mystery of the universe, awe and reverence in the presence of its majesty, order and harmony. Such wonder and reverence characterize the distinctively religious attitude as contrasted with the smart cynicism which imagines it has solved the universe and superficially ignores the deep below deep beyond our last sounding. This essentially religious attitude is necessary to the noblest living. Life needs to be touched with the glamor of wonder and deepened with the atmosphere of reverence. Men live less by knowledge than by an appreciation of what has not yet been gathered up in the categories of science. The great experiences of human life break in through the closed circle of our knowledge: we can never anticipate them in theory. Life precedes philosophy: in a very true sense men are better than they know, living in experience much that they have not yet formulated in terms of the understanding. Thus "mere morality," were such conceivable, would mean cold conformity to intellectually recognized principles of conduct, with no touch of enthusiasm, no sense of the infinite reach of life, no atmosphere of wonder and reverence. Such morality is obviously inadequate to the ends of human life, and moral education must include the task of cultivating this higher religious attitude.

Beyond wonder and reverence, education should foster a further element in the higher religious attitude, namely, the passion for human service. While conduct that is helpful to humanity is a noble element of morality, the love that inspires such conduct is part of religion. In the same sense there is a religion of truth, a religion of art, of work and of personal love. Thus the higher religious spirit should pervade all aspects of our conduct: life itself should become a religion.

This higher religious spirit will be awakened not by talking about it, but through the books and people which express this spirit and into contact with which the student is brought. The religious impulse will come, therefore, not as a separate element of instruction, but through the whole course of moral education, where this is reverently carried out. As literature and history are the great expressions of human life available for education, they will furnish the important channel for communicating the enthusiasm for humanity, while science will equal them in arousing wonder and awe in the presence of the majesty and order of the universe.

For whether the first step be long or short is of little consequence. When a start is once made in a right direction, progress is a mere matter of keeping on.—*Henry George.*

Reason Vs. Blind Acceptance.

It matters not whether reason is a product of evolution or a "faculty of the mind imparted to man;" its function is the same in either case. It should direct and control conduct. In proportion as a person delays action until thoughts appear to guide or overrule instinct, he becomes more reasonable. But unfortunately, reflective thought is regarded more as a luxury than a necessity. The labor of collecting facts and of separating the essential from the unessential, so that the meaning of a problem may become more clear and a rational conclusion may be discovered, is much too hard to be widely popular. Consequently the great majority of men have never taken reason seriously.

If that statement seems too strong, let me remind the reader of a humorous article written some years ago by Dr. David Starr Jordan for the former Popular Science Monthly. The article purported to describe an experiment in photographic thought. In utter darkness, four men with greatest animal magnetism thought "cat"—not any particular cat, but "the astral cat, the cat that never was on land or sea," and the image of the astral cat would be transferred from the brain of the observer to the sensitive plate of the camera, by means of "electric odoric influences." Dr. Jordan hopefully added that the "next experiment will, by similiar means, photograph the cat's idea of man."

Now though intelligent people read the Popular Science Monthly, so many accepted the mischevious sport of the author as serious and wrote for further information, that the editor felt compelled in a subsequent issue of the magazine, to apologize for assuming that the readers could distinguish sense from nonsense.

This amazing bit of testimony is introduced to show the grip of instinct on our judgments. There were no passions or desires in the case that we have quoted, and personal interest was not involved. Yet thinking was negligible. The mysterious always fascinates and blunts the intellect.

Edgar I. Swift, in the Youth's Companion.

Youth

Not theirs to question or to hesitate
When once they hear the challenge and the call;
Not theirs the doubting mood that like a pall
Lies on our hearts; they ponder not their fate,
Nor are they wise like us to speculate
Of loss or gain. Like flame upleaping they
Their answer make, and laughing march away,—
To new-born worlds their lives are dedicate.

And we, O God, shall we no longer dare
To follow waving banners of a dream?
Shall we not still their questing spirit share
In high adventure faithful to the gleam?
O God of Youth, when Thy far bugles blow,
Gird Thou our sinews and our souls to go!

—Clyde McGee, in The Christian Century.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, TENTH MONTH 22, 1921

Again rings forth the vision of deepened unity within the Society of Friends. This time it comes from Genesee Yearly Meeting. And it is more than simply a hope. To our northern friends, it has been already an experience.

What this experience meant to them, and what greater hopes it has suggested, may be judged from the following message from the Epistle from Genesee to other Yearly Meetings:

"Another feature of uncommon interest at this time is the fact that it marks the first time since the separation of 1827 that any two of the separate bodies have joined hands in the capacity of a Yearly Meeting in true, whole-hearted fellowship throughout every session with increasing intensity. Until all who go under the name of Friends can meet peacefully, and thus fellowship together, how can our peace and love doctrine be effective in the broader world?

"It was the co-operation of all branches of Friends that made possible and so powerful our message of love in the war-stricken nations of Europe. This way of Jesus, this spirit of the Master, this love of God we must possess and live in, if we would overcome the world, and this we have started out to do. Our Society is being reborn, and may we all be co-workers with God in the holy process."

He was born on a farm in England in 1821, the youngest of eight children. Granted little opportunity for education, he was at thirteen, to use his own words, "a careless, thoughtless, godless, swearing fellow."

Then he went to the town of Bridgewater to become the apprentice of a dry-goods dealer. There the message of a Congregationalist minister reached him, he joined the Christian Church, and found the real meaning in life.

His apprenticeship completed, he became clerk in a large commercial house in London, worked his way to the head of the business, and married the owner's daughter.

But material fortune was not enough to satisfy him. Even when he was still a simple clerk, he had wanted to help his fellow-workers find the higher meaning of life. He had opened religious meetings in his third-story room over the warehouse. Then he had conceived the idea of a larger work for young men. And from that idea sprang the Young Men's Christian Association.

Such, in brief, is the story of Sir George Williams. In celebrating the hundredth anniversary of his birth, the world is once more paying tribute to the dynamic power of an ideal. Today there are over 9,000 Young Men's Christian Associations, scattered throughout the world, and possessing a total membership of nearly 725,000 young men. Out of the vision of one soul, world-wide institutions of human uplift may spring.

No deeper challenge to our national ideals of justice, or to the spiritual power and courage of our Christian churches in America, has ever been sounded, than that which vibrates in the letter from Nicola Sacco and Bartolomeo Vanzetti to the United Mine Workers at Indianapolis. We quote but one paragraph:

> If we go to the electric chair, we go not because we were *"proven"* guilty of the crime charged against us but because of our ideals. If we go, we shall go loyal and unswerving in our devotion to the principles that, unpopular and frowned upon today, *shall dominate tomorrow.* If we die, we die knowing the members of the advance guard must always die. We ask only—that our death shall not be useless and that you, the workers in the mines of America, who make possible the industrial life of America, shall make more eloquent our death than we were able to make our lives. *We do not want to die uselessly.* Let our death—if we must die—usher in a world where there will be no master class to still the voices of those who would be free.

No one but these men can know the whole truth concerning their relation to the crime for which they are charged. But evidence flowing from widely different sources indicates that they are innocent; and certainly they have not been conclusively proved guilty. Should society take their lives, and our organized religious bodies acquiesce in that action, social unity, "the Kingdom of God," will be one step further removed from the possibility of our accomplishment.

If organized society opens itself to the charge of injustice by convicting men whom the evidence indicates innocent, if it adopts the sword of death as the weapon by which it removes those who question its perfection, it cannot expect to hold the veneration of those against whom it so arrays itself, or of those who whole-heartedly desire true human welfare. To countless men and women, the conviction of these two workers will mean widened estrangement from existing institutions. It will intensify the clouds of mistrust which already render it diffi-

cult for many to distinguish between the true means of social progress and the misguided, though often sincere, efforts of violence.

To those who cherish pride in democratic ideals, and hopes of a final social adjustment based upon understanding, sympathy and free co-operation between all individuals and groups, the Sacco-Vanzetti conviction cannot but cause the deepest sense of misfortune and the deepest concern for the future. To a challenge of such profound social and religious significance, what shall the Christian forces of America answer?

Elihu Root, in a recent address, said:

> "The idea that any formula can be devised under the working of which the world can be made peaceable by compulsion, is manifestly in course of abandonment. The public opinion of mankind is so mighty a force, that it is competent to control the conduct of nations as the public opinion of the community controls the conduct of individuals. But it must be an intelligent, informed and disciplined opinion. The exit of autocracies leaves the direction of foreign relations under the ultimate control of multitudinous, ill-informed and untrained democracies. In place of dynastic ambitions, the danger of war is now to be found in popular misunderstandings and resentments."

No work for world peace is more vital than that of abolishing this danger of war which lies in "popular misunderstandings and resentments." And like most of the greatest things, this is one of the simplest. All of us can help with the task whenever and wherever we come into contact with other human beings. The recommendation of a book or article, a friendly discussion with an acquaintance, a few enlightened words whenever evidence of prejudice appears,—in these and countless other daily ways, we may help to mould the public opinion of the world, and to bring a little nearer the time when "swords shall be beaten into plowshares."

Through an oversight, we failed to give proper credit for two articles reprinted in our last issue. "The Bible at Harvard" was reprinted from the editorial columns of the *Saturday Evening Post*. "A Call to Service" was reprinted from *Unity*, and is from the pen of David Starr Jordan.

Prison Notes

BY LOUIS N. ROBINSON

IX

TENNESSEE STATE PRISON

Visited April 22, 1920.

This prison is located near Nashville; took street car to reach the place. Large buildings of the northern type of prison. Two large cell blocks, interior construction, one for whites and one for blacks. Work shops in the rear.

Men working under piece-price system, if I was correctly informed. Made harnesses, saddles, aprons, stockings and stoves. Hours of work from 6:30—12:00 and 1:00—5:30. Men in foundry working hard and fast; more leisurely in harness shop. Fast work also in the stocking mill; disagreeable work shaping stockings on hot forms.

The prison has a fine farm near at hand along the river front. Were milking about 160 cows; supplied the prison with butter, milk and buttermilk, vegetables; also shipped much produce to other state institutions. An excellent practice. Men on farm in cement barracks, much like those I saw in South Carolina, dirty mattresses.

Captain of Guards voiced opposition of men to parole system. Reminded of article in Atlantic Monthly by a prisoner who said he would much prefer the five minutes gamble with fate before a judge than a hell of indecision lasting for years.

Quaker Propaganda

The first period of Quakerism was a period of vigorous and persistent propaganda. Open-air as well as indoor preaching, public discussion and debate, "threshing meetings," and voluminous writing of pamphlets and broadsides—every form of aggressive extension work was employed with enthusiasm and often with immoderate violence of expression. As persecution and opposition relaxed, we mark a decline in this eagerness to proclaim the message. The Society settles down to a period of consolidation which outlasts its usefulness and leads to passive introversion and quietism. An atmosphere of toleration is often in danger of producing an easy indifference; but, on the other hand, whenever a group of people are fired with a common purpose and eager to win others to their side, they arouse antagonism if not open persecution. Hence we may assume that if the cessation of persecution led to less intense activity, the loss of the "first fine careless rapture" of the adventurous days in its turn accounts for the absence of new forms of persecution.

The history of early Methodism, Salvationism and the Oxford Movement indicates that a live religious movement was bound to meet with fierce opposition. A general refining of manners and especially of the methods of controversy accounts indeed in part for the quieter and easier course of the publication of truth after the renaissance of Quakerism in the nineteenth century, but still whenever Friends dealt bravely and faithfully with flagrant evils of the day—slavery, armaments, the liquor and opium traffic, or industrial questions—they found themselves confronted by the opposition of vested interests if not, as in earlier times, by that of the State itself.

War-time Propaganda.

In time of war, when all interests, opinions, and institutions gather round the State and support its military tasks, it is inevitable that any body of men who are unwilling to conform their religious views to the requirements of the State and of "military necessity" should find themselves met with intolerance rising to actual persecution. But this new period of persecution served to stimulate rather than subdue the enthusiasm for Quaker propaganda, and war-time witnessed an outburst of activity in speech and writing in which not only the Peace testimony but the other aspects of the Quaker faith were pro-

claimed with new conviction. There were some indeed among us who would have counselled a policy of lying low and keeping our testimony in the background until a more auspicious moment, hiding it in a napkin for the duration of the war. But happily such timid counsels did not prevail and a great opportunity for witnessing to Quaker truth was not missed even if it was not exploited to the full. "Happily," I say, not only because of the numbers who have become attracted to our message and even drawn into our membership during these recent years, but also because if we had acted otherwise we should have been in danger of dying out as a Christian body or at any rate of losing our soul. The experience of other organized churches is at any rate significant.

Today's Openings, and the Dangers of Propaganda

And now when we are back once more in "what, for want of a better word, is called 'Peace,'" we still find a widespread demand for the Quaker message. Inquiries from all sides by visit or by letter to our central committees or local meetings continue to come in more frequently than is known, while on the Continent of Europe where our relief work has made our name well known and beloved, our Embassies are unable to cope with the numerous opportunities for explaining and discussing the Quaker view of life.

In taking note of this new period of propaganda and looking to its future it is desirable that we should consider carefully our manner and method of presenting the Quaker message, so as to avoid the dangers attaching to all forms of propaganda, whether religious or political. In the first place, we have to ensure that propaganda shall not pass into proselytism and that we do not attempt to exploit the opportunities before us for narrow sectarian purposes. It is Quakerism and not the membership of our Society that we are concerned to extend. It is desirable that in Germany and Austria as well as in more distant foreign fields—for missionary propaganda needs to be brought under review in the same way—we should share our message without dictating the way in which it shall find local expression or the kind of organization that may follow. If we stand for a first-hand experience in religion, we cannot advocate the adoption of a second-hand framework.

But there are other dangers in all propaganda from which we are not always free. There is the temptation to biassed and one-sided statement, to the assumption of a monopoly of truth, to a highly colored and flamboyant style, to reliance on emotion where emotion should at any rate go hand in hand with reason, and to that exploitation of the unthinking and unwary mind (especially under conditions of crowd contagion) which the psychologist calls "suggestion" and illustrates from the history of religious revivals and political demonstrations. That conversions of a solid and permanent as well as drastic character have resulted from such methods is not denied. But these are not the highest methods and they give rise to many evils, while in many cases the good resulting is superficial and transitory.

Convincement, not Mental Coercion

The fact is that spiritual experience and moral conviction cannot be so cheaply or readily communicated as a passing emotion or a party cry. And the Quaker appeal is essentially an appeal to first-hand experience and conviction, which the popular forms of propaganda do not and cannot secure. It is desirable indeed that political as well as religious propagandists should revise their methods. It is more important to convince for a lifetime than to persuade for a moment, to educate a man's mind than to capture his vote. And for this reason the process of education is at once a slower and a more valuable process than that of sectarian or party propaganda. In particular, it is important that the purpose of education which is the development of personality should not be vitiated by the attempt to enforce a special religious or political viewpoint. It is inevitable and not undesirable that the influence of the outlook and opinions of parents and teachers should be great, and there is need further for a good acquaintance with, say, the story of Christianity and of Quakerism to explain the background of the home or school or meeting in which a child may be reared, but beyond this there are serious dangers. The safeguards, however, are to be found in disinterested education, by which I mean an education prompted by desire for the child's development of its own capacity of thought and appreciation, and in preserving the distinction between the simple communication of experience or conviction and the overbearing coercion of opinion. This distinction is all-important in adult education as well, and indeed in all forms of public expression. It needs to be constantly re-emphasized. It saves religion, as it saves the arts of speaking and writing, from becoming narrowly propagandist. For religion, like art in its own fashion, is primarily a spiritual experience and its communication to others, and where it pursues other purposes such as the enforcement of a set of dogmas or a cult of observances it is mistaking its function. The spiritual experience in which religion consists and of which Quakerism is a distinctive type, is best communicated by an atmosphere of common worship and devotion and a freedom of utterance which secures that spontaneity which is more convincing than the most eloquent sermon.

Future Means and Methods

For this reason we must regard our meetings for worship with their impressive silences and simple communications as the chief medium for the expression of essential Quakerism—which would be spoilt by any conscious attempt to use them as occasions for propaganda or preaching in the ordinary sense. But alongside these, there is need both for educational and directly propaganda types of meeting, for the purpose of conveying a more reasoned exposition of the Quaker faith and of its application to the social and political problems of the day. For this purpose advertised Sunday evening addresses or week-day lectures in the lunch hour or at night seem best adapted, and at such gatherings there should always be opportunity for questions and discussion and at the same time a spirit of

devotional fellowship. All such work needs to be accompanied and followed up by distribution and sale of Quaker literature (which, being read in quiet and solitude, is free from the dangers we have noted in platform propaganda) as well as by personal friendship and talk, which is probably the most effective and the least utilized of all the openings for the communication of our faith.

By these and other means to our hand and in the spirit which I have attempted to describe and to distinguish from that of partisan persuasion, our Quaker propaganda should be conducted. We shall not be anxiously aiming at results in numbers of adherents or popular esteem, but we shall be sharing what of Truth we have found with other Seekers like ourselves and in turn enjoying their discoveries, we shall be making friends if not Quakers, and spreading simply and fearlessly the joy of our faith and the strength of our convictions.—A. Barratt Brown in the *London Friend.*

What the Administration Wants Regarding Disarmament

Secretary Hughes Commends Aim of National Council

The National Council for Limitation of Armaments, a clearing house of national organizations favoring this policy, has received through its temporary chairman, Miss Christina Merriman, secretary of the Foreign Policy Association, a letter from Secretary Hughes denying that the State Department is responsible for recent criticism of the formation of this organization.

Miss Merriman wrote to Secretary Hughes on October 6th, calling his attention to recent Washington dispatches impugning the motives and personnel of the National Council, and implying that the attacks represented the administration's point of view. Miss Merriman explained that the object of the National Council is to stimulate intelligent interest in the stated objects of the Conference, coordinate work and avoid duplication of time, effort and expense, and said that she would not believe that the administration resents the tremendous wave of public interest in the Conference or resents the attempt to direct that interest intellingently. She offered to confer with Mr. Hughes if desired and inclosed full information regarding the organization.

Mr. Hughes replied on October 8th in a letter which is just being given to the press:

THE SECRETARY OF STATE
WASHINGTON
October 8, 1921

My dear Miss Merriman:

I have received your letter of October 6. You may be assured that the State Department welcomes the aid of public spirited citizens in furthering the objects of the Conference on the Limitation of Armament and keenly desires to facilitate all who are engaged in the effort to give accurate information and to develop sound opinion. I am not sufficiently informed as to the plans of your organization to comment upon them, and certainly, I do not wish to be put in the position of criticising an attempt, as you put it, to direct public interest intelligently.

Being deeply in earnest in this matter and solicitous for the success of negotiations which involve grave difficulties and will undoubtedly afford many opportunities for misunderstanding, I am naturally anxious that the American people should place confidence in the American delegation and that those who are most interested in the objects to be attained will permit us to endeavor to attain them and to perform our important work without unnecessary embarrassment. It is quite clear from your letter that you share this view.

I do not wish to put you to the inconvenience of coming to Washington, but I shall be glad to see you whenever you are here.

Very sincerely yours,
(Signed) *Charles E. Hughes.*

The National Council for Limitation of Armaments has as its purpose "To unite and make articulate through the member organizations the overwhelming sentiment of the people of the United States in favor of reduction of armaments." The list of organizations which are participating in its work includes many important national and international bodies. A house at the corner of 17th and F Streets, Northwest, formerly occupied by the Quartermasters Supply Department, has been taken for the headquarters of the National Council and will be occupied next week.

The Price of Peace

"The Price of Peace" is the title of an able editorial in *The Nation,* New York, for September 21. Although unsigned, it is from the pen of Norman M. Thomas, editor of the *World Tomorrow,* who has recently become associated with the *Nation.* The burden of the article is that no Conference on the Limitation of Armaments can lead the world toward peace unless it attacks the root causes of war. The limitation of armaments can, to be sure, save millions in taxes, reduce the menace of a military caste, lessen the danger from "jingo" psychology and reduce the evils resulting from private profit in armament-making. But if the status quo in international politics and diplomacy remains unchanged the possibility of war will not be more remote.

Even so, the writer considers that our poets, writers and preachers can render a distinctive service in accepting a new commandment, "Thou shalt not make the next war holy." It is not for such issues as Yap and the Mexican oil wells that men fight but "for a menaced fatherland, for liberty, and for all the beautiful ideals which war betrays." Quoting Anatole France, he goes on to say that "the worst wars are idealist wars. If you fight a man because he has what you want, some sort of settlement is possible; if you fight him because you consider yourself God's agent and him the devil's there can be no ground for peace."

The final test of the coming conference, Mr. Thomas concludes, may well be "the measure in which it conceals or reveals the truth that peace is neither the product of a diffuse sentimentality, nor attainable by some simple formula, but the consequence of a way of life which hitherto men have rejected in their social, economic, and international relations."

From an entirely different point of view the New York *Times* said editorially on September 19:

"It is policy that makes Government expenditure, and it is international policy that piles up military appropriations. Once secure sanctioned agreements between nations which make heavy armaments superfluous, and they will drop of their own weight.'

Research Department,
Federal Council of Churches.

The Arts and the Vienna Mission

BY BRENT DOW ALLINSON

One of the more interesting departments of the work of the English and American Relief Mission of the Society of Friends in Vienna is that which calls itself "Arts and Crafts." A small permanent exhibit and sale of laces, embroideries, and works of art is conducted in the busy offices of the Mission in the Singerstrasse. Scores of artists and craftsmen are supplied with the costly materials from which articles of use and beauty are made or woven with rare skill and taste and pains. Special displays of the work of these people are offered at prominent places of the city during the days of the large conventions or fairs which bring an extraordinary number of strangers to Austria's beautiful capital. This unique relief work enables scores of talented artists and dozens of families of intelligence and refinement to continue to maintain a decent standard of existence, and to continue to make the world more beautiful by the artistic products of their hands, in the face of a steadily sinking currency and of prices that have doubled and trebled in arithmetic ratio as the months have passed. The cost of living is now—October, 1921, almost two hundred times what it was in 1914.

Some of the most skillful artists and craftsmen of Vienna welcome this opportunity which the Friends' Mission offers them of displaying and selling their work and of obtaining the full amount of whatever price it brings, without commission or deduction. Visitors to the offices of the Friends repeatedly express their astonishment at the beauty of the embroideries and laces and art-goods.

This department has just concluded an exhibit of the work of forty-odd craftsmen in its rooms at the Hofburg—the palace of the former emperors—during the week of the Vienna "Messe". Over a million kronen (approximately one thousand dollars) were received during the week of this sale and divided among the different exhibitors and artists, who were in personal attendance and were thus able to make valuable friends and business connections with visitors from abroad.

An order was received from a Dutch merchant for a million kronen worth of hand-knitted sweaters by one of the ladies who had brought a few samples of her work to the exhibit and this order will not only serve to maintain her and her family throughout many months to come but will provide employment for ten or twenty other women who will fulfill the order as rapidly as the work can be accomplished. Another exhibitor, a manufacturer of small wooden toys of unique design, received an order from a foreign visitor for four hundred and fifty thousand kronen worth of his creations, while over thirty other exhibitors sold thirty thousand kronen worth each. So gratifying a result would not have been possible without assistance of the Society of Friends because the cost of renting shops and studios has become prohibitive for many of the most talented craftsmen of Vienna whose work has made the city famous.

The Poverty of the Carpathian Villages

MAVIS D. HAY

We entered a hut and at first saw no children. The mother and father were there, the latter just returned from fetching fire wood out of the forest. The atmosphere was stifling and hot, every crevice being stopped up. On looking round to the back of the big Russian mud stove, we dimly discerned some naked children huddled together. We called to them to come down. The biggest, a girl of about 10, reached across to the wooden cradle hung from the ceiling, in which the baby lay, and took out a linen shirt into which she hurriedly scrambled. The baby, thus deprived of its covering, began to cry.

The other children, boys of 5 and 7, quite naked, squatted on the first ledge of the stove and gazed at us with scared eyes. They were filthy; their hair was matted; and they were thin, with crooked, little legs and enormous distended stomachs. Suddenly one of them took fright and fled to his mother's skirts for shelter.

We had to come to tell the mother that she should take the children three miles down the valley to Ivan Gryga's house to be examined by a nurse for the child-feeding.

"But how can I?" she exclaimed; "You see that they are naked, they would die of the cold."

"They have no clothes at all?" we asked.

"Yes, they have these two linen shirts, but what is a linen shirt on a day like this?" In the end the father took off his sheepskin and shoes and stockings and the older son lent his coat and peasant shoes. The shoes were filled with wrappings of rags since they were many times too big. Thus equipped, they set off with their mother, the two small boys on a little sled and the girl shuffling in their wake.

When summer came, the children were all at the Quaker kitchens. Many of them come in nothing but a festoon of rags. Big boys wear ragged shirts and no trousers. Sometimes a boy gets a hold of a discarded piece of sacking and makes trousers of it. But as winter comes again, these children must climb back onto the stoves and crouch there from October to March never able to go for a healthy run on a frosty day, never able to enjoy a snowball fight, never able to attend school. We must help them.

To the Quakers

From a German child's verse.

Because you loved all children so,
You came to children you did not know.
You brought us love and you brought us food,
And we who tasted have found them good.
And many a little German face
Now lifts to the sun its childish grace,
Because of the friends they did not know,
Who came because they loved children so.

The Fellowship Conference

II.

One of the most interesting sessions of the Conference of the Fellowship of Reconciliation at Belmar, was that in which A. J. Muste introduced the subject: "The Problem of Compromise in an Imperfect World." The following is a partial summary of the thought: Everybody who wants to live high ideals is confronted with this problem, the minister, the social worker, the teacher, the owner of capital, the worker in the labor movement. A man may say he will abide by his ideal regardless, *or* he will do the best under the circumstances. There are two kinds of compromise, subjective and objective. He who compromises subjectively, does it for expediency. His position is indefensible and he is a lost soul. He who compromises objectively, does the highest he can see to be done under the circumstances.

There have always been the come-outers and the stay-iners and both types have helped. There are the William Lloyd Garrisons and the Abraham Lincolns. We cannot understand why Abraham Lincoln went into war, and yet he was near to Christ in spirit. God must use both kinds of men. In the past war there were men going into the trenches, who went in the spirit of Christ. There was a General Smuts as well as a Stephen Hobhouse.

Most men belong in both classes. Life is so interdependent. Nobody has cut himself off entirely from the social order. Truth never seems to be just one thing. It is two opposite things combined, reconciled with a third. We must live by reason, else we are sentimentalists; and by intuition or impulse, for we all get up against stone walls. Man, by his own inner urge, gets above difficulties.

Psychologists say that we are, by temperament individualists or socialists, conservatives or radicals. It is not a matter of self-determination. Therefore, we had better not take too much praise to ourselves.

Shall we fly in the face of fact, or take account of fact? God made both types. The man who says he will not compromise, is in danger of living by an outward rule, instead of by the spirit. Life is too flexible and big to be consistent according to a rul except to an inward principle. We *can't* be consistent. The absolute gets at the matter by negation and elimination. You can't get at truth that way. The absolutist does not face reality. Jesus rejected the simple miracle and regarded the Universe

The danger to one who compromises, is that he will deceive himself as to his motives. Beware of compromise in the subjective sense. We need thinking the thing through, talking with others and using the Inner Light as the best guide. God fulfills himself in many ways. We are not all alike. We need to be very kind to others and not too sure of ourselves. It is safest to look God straight in the face.

In the discussion, the following thoughts were brought out: The Absolutist tends to self-righteousness. Neither the one *thing* or the other counts. Only the spirit counts. *Love* is the essential. Parents sometimes have to compromise for the sake of recognizing the development of their children. The question is: How much use can you be to Society? The *real* Compromiser has no principle. The heart of the Fellowship is that we have principles. But the fact of being true to principles does not mean we impose our opinion on others. John Woolman was the gentlest absolutist. And he was constantly humble. There is much done by silence to convert people. Have we ever made any progress without compromise of *method,* not principle?

Mr. Muste closed the discussion with the thought: While we accept certain principles as carrying out love for a certain time, there is no absolute principle. There is only one absolute—Love.

The Saturday morning session was devoted to the consideration of Fellowship Affairs. Gilbert Beaver the Chairman expressed the spirit of the meeting at the opening when he stated that there was really no presiding officer, but a Presiding mind. We learned that the membership of the Fellowship has steadily grown to total 2120 men and women. That there is no single objective of endeavor, such as disarmament or the social order, but that the ideal is to apply redemptive love to every problem, all the time. The opportunities for service were cited as follows: The Disarmament Conference is to last three months. We must use the time to the utmost to spread our principles. The Mexican and Japanese questions will subside during this three months. It is a chance to stem the tide. There is a great field of service also in the colleges and seminaries. They show a growing interest in our principles.

EDITH M. WINDER.

(To Be Continued)

Co-operative Ideals in Industry

One of our best-known American writers has said that the only enduring solution of social and industrial question is in "the infusion of the Spirit of Christ into human relations." Recent events surely indicate the pressing need for the application of this, the only final cure for industrial and social ills.

To those of us who have reached the conviction, after considerable study and experience, that in co-operation and in the application of the Golden Rule to industry and commerce—which means the "infusion of the Spirit of Christ," the remedy has already been found and to some slight extent applied with most excellent results; it seems that a great deal of the present discussion is either misinformed or insincere. If those who discuss the industrial problems of the day do not know of the great progress made in the field of co-operation they are not well-informed on the general subject. If they do know of the success of co-operation, both in this country and abroad, especially in Great Britain, and then deliberately ignore it, they are insincere in their discussion of it.

A few years ago when I began to study the work of the co-operators in England and in this country, I consulted the leading text-book on political economy published here and generally used in our leading colleges and universities. I was astounded to find that comparatively slight attention was paid to the subject, while a great deal of attention was paid to production on the scale of the vast corporations and combinations of corporations, that have

sprung up in the past three decades. Pursuing the subject further it seemed to me that the chapter on co-operation was largely a reprint from a leading text-book of 30 or 40 years before. The question may fairly be asked of our modern educators whether it is just a "square deal," not only to the great principles and methods of co-operation, but to our American youth who have a *right to know the truth*, to thus belittle or conceal the truth concerning co-operation, which is the infusion of the Spirit of Christ," thus eliminating strife and strikes, and to lay all emphasis on "big scale production," which is continually rife with trouble.

The latest great experiment made in this country, that of the application of the Golden Rule in an industrial plant, by the A. Nash Company, of Cincinnati, is another instance of the marvelous success of co-operation and the infusion of the Christ Spirit into human relations. Any one having faith in this great Rule would say that its application would result in at least three things: First, a considerable advance in wages to all employees; second, a large increase in the number of employed, and, third, the elimination of all cause for strikes, etc.

It is gratifying to know that all three of these results have been attained; and in addition a fourth, in the shape of an entirely different atmosphere over the whole plant. As Arthur Nash himself has said, it has seemed like the introduction of "a little heaven in the place of something very different."

The growth of the business has been most remarkable. So great has this been that only a few months ago the company bought the large plant of a brewery at cost of nearly a quarter of a million, where it has since installed its clothing machinery and now gives employment to over 2500 hands. It is pleasant to know that Arthur Nash has prepared a revision of his noteworthy address at Wellesley Villa, Mass., a year ago, bringing the account of progress made down to date. This is now in press and will be issued in October.

May I be allowed to make a friendly suggestion to those who discuss the industrial problem, that if they would abandon theorizing and "painting rainbows," and discuss the principles and methods of co-operation as being *tested* and *proven methods* of the "infusion of the Spirit of Christ" into industry, as exemplified by our great building and loan associations, our great savings banks and our *mutual* life insurance companies in this country, and the Rochdale Co-operative Stores in Great Britain, and such instances as that of the A. Nash Company and the Dennison Manufacturing Company, they would enter upon a most interesting study of true principles, and a steady advance movement, and thereby much greater progress would result.

New York City. ISAAC ROBERTS.

One Hundred and Eleven Different Species of Birds

Nature Study Classes at Buck Hill Falls started on July 1st and ended August 31st. Gladys Gordon Fry was in charge of the adult and Miriam Louise Stirl of the children's classes.

There were eighty-four classes for adults, in which eighty-six adults took part. The total attendance was 263.

There were fifty-one classes for children. Eighty-two children were enrolled and quite a few of them attended regularly throughout the season. Classes for children from 6 to 9 were held Monday, Wednesday, and Friday mornings, and for children from 10 to 14 years on Tuesday, Thursday and Saturday mornings. The total attendance of children was 743. Grand total of attendance (children and adults) was 1006, which is the largest attendance on record.

From May until end of August 111 species of birds were observed.

The following lectures were given under the auspices of the Club: Henry J. Fry, "Birds and Dollars," and "Ferns: How to Study Them."

Ernest Thompson Seton, "Wild Animal Personalities."

Wm. C. Beecher, "Bees and Their Cousins."

Gladys Gordon Fry, "Birds."

Henry J. Fry, "Protective Coloring Among Birds."

Henry J. Fry, "Evolution."

Miriam Louise Stirl, "Stars."

The environs of the Inn afford unusual opportunities to enjoy and study Nature in her home. Repeatedly I have been asked, "Do you walk *far* on your bird walks?" "How *far* must you walk to study ferns?" etc. etc. None of the walks or field trips are long.

Those interested in birds should consult Prof. Cornelius Weggandt's book, "The Birds of Buck Hill Falls," published by the Buck Hill Falls Co. in 1906.

MARGARET S. STRATTON,
Secretary, Buck Hill Nature Club.

Signs of the Times

Writing to the *Springfield Republican*, Rear Admiral Bowles, formerly chief constructor of the United States Navy, says: "It would appear if there is to be a real limitation equally applicable to all, simple of application and not necessarily altering the relative position of naval powers it must be a radical one, real and not make believe. If this be the purpose of the conference the method is easy. Abandon the battleship!

Let it be agreed that all battleships, all fighting ships of any type over 15,000 tons displacement, all guns over six-inch caliber and all submarines be at once scrapped and for the future forbidden. The problem would be solved. There is no other complete solution."

A cordial invitation is extended to the readers of the INTELLIGENCER to attend the Convocation of Christian Citizens in behalf of the limitation of armament, to be held in Washington, D. C., October 30—November 2, at the suggestion of the National Reform Association.

No enrollment or other fees will be required. For detailed program and room reservation write to Miss Laura R. Church, legislative superintendent National Reform Association, 634 Munsey Building, Washington, D. C., stating price of room desired.

William Anthony Aery, writing from Hampton, Va.,

says: "The present North Carolina program of Negro education and health—State and local—provides for spending $4,000,000 in the near future. Some fifteen years ago North Carolina was spending about $4,000,000 annually for the education of all its citizens—white and colored.

For the year 1919-20 North Carolina spent for the salaries of Negro teachers the sum of $1,159,000; for the year 1920-21, $1,500,000, a gain of $350,000, or 35 per cent. in a year. During the summer of 1921 over 3000 Negro teachers (that is, 90 per cent.) in North Carolina attended summer schools."

The Farm Journal has recently begun a series of monthly sermons by prominent ministers of various denominations. In the October number, Dr. Newell Dwight Hillis, successor to Henry Ward Beecher at the Plymouth Congregational Church, writes on the theme, "Prisoners of Hope." His sermon is an inspiring review of the world's great figures who have suffered pain, struggle, disappointment, but who through hope and faith in their ideals have achieved enduring victories for humanity.

In an address on the subject, "Why War Between Japan and the United States Is Impossible," Baron Sakatani, a Japanese nobleman, said:

"The truth is that the Americans suspect the aggressive policy of Japan, while the Japanese harbor the same suspicion against the Americans. Such suspicion ends in mutual fear and misapprehension of each other, but I cannot realize how this fear could be cleared away by war between the two nations. It must be noticed there are some Americans who would repudiate established facts, thereby aggravating the Chinese question, as such methods would aggravate international problems. I hope the United States Government will not listen to the perverted thinking of those groups."

Replying to a charge that he had been 'coddling' the men in Sing Sing prison, Warden Lewis E. Dawes writes in a public letter:

"The disciplinary records of the prison show that there were 400 per cent. more assaults in the prison ten years ago, than at present. There have been only two serious assaults in the past ten months and this seems remarkable when it is understood that in this period over 2,000 men have been confined here, many of them of rival gangs on the outside." Warden Dawes maintains that punishment for its own sake is not the way to reform offenders, and his record seems to support this contention.

One of the points in the program outlined by the National Unemployment Conference calls for "limitation of world armament, consequent increase in tranquility and further decrease of the tax burden not only of the United States but of other countries." How many battleships the world builds and how many families suffer from unemployment are very closely related.

Friendly News Notes

William Littleboy, former Warden of Woodbrooke, sailed October 15th for America. He will make Woolman School his headquarters during his stay in this country.

The Woolman School Association has set the week-end of December 3—4 for its annual meeting, which will be made the occasion of a week-end conference at Woolman School. It is hoped to have William Littleboy, of Woodbrooke, present, and to take part in the program.

Dr. William I. Hull is giving a series of lectures on "Imperialism" at Woolman School. The lectures are given at 11 A. M. on Tuesdays, and are open to all interested at the usual tuition rates.

Guilford College, N. C. at the begining of this its eighty-fifth session, has an enrollment of 229 students, of whom 107 are Friends.

The Friends' Association at Newtown, Pa., enjoyed an interesting talk given by Marion H. Longshore, Langhorne, Pa., about her work in Austria.

A large number of Friends and their friends met and took the walk planned by West Philadelphia Meeting. In the evening, on their return to the Meeting-house, a religious meeting was held entirely under the care of the young people. This group included a number of students attending the University of Pennsylvania, several of whom gave messages in the meeting. John C. Parry, Franklin Flowers and other Friends who are attending the University were active in making this occasion a success. They deserve much encouragement in their work of interesting University students in the Society of Friends. Several students, both Friends and non-Friends, are attending the West Philadelphia First-day School and it is hoped that the number of these may be increased.

Dr. Paul M. Pearson, President of the International Lyceum and Chautauqua Association, met President Harding last week by appointment, to discuss how the thousand and more lecturers at autumn and winter chautauquas and lyceums can best promote the Administration's plans to achieve success at the Washington Conference on Armaments. President Harding recalled to Dr. Pearson that he himself was "an old chautauquan," having ridden a circuit before he was in the United States Senate, with a lecture on Alexander Hamilton. Marion, Ohio, the President mentioned was always "a good chautauqua town," and he spoke warmly of the movement of which Dr. Pearson is a pioneer and prominent leader.

—*Public Ledger.*

At the meeting held at 15th and Race Streets, on Tenth month 13th, William C. Biddle presided and Edith Pye, Hilda Clarke and Rufus Jones told of the suffering in Europe. Edith Pye and Hilda Clark are English Friends who have been in the relief work since 1914. Edith Pye had been a nurse for twenty years, but had never seen such suffering as that of the children in Vienna who were suffering from rickets. Older children, adults and even aged people were the victims of this disease of undernourishment.

Hilda Clark who is a recognized authority on consumption, said that they were at their wit's end to know how to continue the work in Vienna. In their work, in order to avoid the demoralizing effect of charity, they made the mothers prepare the food for the children and had the fathers pay a small amount for the food. Investigation was always made before giving relief entirely free. Austria is doing her share through the voluntary efforts of distributors.

Rufus Jones felt that it was impossible for anyone to make us realize the terrible suffering of the people, and that while the work in Vienna must go on, we must not forget the urgent need in Poland.

MEMORIAL SERVICE FOR RACHEL KNIGHT.

At its first meeting of the year, the Philosophical Club of the State University of Iowa observed a memorial service for Dr. Rachel Knight, who had been an active and much valued member of the organization.

Dr. Bird T. Baldwin reviewed the educational career of Rachel Knight, and spoke of her rapid development, her splendid attainments and her brilliant promise. She lived more than two years at the university and has a large circle of close friends who feel her loss keenly.

A letter was read from Dr. Seashore, formerly of "Iowa," now of the National Research Station at Washington, in which he paid a fitting tribute to Dr. Knight's personality and worth.

Luella Jones spoke of Rachel's breadth of interest and her wide sympathies which helped others to grow more generous and helpful. We feel, as all her friends must, that the buoyant spirit must live on in our lives, that she is more than ever an active, dynamic force in Christian living.

NEW YORK NOTES

The New York First-day School will open on Tenth month 30th, at 10 A. M. The same teachers will serve as last year. Old and young are cordially invited.

A social Social will be held in the gymnasium of Friends' Seminary on the evening of Eleventh Month 12th. All are invited and advised to attend, whether from New York or Brooklyn.

The Disarmament Meeting of the New York Friends will be held at Carnegie Hall on the evening of Eleventh Month 13th. It is expected that Elbert Russell and Senator Borah will speak, and arrangements are being made to add to these speakers another of national reputation. Friends will very soon be called upon to distribute cards of admission, and to advertise the meeting. Save this evening, and ask your friends to save it.

The two New York Monthly Meetings have authorized the sending of a letter from them jointly, to all the churches in Greater New York, laying stress on the spiritual aspects of the Conference, and the need that Christian people shall create an atmosphere in which the Conference may reach the highest possible success. "We must disarm our spirits, for armaments are only the national, material expressions of our individual, spiritual fears, jealousies, and self-seekings."

The Aid Association Fair will be held this year on the 18th and 19th of Eleventh Month. There will be the usual booths—candy, fancy, utilities, groceries, Seminary, handkerchief, doll— and if any others seem appropriate, they will be added. The supper will be served cafeteria style, as usual. There will be shows and side shows, and other attractions to be announced later. Your friends will be there; come and see them, and help along the Fair.

NEWS FROM BALTIMORE.

One hundred and thirty-two were present at Meeting at Baltimore, on Tenth Month 9th, and one hundred and six at First-day School. These are splendid figures showing that we are not having a short-winded spurt but a steady growth. Soon we may have some disagreeable weather on First-days. Let us remember then that we are not just "fair weather Christians."

On First-day Caroline Norment continued the story of her experiences in Europe with the Friends Relief Unit. At the close we felt as we do when we start reading a story in one of our popular magazines and find at the bottom of the page "continued in our next."

Arthur K. Taylor brought out the point in Meeting that it costs $75,000 a year to support the Y. M. C. A. here in Baltimore, and $40,000,000 to build the battleship Maryland. If enough money had been put aside each year since Columbus discovered America to support the Y. M. C. A. work, one hundred and three years would still have to elapse before the total would equal the cost of the battleship mentioned. Which is most worth while, the work of 532 Y. M. C. A's a year, or one battleship?

The sewing for European Relief this winter will be on Fourth-days at 10.00 A.M. All garments will be sent to Poland or Russia. The work begins this week.

The Monthly Meeting supper last week was a delightful occasion with seventy-five present.

The organization of our Home Department of the First-day School is now practically complete. There are four visitors, fifteen resident members and six non-resident members. Each member has a quarterly, most of them using Elbert Russell's "Studies in the Social Teaching's of Jesus," and each individual studies one lesson a week, answering the questions written at the end of the chapter and other questions which are sent to them from "Department Headquarters." The visitors look after a small group of members helping with the lessons if desired, but more especially telling them of the work the Meeting is doing and forming a vital contact between the Meeting and the member.

BLISS FORBUSH.

WORD FROM CANTON CHRISTIAN COLLEGE

Margaret Hallowell Riggs, in a letter to her friends in America, writes:

"More than two months have passed since my return to beautiful China and already it seems as if I had never been away, so quickly and so quietly does one slip back into the old place. It was indeed good to be in America and enjoy with you once more the inspiration of books, music, earnest men and women. Especially helpful and encouraging is it now to feel the strong sustaining wall of your interest and co-operation. Without it the work cannot go on; with it there is a glorious opportunity before us. * * *

It is good also to be back in China among these people we love and to realize again that in spite of differences in dress, customs, habits of thought, even ideals, there is nevertheless under it all the same great throbbing heart of humanity—the same deep desire for higher things.

This year my work will be somwhat different from that of previous years, namely that of Canton Christian College representative on the staff of the True Light Middle School. * * *

In conclusion, my return to China has confirmed the opinion formed upon arrival that this country has marvellous possibilities for development and usefulness and that the responsibility of the Christian church toward her is great and immediate. China will never again be that far off, mysterious Cathay of whose fame for tea and silk, of whose enigmatic language, of whose famines, of whose

exclusiveness our childhood histories told us. She is now forever our neighbor—and a very near neighbor too, for in this age distance is a small factor. Her name, Chung Kwok, the Middle Kingdom, makes one almost wonder whether the ancient sages of China had not some strange foreknowledge of her future, for today, in the opinion of many, she bids fair to become the stormy center of world affairs. The hope of China and the peace of the world depend more than we realize on the Christian schools in China today.

ENGLISH NOTES

10,000 copies of the German translation of *Friends and War* have been produced by the Quaker centre in Berlin. Preliminary distribution among 200 people has led to many requests for further copies. One man in Upper Silesia has asked for 2,000 to distribute among members of his Society, and a clergyman has asked to be allowed to advertise it in his paper, but expresses his fear that the requests that are likely to follow the announcement may be "too irksome for Friends to fulfil."

Friends will be interested to hear that our Friend H. Wilson Harris, has been elected President of the International Union of Journalists accredited to the League of Nations. Wilson Harris has acted as the Special Correspondent on international matters to the (London) Daily News for some time, and was formerly its News Editor (which corresponds to City Editor in America). He is son of H. Vigurs Harris of Plymouth, and nephew of Dr. J. Rendel Harris, the Librarian of Rylands Library, Manchester, and discoverer of the "Mayflower" Timbers at Jordans. For some time he has been clerk of Golders Green Preparative Meeting, London.

At the suggestion we believe of the Bishop of Woolwich a course of lectures is being given next month to united gatherings of the Church of England and the Free Churches at Blackheath (London, S. E.) on *"What The Churches Stand For."* Besides lectures on the Established Church, there will be addresses on the Methodists, Presbyterians, Baptists and Quakers. The latter subject will be dealt with by Edward Grubb, M. A., author of *"What Is Quakerism?" "Authority And The Light Within"* and many other works.

HUBERT W. PEET.

MARRIAGES.

SMITH-BAILY—On Ninth Month 15th, at the High Street Meeting-house, at West Chester, Pa., Alice Stackhouse Baily and Franklin J. Smith, son of Caroline Thomas and the late Frederic J. Smith.

STABLER-ELY—On Tenth Month 8th, at Winterthur, Delaware, N. Snowden Stabler, of Longwoods, Maryland, and Eleanor Ferns Ely.

DEATHS.

COATES—At her home near Russellville, Chester County, Pa., on the 27th of Seventh Month, Adaline B., wife of Pusey Coates, and daughter of the late William and Lydia P. Brosius, aged 77 years. She was a life-long and interested member of Pennsgrove Monthly Meeting, and an earnest worker in temperance and other reforms. Her remains were interred at Homeville, where an impressive meeting was held.

COATES—At her home near Russellville, Chester County, Pa., on the 11th of Tenth Month, after a protracted illness, borne with much patience, Anna Coates, daughter of Pusey and the late Adaline B. Coates, aged 37 years.

GARRETT—Suddenly, at Narberth, Pa., on Tenth Month 9th., Anna Lewis daughter of Martha L. and the late Wilmer H. Garrett.

HAZARD—Friends' Home, Newtown, Pa., Tenth Month 12th, Phebe Anna Hazard, wife of Roland H. Hazard, formerly of Bristol, Pa., aged 91 years.

JAMES—In Philadelphia, Tenth Month 12th, Mary J. T., wife of William M. James.

WHITE—In Philadelphia on Tenth Month 11th, Alice F. White.

WILLETS—At her home, Jericho, L. I., on Tenth Month 9th., Charlotte M. Willets in her 67th year.

WILLETS—In Lower Makefield towship, on Tenth Month 10, John H. Willets, aged 72 years. He was a son of the late Edward and Anna B. Willets, and a member of Purchase Meeting. The funeral was at Purchase Meeting-house on the 12th.

WILSON—Suddenly, near Newtown, Pa., on Tenth Month 13th, Robert Comly Wilson, Sr., aged 75 years.

COMING EVENTS

TENTH MONTH

23rd—Drew Pearson will speak on "Conditions in Serbia," at Buckingham Meeting-house, at 2.30 P. M.

23rd—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Subject: "The Religious Education of Children; Leader E. Vesta Haines.

23rd—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Merion, Pa., at 11 A. M. First-day School at 10 A. M.

24th—The Philanthropic Committee of Western Quarterly Meeting has arranged to hold a Union Meeting at Fallowfield Friends' Meeting-house at Ercildoun, on Disarmament at 7.30 P. M. To be addressed by Dr. O. Edward Janney, of Baltimore.

25th—10 A. M. Western Quarterly Meeting at London Grove, Pa., followed by Western First-day School Union. Dr. O. Edward Janney and J. Barnard Walton will attend.

27th—Caln Quarterly Meeting, at Christiana, Pa.

29th—Westbury Quarterly Meeting at Flushing, N. Y. Morning Meeting at 10.30 A. M. Dr. Jesse H. Holmes and Mary Travilla will attend. Afternoon Sesion at 2.30 to be addressed by Miss Myra Louise Grant on World Conditions and the Armament Conference.

29th—Baltimore Yearly Meeting. See Notice in regard to accommondations.

30th—Under care of the Committee of Salem Quarterly Meeting a Meeting for Worship will be held in the Meeting House at Hancocks Bridge, N. J. at 3 o'clock.

30th—New York First-day School will open for the winter at 10 o'clock.

30th—Philadelphia Quarterly Meeting's Visiting Committee expects to attend meeting at Germantown Friends' Home, at 7.30 P. M.

ELEVENTH MONTH

1st—Concord Quarterly Meeting, at Darby, Pa.

2nd—Purchase Quarterly Meeting, at Chappaqua, N. Y.

5th—Philadelphia Quarterly Meeting, at 15th and Race Streets, Philadelphia.

5th—Prairie Grove Quarterly Meeting, at Marietta, Iowa.

5th—Stillwater Half-Yearly Meeting, at Richland, Ohio.

6th—First-day at 3 P. M. The usual semi-annual Community Meeting for worship will be held at Chichester Friends' Meeting House under care of a Committee of Concord Quarterly Meeting. All persons are welcome and young people particularly invited. Train leaves 24th and Chestnut Sts., for Boothwyn at 1.30 P. M.; Darby 1.43; Chester, 2.00 returning about 4.45 P. M. Trains will stop at cross-road near the Meeting House.

12th— A social Social will be held in the Friends' Seminary gymnasium, 226 E. 16th St., New York. All are invited. Further particulars later.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 So. 12th St. Philadelphia

CASH CONTRIBUTIONS
TWO WEEKS ENDING OCTOBER 10

Five Years Meetings	$281.55
Other Meetings:	
Jericho Monthly Meeting .	300.00
New York Monthly Meeting	300.00
First Friends' Church of Portsmouth	5.70
Sandy Spring Monthly Meeting	57.00
Sadsbury Monthly Meeting	75.00
Group of Friends in Cambridge, Mass.	270.00
Oxford Friends' Meeting..	10.00
Matinecock Prep. Meeting	20.00
West Union Monthly Meeting	8.00
Frankfords Friends' Meeting	48.00
Green Street Monthly Meeting	33.00
Baltimore Yearly Meeting	93.14
Other Contributions:	
For General	717.48
For Germany	1,923.58
For Austria	402.22
For Poland	3,090.00
For Russia	7,049.05
For Serbia	293.00
For Armenia	1.66
For German Overhead ...	667.59
For Clothing	285.29
Refunds and Payments ..	93.74
	$16,025.00

SHIPMENTS RECEIVED

151 boxes and packages; 5 anonymous packages; 5 for German Relief; 1 from Mennonites.

NOTICE—Donation Day at Chapin Memorial Home for Aged Blind, 6713 Woodland Avenue, Thursday, October 27, 1921, from 11 A. M. to 10 P. M. Luncheon 12 to 2, Supper 5 to 7 o'clock (75cts.)

Music, entertainment, sales of candies, cakes, fancy and useful articles.

All small donations go for support and are needed and much appreciated. Come and get acquainted! The supper is generous, well cooked and served by the Committee ladies.

Donations may be sent to the Home, or to Mrs. WILLIAM H. WOODWARD, *Chairman of Auxiliary*, Stoneleigh Court.

BALTIMORE YEARLY MEETING OF FRIENDS—PARK AVENUE—1921

The Yearly Meeting will be held this year as usual, commencing on Seventh-day, Tenth month 29th.

Lodgings will be provided for Friends at Park Avenue Meeting-house as usual. Applications for this accommodation are to be made through the Friend who may be appointed in each Monthly Meeting, and should be forwarded by him as promptly as possible to the Chairman or Secretary of the Committee in Baltimore.

Accommodations at moderate cost may be provided elsewhere, for those who desire such, when specific applications are made to the Secretary.

The dormitories will be ready for occupancy on Sixth-day, Tenth month 28th for those who may have early meeting engagements. Meeting for Worship convenes at 10 o'clock on First-day.

Annie L. Lewis, Chairman, 731 Linwood Avenue, Tuxedo Park, Baltimore.

Bertha Janney, Secretary, The Plaza, Baltimore, Maryland.

BIBLE LECTURES BY ELBERT RUSSELL

The regular monthly meeting of the Philadelphia Young Friends' Association on Eleventh Month 14th and on Twelfth Month 12th will be addressed by Elbert Russell. The subject will be the Four Gospels. A general invitation is extended to First-day School teachers and pupils, to members of the Religious Society and to their friends. 8 P. M.–Auditorium–15th & Cherry Sts.

NOTICE—On Thanksgiving Day following Bucks Quarterly Meeting at Langhorne, Pa., Elbert Russell will address a meeting at three o'clock. His subject will be "The Quaker Substitute for Military Force."



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NEWTOWN PROPERTY

A most desirable home near George School and Newtown, Pa. Nearly new. All conveniences, garage, fruit, etc. Splendid location for a Friends family. For particulars apply to W. T. Wright, Newtown, Bucks County, Pa.

NOTICE—The letter of Margaret H. Riggs, portions of which are quoted under our Friendly News Notes, reminds us that for the first time, at Christmas last year, a number of those little throbbing hearts, whom we know as the "Boat Children," received dolls and balls.

Margaret is expecting us to send 100 dolls and 100 balls this year. Will each one dress a doll or send balls? There are many values in the effort for First-day School teachers to interest a class of girls in dressing dolls, or boys in collecting balls. Buy the 10 or 15 cent dolls, celluloid, because they do not break easily and weigh less in mailing, which we must consider. In order to reach China in time for Christmas we must have them ready by Eleventh month 10th. They may be sent to Linda E. Bicknell, 252 West Wyoming Avenue, Germantown, or to the P. Y. F. A. Library, 140 N. 15th Street, Philadelphia.

ELLWOOD HEACOCK
FUNERAL DIRECTOR
2027 NORTH COLLEGE AVENUE
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CALLS OUT OF CITY ANSWERED PROMPTLY

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And knowing dad's good hard sense about values, we would just like to show him this NEW LINE at the NEW LOW PRICES—$45.00, $49.50, $55.00, $59.50—any price up to $195.00. They are luxurious affairs—many beautiful wraps included, with good value sticking out of them from neck to hem.

Moussyne, Panvelaine, Pollyanna
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In beautiful new styles and shades; many models trimmed with beaver, moleskin, fox, nutria and Australian opossum.

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You will have to see them for yourself and examine their fine qualities to appreciate the values in Silks and Velvets to-day as compared with the same grades at former prices.

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Satin de Luxe, 35-in.	$1.85	Canton Crepe, 40-in.	$3.75
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Crepe de Chine, 40-in.	$1.85	Brocaded Poplin, 40-in.	$3.50

Fine Black All-Silk Chiffon Velvet, 40 inches wide $6.50
Imported Black and Navy Velveteen, 43- and 44-inch $4.00

Strawbridge & Clothier—Aisle 6, Centre

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MARKET STREET EIGHTH STREET FILBERT STREET
PHILADELPHIA, PA.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.

INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or 5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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HOTELS.

Buck Hill Falls

Tenth-month, 22nd, 1921

That season has now arrived when Nature ripens the foliage and in so doing, gives the visitor to the country and mountains a spectacle which poets and painters have failed to portray.

The foliage, which is now a riot of color, will by the end of another week be nearly gone. If you have ever thought or planned a Fall vacation, now is the time to visit

THE INN

BUCK HILL FALLS, PA.

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A Pamphlet answering many questions as to the causes of the Great War, written by FRANCIS NEILSON, author of "How Diplomats Make War," etc., Editor of THE FREEMAN and Associate Editor of UNITY.

This pamphlet will appeal to all those who believe the true history of the war and its causes is yet to be written, and that it is essential to the best development of our civilization.

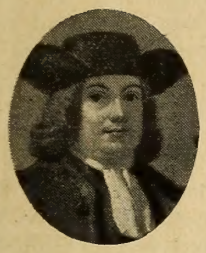
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Friends' Intelligencer

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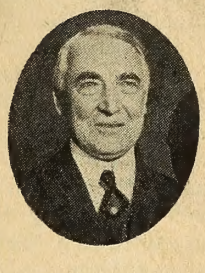
The First Step

In The American Program

for

Permanent Peace:

Ground Arms!



WILLIAM PENN, the FOUNDER OF PENNSYLVANIA, put into practice in his dealings with the Indians of the New World the Quaker doctrine against WAR and ARMAMENTS, and in favor of FRIENDSHIP *and* ARBITRATION as means of preventing disputes or of settling them, should they arise, between the colonists and their Indian neighbors. This "HOLY EXPERIMENT" in Pennsylvania was an entire success. During one of the incessant wars of Europe, in 1693, Penn published a proposal for the REDUCTION and LIMITATION of ARMAMENTS and the creation of an INTERNATIONAL CONFERENCE or COURT for the settlement of disputes by CONCILIATION or JUDICIAL PROCESS.

A century later, the UNITED STATES OF AMERICA put into practice the DISARMAMENT of the States and the settlement of disputes among them by means of JUDICIAL PROCESS. More than seventy disputes among the States of the American Union have been settled by the Supreme Court, without its possessing, or appealing to, armed force or economic coercion either to bring the States into court or to enforce decisions against them. The American Constitution of 1789 even went so far as to adopt what the Root-Phillimore Commission proposed for the nations at The Hague in 1920, namely, the provision that *either* party to the dispute might bring its case to the jurisdiction of the court.

In 1918, the RUSH-BAGOT AGREEMENT between the United States and Great Britain reduced to a small police-patrol the armaments on the Great Lakes, and thus paved the way for the DISARMAMENT of the three thousand miles of frontier between the United States and the British Empire in Canada. Although the two peoples had engaged in two wars with each other before this agreement was made, they have preserved the peace between them for more than a century since, and have settled by ARBITRATION thirty-eight disputes arising between them.

The two HAGUE CONFERENCES of 1899 and 1907 created an INTERNATIONAL COURT OF ARBITRATION, which settled, during the dozen years preceding the World War, fifteen disputes among the nations. But these Conferences failed to reduce or limit armaments, and the competitive increase of armaments continued at a greatly accelerated rate until it bore its logical fruit in the World War.

The CONFERENCE OF PARIS in 1919 also failed to reduce and limit armaments, except for the Central Powers of Europe, defeated in the war. The LEAGUE OF NATIONS has made some improvements in the INTERNATIONAL COURT, but has not solved the burning problem of armaments. The competitive increase in the size and frightfulness of armaments has continued at an even greater rate than before the World War, and chiefly because of this fact the peaceful settlement of disputes among the recent Allies themselves, the victors in "the war to end war," is still more precarious. From the heart of humanity comes the cry: Unless we can make the past war the last war, the next war will cause the downfall of Civilization!

PRESIDENT HARDING, has accordingly invited to assemble at Washington a CONFERENCE ON THE LIMITATION OF ARMAMENTS AND THE PROBLEM OF THE PACIFIC AND THE FAR EAST. In his call for that Conference he declared: "The enormous disbursements in the RIVALRIES OF ARMAMENTS manifestly constitute the greater part of the encumbrance upon enterprise and national prosperity, and avoidable or extravagance expense of this nature is not only WITHOUT ECONOMIC JUSTIFICATION, but is a CONSTANT MENACE TO THE PEACE OF THE WORLD, rather than an assurance of its preservation."

Thus, the President realizes that the REDUCTION AND LIMITATION OF ARMAMENTS must precede or accompany the successful operation of the peaceful means of settling international disputes and the removal of the grave causes of dispute which have arisen among our own nation and those of the Old World in regard to the Pacific and the Far East. In this he is in accord with the ancient Hebrew Prophets, ISAIAH *and* MICAH, who declared that the beating of swords into plowshares and of spears into

pruninghooks must accompany the going forth of the LAW and the JUDICIAL SETTLEMENT of international disputes before the nations shall learn war no more.

WILLIAM PENN, also, advocated the REDUCTION AND LIMITATION OF ARMAMENTS to accompany the establishment of JUDICIAL SETTLEMENT, so that "the great fish should no longer eat up the little ones," and so that peace among the great powers should be preserved.

The FOUNDERS OF THE AMERICAN UNION forbade the States to "keep TROOPS or SHIPS OF WAR in time of Peace," without the consent of Congress, and they defended this DISARMAMENT on the ground that without it the Union and the peace between the States could not be preserved, or the Supreme Court succeed in its JUDICIAL SETTLEMENT of disputes among them.

GENERAL PERSHING has recently declared: "The lessons of the last six months should be enough to convince everybody of the dangers of nations striding up and down the earth armed to the teeth—Unless some such move [the REDUCTION OF ARMAMENTS] is made, we may well ask ourselves—whether we are doomed to go headlong down through destructive war and darkness into barbarism."

PREMIER LLOYD-GEORGE, of Great Britain, exclaimed, on the day when the Armistice was declared: "Are we to lapse back into the old national rivalries, animosities and competitive armaments, or are we to initiate the reign on earth of the PRINCE OF PEACE!"

JAPAN'S first delegate to the Washington Conference, Prince Tokugawa, has recently said: "LIMITATION OF ARMAMENTS will be a great step forward by lessening the chances of a conflict and postponing the outbreak of any major war for many years."

We ourselves must Pilgrims be, launch our Mayflower, and steer boldly through the desperate winter sea, Nor attempt the Future's portal with the Past's blood-rusted key.

What Seed Shall We Plant?

"Do men gather grapes of thorns, or figs of thistles?" asked Jesus of his followers. In the form of this question, he brought to them a great spiritual truth. Nature's laws never change. *We* can no more pluck a grape from a thornbush, than could they. The famous bunch of grapes that the returning spies carried on a pole resting upon the shoulders of two men grew on a grape vine, and not on a thornbush. So it has always been; so it always will be.

And so it is in the moral and spiritual world. Like begets like. If we sow seeds of kindness, we will reap kindness. If on the contrary, we sow seeds of envy, hate, revenge, we will gather corresponding harvest. It cannot be otherwise. It seems strange that any person of intelligence should fail to see the connection between the seed sown and the fruit of seed. Yet how little we govern our lives accordingly.

Would we but suffer ourselves to be guided by the spirit of kindness and love, instead of jealousy, envy, and intense greed, there would be no more wars and fighting. Does anyone suppose that the people of Germany, Poland, Russia or other suffering countries of Europe would, of their own free will, enter into war with the United States, which has sent provisions and clothing to save their children from starvation and freezing?

No, the human soul is not so depraved as that. They would not turn thus on their benefactors. Though at first suspecting a sinister motive, they have at last grasped the thought that it was the spirit of Christ working in these men and women which prompted this disinterested love and these deeds of mercy and kindness. And the fruit of this kindness will be of corresponding nature; it cannot help being so.

May we not hope that the delegates to the great Conference to be held in Washington next month will be actuated by this same spirit of love, of fellowship, of reconciliation in their deliberations; that they may be enabled to put themselves in the other man's place, thus seeing the viewpoint of all sides.

They need the prayers of all good people. "The fervent, effectual prayer of the righteous availeth much," we are told.

No sane person expects the millenium to come immediately because of this Conference, nor perhaps any striking results at once. But the good seed that will be sown there will have its effects in time.

People are thinking now, more than ever before, of the great sinfulness of war, and having seen its baleful results for centuries, are anxious to try another method. Every great effort, every great achievement, must have a beginning, however small it may seem. It would be well for us to act now under the inspiration of the thought that prompted Isaiah to predict the time when "Nation shall not lift the sword against nation, neither shall they learn war any more."

Holder, Ill. ELIZABETH H. COALE

The Wisdom of the Peoples

COMPILED BY JAMES WALDO FAWCETT

II

THE PROVERBS OF SERBIA

God does not pay every Saturday.

The sun shines on dirt and is unsullied.

What is taken by force is cursed.

If one cannot attain wealth and good looks one can surely be good and honest.

Who knows the shore, owns the sea; who owns the plain is master of the fortress.

Even the Emperor cannot feast from an empty dish.

Better suffer injustice than commit it.

Good reputation is worth more than a golden belt.

It is hard to feed the satiated, and to make a present to the rich.

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A frog saw the horse being shod and lifted up his foot also.

Eyes can see everything except themselves.

Warriors in times of peace are like fires in Summer.

He who burns his mouth and does not tell the company that the soup is hot is no honorable man.

A man wishes to be better than everybody but his own son.

No one need pray for either rain or death—both will surely come.

When two fish are cooked at the same fire, each thinks he is the only sufferer.

Belief is easier than investigation.

Work as if thou art to live an hundred years, and pray to God as if thou art to die tomorrow.

Where wolves are full, sheep are few.

Unjustly acquired wealth never reaches the third generation.

When God gives happiness he does not ask whose son you are.

A victory is won, not by shining arms, but by brave hearts.

He who works gains, but he who saves gains more.

It is not the shining sword that fights the fight, but the heart of the hero.

Be on your guard against a smoke-blackened gun.

It is better to weep with the wise than to sing with the fool.

The fools build houses and the wise buy them when ready.

The mother of a hero is the first to weep.

Who follows every one does wrong, who follows no one does worse.

Were there no fools in this world the wise could not live in it.

A good reputation goes far, but a bad one goes still farther.

When coins rattle philosophers are silent.

Give the priest what is the priest's and the king what is the king's, and then flee.

Trust not the smiles of the great, nor a bright sky, both change in an instant.

The rich man eats when it seems good to him and the poor when he can.

There is no stronger castle than a poor man.

Covetousness is the world's peace breaker.

The tongue hurts more than the sword.

For every wagon-load of wisdom there are two of stupidity.

He who has not served cannot command.

What is stronger than iron? Rust, that eats it.

An empty knapsack is easier to carry than a full one.

It is easy to make an orphan weep but hard to clothe him.

Better retire in honor than advance in disgrace.

Where concord reigns there is God's blessing.

May God help the cunning, the just man needs not His help.

God must strike the guilty or the innocent would have perished long since.

It is better to die in honor than to live in shame.

There are no brothers in times of war.

More people die of eating and drinking than of hunger and thirst.

Where the army passes there is no grass.

Woe to the village through which an army passes.

The fool boasts of that of which a wise man is ashamed.

When wine comes to an end, so does conversation; when money comes to an end, so do friends.

The gods also are with him who has a following.

One learns to know men when they drink, and horses when they work in the mire.

Give me a comrade who will weep with me—one who laughs with me I can easily find for myself.

Where Cross the Crowded Ways

The following verses, which were recommended to us by Isaac Wilson, carry one degree further the thought expressed in the poem, "The House By the Side of the Road."

'Tis only a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But He walked with the crowd day by day.
And I think when I read of the poet's desire,
That a house by the road would be good;
But service is found in the tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned how to live.

Then tell me no more of the house by the road,
There is only one place I can live;
It's there with the men who are toiling along
Who are needing the help I can give.
It is pleasant to live in the house by the way,
And befriend as the poet has said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened their strength nearly gone.
I'll go their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

—*Walter J. Gresham.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, ELEVENTH MONTH 5, 1921

Word comes to us from Dr. O. Edward Janney, that critical articles which have appeared in the Philadelphia *Public Ledger,* and probably in journals of other cities, have discouraged some Friends in their efforts to influence the coming Disarmament Conference.

Dr. Janney's attitude toward these articles may be judged from the following excerpt from one of his letters. As Executive Secretary of the General Conference section of the Friends' Disarmament Council, he has been in close touch with the whole disarmament movement, so that his counsel is based upon intimate knowledge of the facts.

> "We believe the *Ledger* attack to be inspired," he writes, "by those who want war, or at least great preparations for it, in order to further selfish designs. There is a small but very active group that oppose reduction of armaments, and they will use the press and every other agency to make the Conference a failure. Let us not be deceived; this Conference is the most important event since the advent of Christ, and is intended to do his work. It is essential that the whole country be aroused to speak and act for it. Every Friend should do all in his power to take advantage of this great opportunity to further the cause of peace. And it needs to be done *now*, not waiting until too late."

From every angle of approach, straight thinking supports Dr. Janney's plea for the continuance of every effort that may urge the Conference to effective action. Politically, the justification is obvious. The men in Washington were sent there, and are being supported there, expressly as servants of the American people. The responsibility which they assumed in taking office makes it their first duty to strive toward the accomplishment of whatever goal the American people sets before itself. There can be no doubt that the overbearing mass of American public opinion today is demanding effective measures against the recurrence of war. To communicate this demand to our representatives, and to urge that they speedily transform the nation's aspiration into concrete political action, is merely fulfilling the obligation of democratic citizenship.

Diplomatically likewise, the same course is demanded. It has been assumed by some that there are difficulties in the way of our representatives which are unknown to citizens at large; and that, therefore, we should not embarrass them by demands whi cannot be realized. We repeat, in this connecti that unless the day of the new diplomacy has co the Conference is bound to fail regardless of popu demand. Our representatives have not issued a public statement of such assummed difficulti Either they do not exist, or else they have not be confided to the people. If the former is the ca there is no cause for concern. If the latter, then are following the old course of secret diploma which inevitably leads to disaster.

There cannot be the slightest doubt that there a real obstacles in the path of the Washington conf ence. But the way to overcome them is not to c ceal them, but to openly admit them. Our peo should realize them, the peoples of Europe and A should realize them, every representative to the C ference should realize them. The only atmosphere which they can be successfully met is that of wo recognition and world consideration. If the mi and the soul of the race are brought openly to p upon them, they *can* be overcome, but they *cannot* overcome in any other way.

Finally, whoever fully accepts the guidance Christian religious conviction cannot hesitate as his course of action with reference to the Conferen Just as the delegates are responsible to the peopl so both delegates and peoples are alike responsible God. The Christian conscience of the world awakened to the fact that the moral and religi law must be extended to embrace international re tions. Just as the prophets of old called, in the na of God, for the extension of the laws of justice a brotherhood over the widening spheres of tribal a national life; so the prophets of today, impelled the same religious urge, demand the extension those laws over the growing community of a unit world. The visions of Moses, of Amos, of Isaiah, Jesus, hang in the balance today with the action the nations on the problems of war.

In all our relations to the Disarmament Conf ence let us never loose the consciousness of its u mate religious basis. No other force but that God, of humanity's highest religious ideal, can ma it productive of the salvation from war which manity demands. If fear, self-seeking, unwillingn to frankly challenge any conception which we beli wrong; if any of these things are permitted to press the free working of religioius conviction, backbone of the movement for peace will be brok

Two further thoughts. God cannot *force* al gience now, any more than in the days of Hebrew ligious crises. God appeals; men may accept a follow, or reject. If the Conference fails and n wars come, we shall be recrucifying humanity's carnation of God. Whoever has not given all to p vent such a catastrophe will be responsible.

Secondly, since the issue is essentially religious cannot stop with the Conference. The Confere simply affords a tremendous opportunity. If it s ceeds great things will have been won, but gr things will still remain to be done. And if it fa the cause will still go on. Other means will t have to be found. Those who set forth to accompl a mission for God can never cease their labors u that mission is accomplished.

Our Representative at the Washington Conference

Dr. William I. Hull has accepted an appointment from the Representative Committee of Philadelphia Yearly Meeting to act as its representative in connection with the Washington Conference. The Swarthmore College authorities have generously granted him leave of absence from his college duties for three days each week so that he can be in Washington in pursuance of this service.

It is desired that he shall keep in close touch with the conference and report to Friends back home on its problems and progress from the Friendly point of view. He will write a weekly article for the INTELLIGENCER, and will send weekly bulletins to the "key-men" who have been selected in each monthly meeting throughout the seven yearly meetings of the Friends' General Conference for promoting in each Friendly locality the work of the Washington Conference in every possible way. The Friends' Council on Disarmament has also asked him to duplicate this service in its behalf so far as possible among the other branches of the Society of Friends in America.

As a preliminary step, Dr. Hull has prepared the statement which appears on the front page of this issue of the INTELLIGENCER, and he proposes to send a reprint of it to each of the many scores of delegates and experts from the various countries who will be in attendance upon the conference. He is exceedingly desirous that his mission shall be as useful as possible, and he would gladly receive from any Friends or Friendly organizations suggestions as to how his work can be made most useful.

Between Poland and Russia

Between Russia and Poland a million people are on the move. This is the estimate made by the general in command of the Polish repatriation camp at Baranowice. Other estimates vary from 600,000 to 3,000,000. Nobody really knows the exact number.

You see them driving along the dusty roads in that section of the old Ukraine which was given by last spring's treaty to Poland. You see them jammed in the freight-cars and moved forward slowly like freight, getting out during the long waits at stations to boil water for tea, or to stretch themselves after the long journey. You see them, sometimes several thousand at a time, sitting and lying in the fields where the border repopulation camp is filled to overflowing.

Farther to the west you see them, more scattered now, waiting in little family groups near the railroad stations, for the slow arrival of a cart from some nearby village to take them home. And then later on they reach home after six years' absence, to find a heap of ashes or barbed wire where their house once stood.

They are Poles, returning home from Russia. It is among these groups that the Quakers are endeavoring to bring, not only a temporary relief, of food for a few days, but substantial help in reconstructing their old homes by the loan of seeds and ploughs and the gift of wood to rebuild their houses.

In the early months of the world war, they were swept eastward before the retreat of the Russian army, which laid waste the villages as it went. They were scattered all the way from Moscow to Turkestan. The horrors of that retreat have been told again and again. There were so many fleeing that the harvests were eaten from the fields and the wells on the line of march were exhausted, and the roads were marked by lines of white crosses where the refugees had stopped to bury their dead.

For six years they have been filtering back from Russia, slowly, because of the frequent fighting on the border and the lack of transportation. This summer they have come more rapidly, since the signing of peace between the two countries. But now they are coming with a great rush, fleeing before the famine in Russia.

Nobody knows how many went over to Russia. Nobody knows how many died in that exile. Nobody knows how many will be coming back. All records have been wiped out by the war. Most of the government estimates range over a million.

In spite of the famine behind them and the greatness of their numbers, this movement of refugees is no mere stampede. The governments both of Russia and Poland are dealing with the situation in an orderly manner. When they reach the Polish side of the border the Polish Government takes charge of their reception. At first there were two large repatriation camps, Baranowice to the north and Rowno to the south, where refugees were to be kept in quarantine for five days, deloused, fed and registered. These camps, adapted for the handling of 4,000 refugees per week, have been repeatedly swamped by the great numbers, so that additional camps much farther away from the border have been hastily prepared, and refugees whose homes are farther to the west are sent straight through to camps nearer their homes.

At the camp farther west, built to handle 4,000, an influx of 22,000 refugees came all at once. The operating machinery went to pieces. The refugees camped in the fields with a scant supply of water and no toilets but open ditches. For two days the food gave out. Then the authorities, fearing that pestilence might develop, were forced to open the bars and let everyone through into Poland, half of them untouched by any disinfecting process and all with baggage that was not disinfected.

A young mother who had given birth to a child on Sunday night lay in the field. On Wednesday noon she was still waiting to be admitted to the hospital. Her baby lay in a towel on the ground beside her, surrounded by the entire family and at a greater distance by the thousands of other waiting refugees, washing and cooking and lying on the ground.

The largest part of the horde are peasants who cannot read or write. Some of them remember how it looked six years ago to see their village in flames. Others have no way of knowing whether their homes are still standing or not. They will go along on the train till they reach the station nearest their home. There will be no one who knows that they are coming, for they cannot write to tell. They will sit on the ground beside the railway station until they can send word to their village. And after a

few days some neighbor will come with his horse for them. It is an act of great self-sacrifice on the part of that friend, for horses are at a premium in Poland, and sometimes the station is a day's journey away.

Eventually, however, they get home. If their house is gone, as it frequently is, they make a rude shelter of mud and straw or of trench material. In the few districts where there is plenty of wood, they build log-cabins. In the districts where German dugouts are left, they move into these. Sometimes they are lucky enough to find large curved sheets of corrugated iron and they build themselves a house that looks like a big barrel.

Then they begin to cultivate their land again. And here lies the great emergency this winter in Poland. For they have no ploughs, no horses, no seed, no food for the winter. Their hold upon life depends entirely upon what help the almost bankrupt Polish nation can give them in supplies, and the aid from relief agencies such as the Society of Friends.

The refugees, on the whole, do not give signs of having suffered from underfeeding while they have been away. It is the exception to see the marks of malnutrition. Most of the peasants are barefooted, but so they are everywhere in Poland. But these people left Poland because of famine and now they have left Russia in the face of the famine there, and it is because they are returning to their country which is in the same condition as it was when they left it that their problem has become one of simply fighting off death during the winter. With the aid of the loan of the agricultural implements, the seed, and the wood with which to build a shelter, they will be able to survive the rigors of a Polish winter and begin early in the spring to recover the ground which will support them and build their life anew. The numbers needing this relief are endless. Therefore the relief which is needed is endless.

Dwellers in Darkness

I happened to be talking about after-war conditions to an official in Brest-Litovsk.

"Are they pretty bad in this town?" I asked.

He smiled at the question, as though it betrayed my hopeless ignorance, and said, "Come to the window."

I looked out. It was not an inviting view, certainly, but I saw nothing particularly striking, certainly nothing that indicated bad conditions. On the corner of the street, right opposite, was a vacant plot of land, strewn with bricks and rubbish; we have many similar plots, where houses have been pulled down, in any of our large cities. That was all, and that was not interesting; and I said so.

"Do you see those two holes?" Yes, I had noticed them, in the centre of the plot; two large holes of an oblong shape, and seemingly leading to the cellars of the old house. "They are the entrance to homes, where human beings, where little children live."

Dwellers in darkness! There were no windows, no ventilators; they were cellars that even the rats would shun. One wondered curiously what kind of life the inhabitants must live. The little children came up and played on the rubbish-strewn plot; played on the roofs of their homes! I wondered; did the fathers and mothers have the heart to play with the children sometimes?

And seventy-five per cent. of that town had been thus destroyed by the armies as they retreated. A large part of the town consisted of such rubbish and brick-strewn plots. How many dwellers in darkness were there altogether in that town, then?

"Dwellers in darkness, and in the shadow of death!"

Philadelphia Branch of National Prison Comfort Club

A chief purpose of this recently formed Branch (See INTELLIGENCER, Tenth month 1, p. 630), is to get into personal touch with every man and woman in prison today "for conscience sake," regardless of political or industrial 'labels.' It is the strength of character that keeps a man true to his own ideals in the face of whatever sacrifice which seems to us the crucial thing.

A member of the organization (who is of 'Friendly persuasion') sent the following letter to about forty such men:

"My dear Friend—The word 'Friend' comes more naturally to a Quaker than does any other expressing sincere personal interest, and I trust you will understand it in the same spirit that I use it. . . . We would be glad to have you tell us if there is anything we can do for you or for anyone you know, whether in prison or among those dependent on prisoners, because we feel you are 'substituting' for us. If you were in our position and we in yours (as at any time any one of us might be, in the fulfilment of some conscience-call), we would write you just as freely as we now ask you to write us—we want a feeling of complete freedom and comradeship between us all."

Because writing privileges are restricted to three letters weekly for prisoners, and some have families and important business matters to attend to, replies have not been received from all. A large majority have written and the following extracts are indicative of their whole correspondence. Almost without exception these men insist that they still have a "little change" left, that relatives or friends have sent them a dollar or two occasionally, but add that so-and-so (naming some fellow-prisoner who is ill or in isolation) ought to have help, etc. Many of these men who write in this way have been in continuous confinement for more than four years and the monotonoy and quality of the prison food is already telling upon eyesight and general health; they have ample justification for accepting the means to get fresh fruit (which the prison does not supply) and other necessities for physical well-being. But in every instance they have thought first of those who, they believe, are in greater need than themselves.

But practically all ask for more letters. One, (J. A. M.), writes: "There used to be a time when many letters came to me, but we can write so little in here—I suppose my correspondents got tired—it must be poor sport, anyhow, writing to jails. . . . May I say that I greatly appreciate the tone of your letter? It shows that you really understand the

position we take and the principles for which we are in here today . . . We are urged even by some of our friends, to make all sorts of retractions and apologies. But, for myself, I am of the same mind now that I was at the time of our trial." M. D., writing to a released conscientious objector now in this city, says: "It seems good to hear from one who was once my neighbor in this prison district, and to know our stand is so heartily approved of." R. C. says: "It is good to know we are not altogether forgotten by those on the outside." And G. E.: "I surely do appreciate the kindness of working men and women who are willing to give to a Prison Comfort Club for us, when times are so hard. . . . When a man sits in his cell and thinks and thinks, of all that is going on in the world today, it sometimes seems hard to keep quiet and not say anything."

J. M.—"As for news, we are in a poor position to give you any. Many of us here have not seen the rising sun, the crescent moon or even a star, for four long years. Nature, that means so much in the lives of all civilized people, is far from many of us here." Another: "Two friends of mine are with the Friends' work in Europe. . . . I have made a hobby of the study of progress . . . and early realized that the spiritual dynamic of any given age came from those who had been persecuted in the preceding one. . . ." B. L. writes: "I have now been here 37 months of a ten-year sentence. I have been a member of "(naming an industrial organization)" since 1907, and however long I have to stay here, I shall remain true to my principles, to the cause of freedom, to the effort to wipe out of the world the exploitation of children and women as well as of men."

Neither the present writer, nor the P. C. C. as a whole, has any political or industrial prejudice in any of these matters, but one can not fail to feel the bigness of the position these men take—their courage and steadfastness. As Professor Cory (of Johns Hopkins University) said recently: "The basis of the whole labor movement is in a great new religion, often vague but always vivid, that thrills at the ideal of solidarity as Christians once thrilled at the thought of universal brotherhood." That for these men who refuse anything less than unconditioned release, their stand is the only possible one, is emphasized again by Attorney General Daugherty's recent reference to them as "men who believe something they ought not to believe." He continues: "These men were sent to prison under the law which can not be questioned." The attorney for the Civil Liberties Union in Washington concludes: "That present administration is opposed to any consideration of the cases of political prisoners who are not 'penitent' and will not renounce their faith and opinions."

Throughout all the correspondence this Branch has had with political prisoners, their chief interest centres in a fuller understanding by the public of the principles involved in the whole matter. A member of the Branch recently said that he believed the wide welcome given to its efforts is largely due to the splendid spirit shown by all these men who are "paying the price."

A Member of the Phila. Branch.

Concord First-day School Union

Concord First-day School Union was held Tenth month 15th with a large attendance. The reports from the five schools in session during the summer months showed live interest and consecrated service. One school desiring Kindergarten chairs, but finding the price prohibitive, made at small cost foot rests in the form of low benches which can be placed in front of the regular meeting house benches. Ingenuity often comes to the rescue for little helps where funds are low. Pine boards well planed and placed on trestles may serve as a kindergarten table. Many of the schools are using singing in the primary work and in the closing exercises advantageously. One school selects a hymn in line with the thought or lesson to be given at the closing exercises, has the hymn sung at the opening of the school, then asks each teacher to take not more than five minutes to explain the words of the hymn, which when repeated at the closing exercises means much more to the school.

It is gratifying to note from the Visiting Committee reports that the members selected to visit schools are feeling the responsibility of the appointment more keenly, and are doing intelligent visiting with the idea of constructive criticism.

The program for the Union was a "Junior Day." Marguerite Hallowell gave an excellent synoptic talk on the Psychology of the Junior Grade, citing the characteristics of the average child which although he never existed, serves theoretically as the embodiment of the prominent characteristics in common with the majority of children of similar ages.

Rosalie Roberts, a teacher of this Junior grade, told us how Woolman School had helped her in her teaching. She gave a brief outline of the course of study she took under Dr. Elbert Russell, showing how this course lent itself in four specific ways for better teaching,—vast information, fellowship, inspiration and a desire to go out and share with others.

In the afternoon session Birmingham First-day School favored us with an interesting exercise, after which the topic of the day was continued by Emma Dewees on "Methods in the Junior Grade." In opening, she stated that our first aim must be to promote comradeship between child and teacher and God. The gang spirit of which Marguerite Hallowell spoke, aids us in helping the child to consider God a comrade. All the work should be bright and energetic, even the closing exercises, for this child is bursting with energy, and we can not hold him unless we give him something worth while to do. Allow the children to feel their responsibility, that the class exists for them, not for the teacher. Teach the Bible for the children's sake, not for the sake of the Bible. Conserve the growing originality, foster sympathy between pupil and teacher (one method is by recognizing the birthdays). Encourage the children to add collections to the school museum. Allow the child to volunteer to carry out some project for another lesson. Relieve the concentration by handwork, which should mean something, not be a mere fill-in. Illustrations of the lesson, or educational subjects, such as nature work, may be introduced here, or a study of the habits and characteristics of children of other lands, removing prejudice against other nationalities. Above all, keep abreast of the times, giving the best we can find, and the best of ourselves. Such were a few of the many helpful suggestions Emma Dewees presented to a deeply interested audience.

After three such splendid talks, the Union was ripe for a Question Box which was conducted by William T. Cope, who presented a number of questions that had been given him. One,—how can we use the gang spirit of the Junior age in the First-day School, was admirably answered by one word, enterprise. The question of the particular advantage of using lesson material prepared by Friends, over outside material, brought out the feeling that having a lesson presented from the standpoint of Friends is a decided advantage in teaching Quakerism to our children. But, however, many times our First-day Schools feel justified in using Sunday School materials which are so arranged as to make the business of teaching less arduous for the inexperienced but willing and faithful teacher.

The question raised concerning the use of dramatization of the stories, brought out the answer that aside from the development of originality and imagination, it makes a lasting impression on the child, because we remember better what we repeat ourselves than what we only hear. A natural anxiety was felt concerning the study of the Old Testament Heroes, because so many were war heroes. The suggestion was made that there are other Old Testament heroes than warriors; also that in studying the lives of these war heroes, we emphasize the good qualities, and show how their kingdoms were built on false foundations and thus fell. As Jane Addams says, "We must make peace as spectacular as war."

The session was closed with a short talk by Anna F. Gifford on Stories and their use in the Junior Grade. These stories, she said, should be about deeds of moral struggles, about problems such as the children themselves are facing, involving the choice between right and wrong. Old Testament stories were especially recommended, David, Amos, and Ruth and many others lending themselves admirably to this age. Fine animal stories, anticipating adolescence, should be a means of instructing the child on sex. A splendid suggestion was made that the child write his own story and the class dramatize it.

Concord First-day School Union again found a day spent on one topic discussed from various standpoints most profitable.

ESTHER SMEDLEY CHAMBERS.

Literature Council Meets

The American Friends' Joint Literature Council held its third meeting on Tenth month 27th, at Richmond. The work of the first year was reviewed and found to be perhaps all that could have been expected at the beginning. One pamphlet had been published and given wide circulation, even though publishing is not the distinct aim of the council. Definite progress had been made in the matter of enabling the various agencies to better co-operate. Information had been distributed concerning both English and American publications. English publishers had been assisted by being informed as to the number of books that could be used in America. The agencies had been given real help in distributing books and creating a demand for Friendly literature, especially by the interchange of ideas at the council meetings.

At this meeting the feeling prevailed that the main work of the council was to promote the use of the wealth of good literature which Friends already have. This is to be done by creating a demand for this kind of reading and by disseminating information about specific works so as to cultivate an interest and create an appetite for these.

However, it was found that by this co-operation certain good books could be made certain of publication, definite needs for certain works could be made known so that these would be produced. One instance of this came up and was referred to a committee at the council meeting.

One of the best concrete illustrations of the work of the council arose during the sessions of the meeting at Richmond. A very valuable collection of Friendly stories by Maude Robinson is ready for publication but the publishers would not undertake this unless a certain number were guaranteed by American Friends. It was discovered that between the different agencies this number would easily be reached, so that word was sent to England and the book will probably be soon ready for the wide distribution such a work deserves among Friends.

The "Rise of The Quakers," by T. Edmund Harvey, has been out of print for some time, and not withstanding the various orders repeatedly coming in from Friends' schools, study circles and individuals, not one agency had been prepared to promote a reprinting. But the many friends of this book will be glad to know that it was discovered that a sufficient number could be used by the American agencies which would probably induce the publishers to reprint this very useful book.

One illustration of a very real help rendered the book shops represented was the information concerning new books ready for distribution. Perhaps the two outstanding incidents in this meeting were "The Later Period of Quakerism" by Rufus M. Jones, which is now on the way to this country, and a review of the new book, by A. Neave Brayshaw, "The Quakers, Their Story and Message." This is a small book giving in brief compass the whole period of English Quakerism, from the time of their rise in the 17th century to the period of reconstruction up to 1921.

Such methods of co-operation have constituted the tangible work of the council during this brief time it has been organized. But this does not take account of the very real stimulus which comes from the mingling of the representatives of East and West. New ideas, better understanding, personal contact, make us better able to co-operate and further the work together.

Perhaps the only discouraging feature has been the lack of funds to enable the council to render the many services to American Friends of which it saw the need and was desirous of rendering. Our work seems small compared to that of the English council, which has used a budget the past year equalling about $4,000. But this is only our beginning. Several definite undertakings were decided upon at this meeting and left with committees to promote.

Unquestionably one of the best contributions of this meeting of the council was the paper read by Alfred C. Carrott, "The Council as a harmonizing agency." Six of the American agencies were represented at the sessions of the council meeting. DAVID E. HENLY *Secretary.*

Disarmament Meeting in New York

The plans for the Disarmament Meeting at Carnegie Hall, on the evening of First-day, Eleventh Month 13th, are developing most favorably, thus far. There was for a couple weeks much doubt as to whether Senator Borah would be able to attend, but he has now given his definite promise to come, and speak on the topic, "Disarmament." Elbert Russell will speak on the topic: "Disarmament—a Test of Faith." The third speaker will be General O'Ryan, of the 27th Division, now a member of the New York Tran-

sit Commission. His topic will be "Effect of Limitation of Armaments on Peace." Frederick Libby will preside and give the closing word.

The joint committee from all the Meetings in New York and Brooklyn is busying itself now with the advertising. Carnegie Hall seats three thousand persons. It is required that admission, even without charge, be by card, and the problem is: How many tickets to distribute in order to fill the hall. Eight thousand cards are being printed, and will be distributed widely, accompanied always by a statement of the conditions of the meeting,—"come early and avoid the rush."

Apparently the entire metropolitan membership of the Meetings is eager to help distribute the cards, and we hope for a goodly gathering. Young Friends will serve as ushers, under the direction of J. Hibberd Taylor.

Our last year's meeting in the Town Hall was distinctly a Friends' Meeting, and was opened and closed by "a period of silence." This gathering is "under the auspices of the Religious Society of Friends," but is very different in character from that other. It will be opened, therefore, by the singing of "America," by the audience, led by George C. Flint, Director of Music in a Brooklyn High School.

The cards above spoken of will probably be the only printing done for this meeting. Full information will be given to the newspapers a few days beforehand, and it is thought that the speakers themselves are of sufficient importance, and will create enough interest to make unnecessary any placarding of the city with posters, as was done last year. The cards are to be distributed, as widely as possible,—to the friends of Friends, and at Cooper Union and similar places, at churches, Associations, various organizations, etc., Any reader of this item may receive cards by addressing either of the New York Meetings.

A. L. C.

Baltimore Yearly Meeting

The 251st session of Baltimore Yearly Meeting opened on Tenth month 29th with the meeting of Ministry and Counsel at 2 p. m. This was followed by the annual meeting of the Social Service Committee, and sessions under the Young People's Movement were held both afternoon and evening. A general meeting was held in the evening addressed by Wilbur K. Thomas and Caroline Norment.

On First-day morning the first speaker was Dr. William Byron Forbush, of Swarthmore, Pa., from the text "I Am the Way." He spoke of the purposes of a road to lead into a larger, fuller life, to lead among the homes and interests of everyday people and to make it easier for people to travel and carry their burdens. He said that Jesus was the roadway along which people could travel homeward to God.

Daniel Batchellor, of Washington. took for his text 'They that sow in tears shall reap in joy.' Anna J. Branson, of Philadelphia, spoke of the wonderful progress made along many lines the last hundred years. Isaac Wilson, of Menallen, Pa., spoke on "Truth." Seth L. Kinsey, of York, Pa., and Alice C. Robinson, of Baltimore, also spoke.

At the children's meeting in the afternoon there was singing and story-telling in which the various schools took part. Caroline Norment, of Baltimore Monthly Meeting, gave a description of the children and mothers of Germany, and of the beneficent effect produced by the help given them. A purse filled with gold coins was given Caroline Norment for relief work. Dr. Hilda Clark and Edith Pye, English Friends, told of the work in Austria.

Woolman School

The Board of Managers of Woolman School met on Tenth month 21st with an unusually large attendance. Every one felt that the Directors' report given by Elbert Russell was full of interest, and might be passed on to friends of the school through the Friends' papers.

The special week-end course has met with an enthusiastic response, and an enrollment of 20 pupils. Several Extention Courses are being given this fall, and others being planned to begin later in the winter. Elbert Russell is giving a considerable amount of his time to addresses on Disarmament.

The Board felt very much gratified at the splendid work the school is accomplishing, and the helpful part its former students are taking in their meetings. It only wishes that more resident pupils might be present to share in the opportunities offered.

Just at present the school is in very urgent financial need, having a deficit of $1600, and no one knowing where the money is to come from to meet the bills for the remainder of the term. It was the thought that some of the good friends of the school might come to its rescue, if they realized this situation.

The treasurer is Arthur C. Jackson, and he should be addressed at Woolman School, Swarthmore, Pa.

Notes About Western Friends

Dr. Emma G. Holloway, of North Manchester, Ind., accompanied by her father, took a two month's trip recently to the Pacific coast, to attend the National W. C. T. U. Convention. On the trip they took pains to get in touch with Friends wherever possible. Having friends and relatives all along the coast, they took the northern route, making several stops on the way. One of these was at Seattle, and on stepping into the post-office there, they came face to face with Cordelia Wilson, formerly of Clear Creek, Ill. As they were not in Seattle on First-day they did not get to attend meeting there, but were informed that the meeting was made up of the different branches.

At Portland, where they have a number of relatives, the Friendly Circle was called together at the home of their cousins, Wilda and Elma Buckman. While they were at San Francisco, they attended the meeting at Oakland. Dr. Elizabeth Griscom and her friends gave them a delightful time. These Friends are very anxious that they shall have a new meeting-house some day, for they feel that they can accomplish more with it. Some help has been given them for it but more is needed, and they will be most grateful for any further assistance that Friends can give them.

At Pasadena, the Holloways had another delightful time with the Friends in their fine meeting, They had a splendid attendance and are surely wideawake. As Dr. Holloway had been appointed Superintendent of Social Morality for the General Conference, Keturah E. Yeo arranged her to give a talk to the meeting, which was her first in that capacity.

A letter from Dr. Holloway to the Advancement Committee tells of their enjoyment of these visits, and urges all Friends who are going west to make every effort to attend these meetings.

Christianity must mean the organization of life by love, in industry, commerce, politics and international relations.—*Rev. Rhonda Williams.*

Western Quarterly Meeting

Western Quarterly Meeting was held at London Grove, Pa., on Tenth month 25th. Among those who spoke in the meeting for worship were Jane P. Rushmore, Caroline J. Worth, Mary Heald Way, Dr. O. Edward Janney, J. Barnard Walton, Augustus Brosius and Robert Pyle. The messages given by these Friends urged that we choose the "High" way of life as contrasted both with the "Low" way and the indifference of the "misty flats." The virtue of loyalty was emphasized and the call to service sounded. Exalted vision, aspiration and effort were also urged.

In the business session it was decided to hold the Quarterly Meeting of First month, 1922, at Kennett Square. Local meetings were urged to increase the interest in attendance at meeting, and to try to get Friends more interested in the function of the ministry. A minute was sent to President Harding and the four United States delegates to the Conference on the Limitation of Armaments rejoicing in the conference having been called, hoping the United States will early propose that the building of war ships shall cease, and also that the sessions of the conference shall be open to the public.

Western First-day School was held in the afternoon with Ethel P. Jefferis acting as clerk. How the First-day School can get children to understand the meeting for worship was answered repeatedly and emphatically "*Show them!*" Let them absorb the spirit of worship from the meeting and from those who compose it. Of course instruction as to purpose and functioning is good and to cultivate the devotional attitude is helpful. Among those who took part in this profitable discussion were Dr. O. Edward Janney, J. Barnard Walton, Jane P. Rushmore and Caroline J. Worth.

The status of the First-day School movement in Ireland and America was compared by Constance Allen, a returned service worker from near Dublin, and whose father was one of the first Friends' war relief workers in 1870.

Annual Conference of Friends' Associations

The Annual Conference of Friends' Associations will this year be held at Oxford Meeting, Pa., Seventh- and Fifth-days, Eleventh month 12th and 13th. The general topic will be "New Work of Friends' Associations" with the following program:

Philadelphia—"Our Disarmament Series"; Salem—Topic not given; Fairhill—"Our Infant Association"; Byberry—"Camp Fires"; West Chester—"How We Financed"; Germantown—"Quakerism in Pageant Form."

This program will be preceded at 4 o'clock by a pageant "New Life" by a Moorestown group. Evening session at 7.45 o'clock will be "An Irish Evening." There will be recitations and music. Also an address by William W. Price on "Ireland as I saw it in the Spring of 1921."

On First-day afternoon at 2 o'clock an address, "A World Survey," will be given by Jesse H. Holmes.

Bring box supper for Seventh-day. Oxford Friends extend an invitation to remain until Firstday afternoon. Names of over-night guests are to be sent to Philena Thomas, 115 Penn Avenue, Oxford, Pa.

There is a good road by way of Baltimore Pike for automobiles. Trains leave Broad Street Station for Oxford at 10.40 and 2.45. Returning First-day afternoon at 3.38.

"Friends' Guild Makes City Children Happy"

The following extract from the Philadelphia Public Ledger shows the great possibilities for usefulness to their respective communities of those meeting-houses which are no longer used by Friends as places for worship. If there is such a meeting-house in your neighborhood, help to make it a community center. If not, send what contributions you can spare to help this work which centers in the old meeting-house at Fourth and Green Sts., Philadelphia.

Four thousand boys and girls each month slide down the slides, swing on the swings, wade in the wading pool, play, read and have a good time generally at the Friends' Neighborhood Guild, at Fourth and Green streets. They are being molded into American citizens, healthy in mind and body, instead of wasting their youth and well being in aimless and dangerous roaming in the city's streets.

The guild is one of the 100 or more agencies that have joined the Welfare Federation; it is one of the 100 or more agencies that have heard the call of one for all and all for one which is going to bring Philadelphia's welfare activities closer and closer to the ideals of William Penn.

Since the attendance of boys and young men at the guild has outnumbered that of girls, most of the time and effort of the play center is being devoted to the former. The girls are directed to some other nearby center, where clubs particularly suited to their needs are to be found or certain days are set apart at the guild for their exclusive instruction and entertainment.

The gymnasium of the guild is one of its biggest attractions, and the boy patrons have worked often and strenuously to sell tickets for entertainments and such things to have it enlarged and improved. They are divided into junior, intermediate and senior groups, using the gymnasium, story hour and other club work at different periods. Nominal club dues are charged, which fund goes toward furnishing books, games and other play material.

Friendly News Notes

William T. Ellis, of Swarthmore, Pa., well-known traveller and newspaper correspondent, in a letter to the Philadelphia *Ledger* makes the following interesting suggestion:

"It would be an act of Christian fraternity and of civic pride were all the churches of Philadelphia to rally on Armament Sunday to the support of the great work of the Friends in behalf of the starving Russians.

"I take the liberty of advancing this suggestion without the knowledge of the Friends' Service Committee. I have seen the amazing patience and long-suffering of the unvocal Russian masses, and I know somewhat of the extraordinary efficiency and economy of the Quaker relief work. What I have seen of it made me proud to be a citizen of the Province of Penn."

On Seventh-day evening, Tenth month 22nd, under the auspices of the Best Interest Committee of Wilmington Monthly Meeting a Disarmament Meeting was held. About one hundred Friends were served with supper before the meeting. Dr. O. Edward Janney, of Baltimore, addressed us and gave a very interesting and inspiring talk on the "Limitation of Armaments." He was also present at First-day School and Meeting the following morning.

On First-day evening, the Young People's Study Group of both branches of Wilmington Young Friends held their opening meeting of the season. This year we are going to study the "Life of Paul."

CAROLINE PHILIPS.

The news letter, Baltimore Meeting of Friends, dated October 26th, tells that the second barrel of clothing for the Russian Relief went off this week as well as two barrels of clothing for the Laing School in Charlestown, S. C. Many of our women have responded to the appeal to help with the sewing.

It is interesting to note that the enrollment this year at the McKim Kindergarten is forty, with a higher per cent. of Gentiles than usual. Miss Blundon has the rooms very tastefully arranged, and is doing much work among the Italian families. Last week one of the mothers said to a member of the Committee: "This is such a fine kindergarten. It teaches the children such good manners!"

Among our new workers are: Elizabeth Daran, who becomes a Visitor in the Home Department; Mrs. Arthur Erskin, who is helping the Secretary with his office work, and Ross Pancoast, who is assisting with the younger boys club; and Esther Cox, who is serving as Secretary in the Frist-day School in the absence of Esther Broomell.

The Joint Study Group was very ably lead last First-day evening by Arthur Fulton on the subject, "Disarmament, pro and con." Arthur was so fair in his arguments that we had to scratch to think of answers to his negative ones. William Price, of Philadelphia, was present and gave us a few facts from his Irish experiences.

We do not meet this week but we are looking forward to November 6th when we have our first Firelight Supper, followed by an illustrated talk on "Norway, the Land of the Midnight Sun," by Elizabeth Bartlett. And on November 10th is the social at the Blackburn's at eight.

Some interesting figures came to light in the last meeting of the Advisory Committee. For the past six weeks 715 people have attended the morning meeting on First-day, as against 481 in the same weeks last year; an average increase each week over last year of 39. The average number of strangers present has beeen 3 this year as against 11 last year.

The First-day School shows as fine an increase. The first five weeks last year averaged 68 on hand. This year 104, or an average gain over last year each week of 36. We have not forgotten our aim is "The Biggest and Best School."

BLISS FORBUSH.

NOTES GLEANED FROM THE PHOENIX

It is interesting to note that out of the one hundred and fourteen delegates to the inauguration of President Aydelotte thirty-two were college presidents, and fourteen were deans and provosts of Universities as far east as Oxford and as far west as Stanford.

"The Swiss Treaty Initiative" is the subject of an article in the August number of the "American Political Science Review," by Professor Robert C. Brooks, head of the Department of Political Science at Swarthmore College.

Professor Brooks is an authority on the history and life of the Swiss Republic.

On Tenth month 16th, Dr. Elbert Russell addressed Swarthmore Meeting on the real significance of the Bible. He said that many people feared that scientific research into the origin of the Bible might destroy faith in its religious value. But he went on to show that it really added to its signifiance that the lessons taught were not the opinion of one man, but the experiences of many. He compared its influence to that of good music and art. Just as a tennis player in order to improve, should play with some one better than he, so we should study the characters in the Bible to play the game of life. He concluded his address by showing that the present day materialistic activities are worth while only in helping to develop the inner life; that these activities are not sufficient for man, but that something more is needed which can best be supplied by the Bible.

Former President Joseph Swain is enjoying a three weeks' visit at Swarthmore.

Dr. Swain recently came east from his home in Pendleton, Ind., to attend a meeting of the Board of Managers, and now intends to remain until after Inauguration Day. He is much improved in health ,and expects to spend a part of the winter in California, later going to Honolulu. He is residing at the college during his stay here in Swarthmore.

On Monday, October 3, Dr. Swain spoke briefly but impressively in Collection and was given an enthusiastic welcome by all present.

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

To the Editor:

It is my belief that all Bibles, Testaments or other productions published as inspired work from a higher power than man cannot receive credence unless they are entirely free from human frailties. Neither would an allwise Creator make mistakes in evolution and continue the present war of elements as a sign that man should do likewise.

Como, Montana.. HIRAM PLATT

To the Editor:

The statement generally published in the press recently that Attorney General Daugherty demands recantation of principles and repentance from the political prisoners, has lead to the erroneous idea that those prisoners who are asking for individual pardon or accepting deportation are consenting to these conditions. This is not the case. I have read six applications for pardon and know the facts in several others. Each states clearly that there is no evidence to convict him of any crime or conspiracy, that no such crimes or conspiracy existed, and on the basis of *innocence* they request unconditional pardon. They can hardly repent for the crimes they never committed, nor recant from the peculiar conceptions which the Dept. of Justice attributes to them as principles. By calling attention to the facts in individual cases, we are attempting to illustrate the injustice of the wholesale conviction and emphasizing the human appeal. Incidentally we are challenging Mr. Daugherty's promise to the Amnesty Committee, which visited him in April, to the effect that all the cases would be decided on their individual merits. We contend if this pledge were faithfully fulfilled, not a single political prisoner would remain in prison. General amnesty is of course an implification of this challenge, and the one course is not contradictory to the other.

New York City. ELIZABETH GURLEY FLYNN

To the Editor:

Several Friends have spoken to me of Attorney General

Daugherty's recent statement regarding political prisoners, as men who "believe things they ought not to believe" etc., and of the probable attitude of these prisoners toward official action based on such implied prohibition or coercion of opinion or belief. It occurs to me there may be others for whom an outline of the situation may be of some service.

Speaking generally, the men now in prison for political offences' are charged with some phase of anti-war activity, or association with such activity. Some of them claim (and the claim is supported by wholly disinterested authorities) that there is absolutely no legal evidence on which to base any such charge, and ask release on the plea of 'innocence.' Some others ask for or accept 'parole', which is conditioned on abstinence from certain phases of activity in the future. But the majority of the men contend that whether there is 'evidence' to support charges of 'anti' activities or not, such activity in expression of deep conscientious conviction was not only legal but moral, ethical, as well, and they demand unconditioned release, not as a 'grace' or favor, but as a fundamental human right. Att'y Gen'l Daugherty has said there will be no unconditional release. As the majority of the political prisoners see the situation, therefore, to plead a technical, legal 'innocence of propaganda or 'anti' activities, is not a direct stand-by or support of either the principles or of their fellows who publicly and definitely adhere to these principles, it may be that those who make this technical plea are (after release) going to work unobtrusively for the principles involved, or that they have renounced them altogether. But in any case, those who believe that there is social value in directness per se, and who frankly express their conviction that their former activities were right, and their intention to continue in them long as there is courage and effort, feel that those who do otherwise have thereby made a line of demarkation between these fundamentally different attitudes, and to this extent have separated themselves. The majority have taken the stand that all who believe in the principles involved should stand by them openly and without equivocation, and should stand by each other, because they believe straightforwardness and courage and loyalty to be essential social as well as individual virtues that no personal or material advantage can ever outweigh. They do not deny virtue to those who think otherwise. But rather than be false to their own convictions, their own vision of human service, they are willing to "endure unto the end."

The present writer believes that in so doing, these men have ranged themselves with the truly spiritual forces at work in the world today.

Philadelphia, Pa. ESTHER HARLAN

BIRTHS.

HANNUM—On Tenth month 22nd, to Edward Darlington and Sara B. C. Hannum, of Rosedale, Pa., a son, named Joseph Cloud Hannum.

MARRIAGES.

HOOPES-FOULKE—At Ambler, Pa., on Tenth month 22nd, Hannah Lippincott Foulke, daughter of Laura L. and the late Joseph T. Foulke, and Darlington Hoopes, son of Price and Elizabeth Hoopes, of Norristown.

DEATHS.

CLOTHIER—At Wynnewood, Pa., on Tenth month 28th, Lucretia M. Clothier, aged 86 years.

NICHOLS—At Lincoln, Virginia, Ninth month 9th, 1921, Phineas J. Nichols, in his 86th year; a gifted minister of the Society of Friends. The death of this devoted Friend deserves more than a passing notice. Born in Loudoun County, Virginia, he early became a minister of Goose Creek Monthly Meeting and continued in the service of the meeting until his death. He was endowed with an unusually bright and original mind. In much of his thinking he was in advance of the times, and he was fearless in expressing the truth as he felt it revealed to him. Though a very industrious farmer, his mind, even in the fields was centered upon the advancement of the spiritual life of his community; and he accumulated gifts of the spirit rather than worldly possessions.

For this reason he travelled but little in the ministry. That he left the impress of a strong personality upon his community was witnessed by the large gathering of neighbors and friends who came to say farewell.

Increasing feebleness warned him that the end of his earthly pilgrimage was near. Feeling impelled to speak to us once more he gave the little strength that was left him to worship again among the Friends he loved, who little realized that he had come to say farewell and leave a parting message.

I feel that his message was not for us alone, but for his beloved Society. His text, "For this end was I born and for this purpose came I into the world that I might bear witness to the truth," was an echo of his life. He pictured Jewish Society at the opening of the Christian era, and the anxiety of the leaders of Israel over the teachings of the lowly Nazarene whose doctrines, it was claimed, would overthrow the government and the laws handed down by Moses. He told us how Saul became the leader of the elements in Jewish Society most opposed to the new and dangerous doctrines; but after persecuting the Christians of Jerusalem even unto death, light shone upon him and the truth came to his soul. He knew what it meant to spread that truth—the loss of all that he had held dear, his wealth, his popularity, the friends who so eagerly did his bidding, but he "counted nothing lost that he might bear witness to the truth." Through persecution, through weakness of the flesh, and sometimes of the spirit, he was faithful to the end.

From his richly stored memory our dear friend called forth a long line of witness bearers, and left as his parting message the hope that with courage we, too, should be faithful in bearing witness to the truth as revealed to us. After the meeting ended he greeted many friends, then taking again his accustomed seat, remained a long time in quiet thought, upon his face a beautiful expression that seemed born of peace and love.

CORNELIA J. SHOEMAKER.

SECOR—On Tenth Month 18th, Julia Irene Secor, in her 39th year. She was the daughter of Burling and Mary Emma Hallock and a member of Arnawalk Meeting.

SOMERS—At Mullica Hill, N. J., Tenth month 19th, Sarah Elizabeth, daughter of the late Jacob and Elizabeth Somers, aged 75 years. Hers was a life of ministry to those around her.

COMING EVENTS

ELEVENTH MONTH

4th—Social at 35th and Lancaster Avenue, W. Philadelphia, at 5.30 p. m. From 6 to 6.30 basket lunch supper, supplemented by special additions by the ladies. 7.30 p. m. Young people's social and musical. 7.30, Teacher's meeting. 8 p. m., Monthly meeting of the Helping Hand chapter. All welcome.

5th—Philadelphia Quarterly Meeting, at 15th and Race Streets, Philadelphia.

5th—Prairie Grove Quarterly Meeting, at Marietta, Iowa.

5th—Stillwater Half-Yearly Meeting, at Richland, Ohio.

5th—Concord Quarterly Meeting at Lansdowne, Pa., 10 A. M. This is a correction of the notice that appeared last week as of the 1st of Eleventh month.

6th—Purchase Quarterly Meeting at Chappaqua, N. Y. Morning meeting at 10.30. Mary Travilla will attend.

Afternoon session at 2.30. Will be addressed by six young Friends of both branches who attended the Young Friends' Conferences at Earlham College. Conveyances will meet the morning train arriving at Chappaqua at 10.18.

6th—At Girard Avenue Meeting-house, 17th Street and Girard Avenue, Philadelphia, a meeting will be held in the interest of disarmament, at 7.45 P. M. It will be addressed by Charles H. Harrison. It is hoped that all Friends in that vicinity will attend this meeting and do all in their power to advertise it and get others not members to attend.

6th—First-day at 3 P. M. The usual semi-annual Community Meeting for worship will be held at Chichester Friends' Meeting House under care of a Committee of Concord Quarterly Meeting. All persons are welcome and young people particularly invited. Train leaves 24th and Chestnut Sts., for Boothwyn at 1.30 P. M.; Darby 1.43; Chester, 2.00 returning about 4.45 P. M. Trains will stop at cross-road near the Meeting House.

6th—Conference held under care of Sub-Committee on Visiting and Conferences of Phila. Yearly Meeting's First-day School Committee at Swarthmore from 4 to 7,30, in Whittier House. Train leaves Broad St. 3.13 P. M., returning leaves Swarthmore 7.54.

6th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 A. M. Subject: Social Effort a Religious Concern with Friends of the Past. Leader, Dr. O. E. Janney.

7th—Nine Partners Half-Yearly Meeting at Nine Partners, N. Y.

8th—Meeting on Disarmament at Horsham Meeting House, 8 P. M., addressed by Dr. Wm. I. Hull.

10th—Abington Quarterly Meeting, at Byberry, at 10.30 A. M. Train leaving Reading Terminal at 9.17 will be met at Somerton Station. The Meeting of Ministry and Counsel will be held the same day at 9 A. M. There is no available train for this meeting.

12th—A social Social will be held in the Friends' Seminary gymnasium, 226 E. 16th St., New York. All are invited. Further particulars later.

12th—Salem Quarterly Meeting, at West, near Alliance, Ohio.

12th—Shrewsbury and Plainfield Half-Yearly Meeting, at Plainfield, N. J

12th—Blue River Quarterly Meeting, at Clear Creek, Ill.

12th—Miami Quarterly Meeting, at Waynesville, Ohio.

13th—The Committee of Salem Quarterly Meeting will attend an appointed meeting at Greenwich, N. J., at 3 o'clock P. M.

13th—New York Friends' Disarmament Meeting at Carnegie Hall, at 8 o'clock. The expected speakers are Elbert Russell and Senator Borah, with, if possible, a third speaker of national reputation. Admission free, but cards must be presented at the door.

14th—New York Monthly Meeting, at Schermerhorn St, Brooklyn, at 7.30 P. M. Supper at 6 o'clock. Meeting for Ministry and Counsel at 5.

14th—Baltimore Quarterly Meeting, at Little Falls, Md.

18th and 19th—Annual Fair of Young Friends' Aid Association, New York, in the gymnasium of Friends' Seminary.

19th—Round Table Conference for First-day School workers at 15th and Race Streets, at 2 o'clock. All round tables convene at same time (1) Primary, (2) Junior, (3) Intermediate, (4) Senior—Young Peoples, (5) Superintendents, followed by two addresses to general assembly on "The Call to First-day School Work"

19th—Short Creek Quarterly Meeting, at Emerson, Ohio.

21st—Center Quarterly Meeting, at West Branch, Pa.

21st—Fairfax Quarterly Meeting, at Waterford, Va.

22nd—Burlington Quarterly Meeting, at Trenton, N. J.

24th—Bucks Quarterly Meeting, at Langhorne, Pa. There will be a lecture by Elbert Russell at 3 P. M., on "Something Better than Justice."

28th—Warrington Quarterly Meeting, at Menallen, Pa.

NOTICE—The Germantown Friends' Association has planned for a series of Current Topic Talks by Warwick James Price and several social evenings. The first Current Topic Talk will be given Eleventh month 9th at 8 o'clock when Mr. Price's subject will be, "The Problem of the Pacific."

NOTICE—Supper will be served by the Best Interests Committee before Monthly Meeting at 15th and Race Streets, Philadelphia, on Eleventh month 16th, in Friends' Central School Lunch Room, at 6 o'clock. Tickets 65 cents. Please purchase tickets before Eleventh month 13th from Anna W. Cloud, 140 N. 15th Street, Philadelphia.

NOTICE—We have arranged to have the Friends' Intelligencer on sale on the magazine counters at Strawbridge and Clothier's and John Wanamaker's in Philadelphia.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.

20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS

Week ending October 24

Five Years Meetings	$449.00
Philadelphia Yearly Meeting (15th and Race Streets)	1,160.74
Richmond Meeting, Virginia	25.00
Friends of New York Meeting	10.00
Winston-Salem Monthly Meeting	25.00
Cornwall Monthly Meeting (N. Y. Hicksite)	6.00
Quarterly Meeting at Sharon, Mass.	38.00
Alexandria Monthly Meeting, Washington, D. C.	40.00
Purchase Meeting, N. Y.	17.50
Easton, N. Y., Monthly Meeting	21.00
Little Britain Monthly Meeting	.29

Other Contributions

Contributions for General	931.10
For Germany	5,198.39
For Austria	392.25
For Poland	51.53
For Russia	7,907.83
For Serbia	215.00
For Syria	150.00
For Clothing	31.06
German overhead	115.00
Refunds and payments	50.54
	$16,835.52

A Christmas Offer

Does thee want to send a gift this year that will be not only helpful to the one receiving it, but to the meeting and the Society as a whole? If thee is instrumental in getting the *Intelligencer* into a family which is not now receiving it, thee will do just that thing. Let us this year rally around the *Intelligencer* in a way that will arouse the membership to a sense of the value of the paper as a medium for keeping in touch with the work of the Society.

The following offers are good only up to the first of First month, 1922. Any number of new subscriptions may be sent in with a single renewal. On orders received before Twelfth month 1st we will begin the subscription on that date, giving the extra month free.

Special *Friends' Intelligencer* renewal offers:

New subscription, list price $2.50; renewal of old subscription, $2.50 ..... $4.00

New subscription for six months, $1.25; renewal of old subscription, $2.50 ..... $3.25

Study Group Program 1921-1922

1. Friends and World Relations (Four Lessons). Led by Joseph and Edith Platt. Meets Every Other Fourth-day at 7.15 P. M. Begins Tenth Month 26th.
2. The Society of Friends. An Interpretation of 17th Century and Present-day Quakerism. Meets Every Other Fourth-day at 7.15 P. M. Begins Eleventh Month 2nd.
3. Disarmament. Meets Every Fifth-day at 7.15 P. M. Begins Tenth Month 27th.
4. Social Problems. A Practical Study of the Present Social Order. Meets Every Other Third-day at 7.15 P. M. Begins Eleventh Month 1st.

All groups meet in the Committee Room at 154 N. Fifteenth Street, Philadelphia. Entrance in the evening through the P. Y. F. A. Building, at Fifteenth and Cherry Streets, Philadelphia.

The Study Groups are under the auspices of the Young Friends' Movement of Philadelphia Yearly Meeting. Headquarters at 154 N. Fifteenth Street, Philadelphia. All persons interested in the groups are cordially invited to join them.

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ESTABLISHED 1844 PHILADELPHIA, ELEVENTH MONTH 19, 1921 VOLUME 78 NUMBER 47

Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah IV: 2-3.

The Washington Conference

By William I. Hull

First Weekly Report By Friends' Special Representative at Washington

ELEVENTH month, eleventh, eleven o'clock in the morning! The Armistice is proclaimed! What a thrill of gratitude in humanity's heart greeted this hour and event three years ago today. And now to Arlington Heights are thronging hundreds of thousands of America's citizens to participate in the ceremonies celebrating Armistice Day. One of the most significant parades that Washington has ever seen moved down Pennsylvania Avenue from the Capitol, to the White House, across the Potomac, and on to the Amphitheatre on these historic heights. The President of the Republic, its two ex-presidents, and many of the notable in the land have taken part in the procession. The body of an unknown soldier, a victim of the World War of 1914-1918, has been escorted in solemn splendor to be buried here with nearly two score thousand victims of the Civil War of 1861-1865. The old colonial mansion of Robert E. Lee, the leader of the South's lost cause, looks serenely down through its frame of autumn trees upon the throngs of living and the silent houses of the dead.

The President stands in the wonderfully beautiful amphitheatre, its white marble walls and columns decorated with festoons and wreaths of brilliant autumn flowers, and its chief portal, beneath which he stands and beneath which the body of the unknown soldier is being buried, bears the familiar words: "We here highly resolve that these dead shall not have died in vain."

And now President Harding begins to speak. As his words roll solemnly forth, we recall that other November speech, President Lincoln's immortal eulogy spoken in Gettysburg Cemetery nearly two generations ago. Will this speech, too, ring down the centuries? Are these fateful words we hear? "This unknown soldier's sacrifice," he says, "and that of the millions dead, shall not be in vain. There must be, there shall be, the commanding voice of a conscious civilization armed against warfare. As we return this poor clay to its mother soil, garlanded by love and covered with the decorations that only nations can bestow, I can sense the prayers of our people, of all people, that this Armistice Day shall mark the beginning of a new and lasting era of peace on earth, good will among men." May these words indeed be fateful ones; may God grant that President Harding may become the leader, not of an ever-losing cause, but of a gloriously triumphant one; and may the eyes of our generation see once more the glory of the coming of the Lord and the disappearance of grim-visaged war forever from our earth.

The delegates from nine nations, assembled in Washington for the Armaments Conference, face President Harding as he voices humanity's hope for the cessation of war. They, and indeed all the vast throng who hear him, have their minds turned apparently toward the future, rather than the past, toward the task of tomorrow, rather than the failures of yesterday and the day before. The two Hague Conferences, the "War to end war," the Conference of Paris, the League of Nations, have all failed one after the other to solve the burning problem of our time, the problem of armaments. Now, once more, in God's providence has come another opportunity. The greatness of this opportunity has been recently expressed in striking phrase. The Quaker Governor of our Quaker Commonwealth of Pennsylvania, in his proclamation calling for the observance of Armistice Day, said of the Conference, that it would be "perhaps more fateful in its effects upon the destinies of mankind and civilization than

any other assemblage ever planned by man." Premier Lloyd George, of Great Britain, declared in his recent Guild Hall speech that the Conference "can be the biggest event in nineteen hundred years." Premier Hara, of Japan, just before his assassination, expressed his belief that "President Harding has been inspired by God to call this Conference, and it behooves mankind, which is represented at this Conference, to accomplish things for the high and lasting benefit of humanity." Thus, from all around the world are coming voices, from the seats of the mighty as well as from the lowly, which declare that the nations are on the tip-toe of expectation, straining toward the goal of permanent peace.

Like every great opportunity, this one, too, has its great difficulties. Already in Conference circles these difficulties are being stressed. Voices, strong with conviction, but of conflicting tenor, are declaring first this and then that to be the paramount problem which the Conference must face. The protection of France against Germany; the protection of Australia and New Zealand against Japan; the protection of China against Japan, and the predatory powers of Europe; the protection of the British rule in India; Asia for the Asiatics, or the Japanese Monroe Doctrine; Alliances; Anglo-Japanese, Anglo-American, Anglo-American-Japanese, Franco-American; the maintenance of British sea power; the freedom of the seas; the method of reducing and restricting armaments; the enforcement of agreements; such are some of the many problems which are declared to be "paramount and insoluble," and which are certainly bristling with difficulties. Most fortunately, it is not the Conference alone which will travail with these problems. A great cloud of invisible witnesses will labor with it in spirit. The young men and women, upon whose shoulders will lie the burden of tomorrow; the mothers of the race; forward-looking men and women of all ages and of every nation; the spirit of the Prince of Peace and of our Heavenly Father, will all brood over this Conference, we devoutly hope and pray, and under such influences it *must succeed.*

As we write these words, sitting on Arlington Heights, overlooking the City of the Dead and the beautiful City of the Living, the warm afternoon sun of a glorious autumn day is lighting up the Potomac, the Capitol, the Monument, the Lincoln Memorial, and the roofs of Washington's myriad of homes. The Pan-American Building, in which the Conference will do its work, is overshadowed by its loftier neighbors and by the slowly-forming November mists. As our eye lingers anxiously above it, we pray that God will send forth once more his divine fiat: Let there be Light. May that Light illumine the dark and devious ways of diplomacy, the lurking shadows of international fears and suspicion; may it soften the hearts, enlighten the minds, and strengthen the consciences of statesmen and peoples; and may our God of Light and Love enable all his children to *mind the Light* which he sheds upon and within them.

* * * * *

Eleventh month, twelfth, twelve o'clock noon. After a very unusual illumination of the city and its outstanding landmarks, yesterday evening, the Conference awoke to a crisp sunshiny day, and assembled amidst nature's good omens. Its first session, an open one, is being held in Continental Memorial Hall, the Pan-American Building being too small for the delegates and guests. President Harding opened the session with an address briefly outlining the position of this country which he said, "frankly wants less of armament and none of war." He thus made open diplomacy and the reduction of armaments the keynote of the Conference. Secretary Hughes then stated America's specific proposition for the abandonment of all capital ship-building programmes, both actual and projected, this abandonment to last for a minimum period of ten years, and thereafter no ship of more than 35,000 tons' displacement.

If this proposition is accepted, America's saving alone would amount to many millions of dollars, and the "scrapping" of sixty-six ships of 2,000,000 tons by the three powers, and the ratio of the capital ships of the United States, Great Britain and Japan would be left as 5:6:3. The further significance of America's concrete proposition, and the reaction of the Conference to it must be left to later consideration. It constitutes at least a definite step toward the reduction and limitation of naval armaments; and its promptitude, precision and frankness caused a profound sensation. The British proposal at the first Hague Conference in 1899 for the establishment of an International Court of Arbitration was charged with a similar thrill of world-emotion. May the two sister nations push on together their twin-plan of Disarmament and Peaceful Settlement.

Washington, D. C.,
Eleventh Month 12, 1921.

Text of Invitations to Disarmament Conference

It has been suggested that Friends who had not retained copies of the formal invitation extended to the Powers to attend the Disarmament Conference, might find a reprint useful for reference. We are, therefore, reprinting the text in full.

"The President is deeply gratified at the cordial response to his suggestion that there should be a conference on the subject of limitation of armament, in connection with which Pacific and Far-Eastern questions should be discussed.

"Productive labor is staggering under an economic burden too heavy to be borne unless the present vast public expenditures are greatly reduced. It is idle to look for stability, or the assurance of social justice, or the security of peace, while wasteful and unproductive outlays deprive effort of its just reward and defeat the reasonable expectation of progress. The enormous disbursements in the rivalries

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of armaments manifestly constitute the greater part of the encumbrance upon enterprise and national prosperity; and avoidable or extravagant expense of this nature is not only without economic justification, but is a constant menace to the peace of the world rather than an assurance of its preservation.

"Yet there would seem to be no ground to expect the halting of these increasing outlays unless the Powers most largely concerned find a satisfactory basis for an agreement to effect their limitation. The time is believed to be opportune for these Powers to approach this subject directly in conference; and while, in the discussion of limitation of armament, the question of naval armament may naturally have first place, it has been thought best not to exclude questions pertaining to other armament, to the end that all practicable measures of relief may have appropriate consideration. It may also be found advisable to formulate proposals by which in the interests of humanity, the use of new agencies of warfare may be suitably controlled.

"It is however, quite clear that there can be no final assurance of the peace of the world in the absence of the desire for peace, and the prospect of reduced armaments is not a hopeful one unless this desire finds expression in a practical effort to remove causes of misunderstanding and to seek ground for agreement as to principles and their applications. It is the earnest wish of this Government that through an interchange of views with the facilities afforded by a conference, it may be possible to find a solution of Pacific and Far-Eastern problems, of unquestioned importance at this time, that is, such common understandings with respect to matters which have been and are of international concern as may serve to promote enduring friendship among our peoples.

"It is not the purpose of this Government to attempt to define the scope of the discussion in relation to the Pacific and Far-East, but rather to leave this to be the subject of suggestions to be exchanged before the meeting of the conference, in the expectation that the spirit of friendship and a cordial appreciation of the importance of the elimination of sources of controversy will govern the final decision.

"Accordingly, in pursuance of the proposal which has been made, and in the light of the gracious indication of its acceptance, the President invites the Government of Great Britain to participate in a Conference on the subject of Limitation of Armament, in connection with which Pacific and Far-Eastern questions will be discussed, to be held in Washington on the 11th day of November, 1921."

NOTE.—Identical invitations were sent to the other attending Powers.

What the World Needs

The world needs today a very simple but at the same time a very real vital and dynamic religion. It would be well if we could forget the things which divide us into sects and parties, and could focus our thought and attention upon those things which are essential for a live and conquering Christianity, and upon those things which are the marks of genuine followers of Jesus Christ. Christianity ought always to be an experience and not a theory. It is a way of living and not a form of speculation. George Fox the founder of the Quakers, used to say that a man living in the power of God ought to shake the earth for ten miles around. He not only ought to do it, but he would do it, if he were actually living in the power of God.

A person who sees Niagara Falls, or the Grand Canyon of Colorado, finds it impossible not to tell his friends of the tremendous experience that sweeps into him in the presence of the sublime forces of nature. To see the meaning of life revealed in Christ, to discover through Him the character and heart of God, is such an event, is such an experience, that nobody can ever again be the same after it has come. It is strange that more of us do not live in the power of it.

Wherever Christianity does rise to its full meaning and power, it is because ordinary persons like us have had this experience and have found this way of life. Love for others, service, sacrifice, self-giving, heroic living, are not something added on to Christianity as a kind of unnecessary appendix. They are an inherent and natural feature of vital Christianity. They follow as normally as strength and vigour follow physical health. Religion, when it is vital, always emerges in action. It is not a thing which can be hidden and concealed. It is not confined to church and prayer-meeting, though it is there too: it is comradeship, fellowship, loyalty and consecration to our community tasks, to our common purposes together. Ceremonies and systems are not the things that matter the most—as St. Paul would say, they do not "avail"—a new spiritual creation is the important thing, with the fruits that go with it and prove it to be real. They are "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

RUFUS M. JONES *in "The American Friend."*

A Challenge to Prayer

II

For a Far-Reaching Reduction of Armaments

Let us realize our own failure:

In having shared in the suspicion and distrust that have led to the big armaments of the present day; In squandering millions in a riot of expenditure on battleships, at a time when all our resources are needed for constructive tasks and even when great masses of our fellow-men are dying of starvation.

Let us give thanks:

For the deepening conscience on the evils of competitive armaments in creating a state of mind from which wars easily spring; For the sincere effort of national leaders to find a practicable way of reducing armaments.

Let us pray:

That the representatives of the nations may come to the Conference at Washington with steadfast and unselfish purpose to secure a sweeping reduction of armaments; That the Spirit of God may so guide the Conference that rich results will be achieved.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, ELEVENTH MONTH 19, 1921

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EDITORIALS CURRENT NEWS SIGNS OF THE TIMES
BOOK NOTES

A good friend of the INTELLIGENCER suggests that a weekly index would be of service to many readers who, like herself, may have occasion to refer to articles in back numbers of the paper.

The suggestion appeals to us as valuable, and we are putting it into effect. Unless unforeseen circumstances prevent, we shall henceforth index the principal articles of each issue immediately under the editorial heading.

In her recent circular letter from the Canton Christian College, Margaret Hallowell Riggs passes on this charming remark made by one of her Chinese students of English: "All secret treaties ought to be demobilized." This is a brave saying, and one with which we are in full accord. And Margaret Hallowell Riggs, by being at the Canton Christian College with a religious concern for the welfare of a sister race, American Friends by supporting her work there, and this little Chinese student by struggling with the intricacies of a foreign language, are all helping to bring about that new order of world brotherhood in which secret treaties, and the spirit which gives rise to them, shall be indeed "demobilized."

The following paragraph is taken from the minutes of the meeting of the American Friends' Literature Council, held in Richmond, Indiana, Tenth month 27th, and reported in one of our previous issues:

> Alfred C. Garrett presented a most helpful and illuminating paper on "The Literature Council as a Harmonizing Agency." The following points were emphasized: Disunity is Sin; Unity is a Crying Need of Protestant Churches; Various Denominations are Re-uniting; How is it With Friends? There are lamentable cries of separation. On the other hand we have the London Conference, a great event leading to harmony, but as a result which only two agencies are left to make the ideals pointed out become a reality—the Continuation Committee and this Literature Council. The latter should be a great pipeline connecting London, Philadelphia and other seaboard centers, and Richmond, letting spiritual forces flow back and forth and become distributed among all Friends.

Good for Alfred C. Garrett! Good also for the Literature Council, which sees a vision of boring through arbitrary divisions and "letting spiritual forces flow back and forth and become distributed among all Friends! As the minute says, unity is in the air." The joint appeal of the Protestant churches against war, printed on another page of this issue, chances to be at hand as a signal example of what spiritual vision can do in overcoming formal distinctions. We Friends need to take care lest our Protestant brethren outvie us in the art of being friendly.

Our branch divisions are purely artificial; an unfortunate inheritance from disagreements, the real causes of which have been long since outgrown. There is within every branch a difference of opinion as wide as that supposed to separate the branches from each other. And it is the very genius of Quakerism at its best to be above uniformity of opinion. A common spiritual need met by a common source of spiritual power, common ideals of human brotherhood—these are the things upon which all Friends unite, and these are the great things of Christianity. Variety of experience and opinion, when accompanied by moderation in self-assertion and appreciation of the best in others, gives strength and beauty to collective groups instead of weakening them. London Yearly Meeting unites Friends of all personal persuasions, and is the stronger spiritual unit because it has learned to overcome differences, rather than to be divided by them.

Co-operation between branches through such works as those of the Service Committee and the Disarmament Council, has enabled Friends to render greater service and to bear a stronger testimony for good-will than was ever possible for separate branches working alone. A Society of Friends united upon essentials and working as a unit for the accomplishment of great Christian ideals would be incalculably stronger than one divided as at present. Such a united Society should be the vision of every present-day Friend.

After all, the matter rests entirely with our own consciences. There is no mountain to be tunneled or gulf to be bridged. Unity, like the Kingdom of God, is "within us." Every time we work together, play together, worship together, we are helping to bring it about. The Separation came in 1827. The Society of Friends has suffered from it ever since. One hundred years is long enough to try out a bad plan. Why not, as a fitting centennial, show that Friends are practicing as well as preaching "moral disarmament," and make Union our goal for 1927?

"O God of mountains, stars and boundless spaces,
O God of freedom and of childlike hearts,
When thy face looketh forth from all men's faces,
There will be room enough in crowded marts.
Brood thou about me and the noise is o'er—
Thy universe, my closet with shut door."

George MacDonald.

The Wisdom of the Peoples

COMPILED BY JAMES WALDO FAWCETT

IV

THE PROVERBS OF SCOTLAND

War makes thieves and peace hangs them.
Want o' wit is waur than want o' wealth.
Ill workers are aye guid onlookers.
Gie your tongue mair holidays than your head.
Bonnie birds are aye the warst singers.
Ye're a guid seeker, but an ill finder.
All bite the bitten dog.
A body lives long after they're laughed at.
Please yoursel' an' you'll aye please somebody.
A green Yule makes a grey kirkyard.
Naebody's sweetheart's ugly.
God send ye mair sense and me mair siller.
As weel be oot o' the warld as oot o' the fashion.
A mote in a gunner's eye is as bad as a spike in the gun.
Better say "Here it is" than "There it was."
Better sit still than rise an' fa'.
He that cheats me ance, shame fa' him; he that cheats me twice, shame fa' me.
If ye gang a year wi' a cripple, ye'll limp at the end o't.
A thread will tie an honest man better than a rope will a knave.
Bonnie cooks ne'er make guid broth.
A man canna' bear a' his kin on his back.
He that winna be counselled canna' be helped.
He that lends money to a friend has a double loss.
Naething's got without pains but an ill name.
Experience keeps a dear schule, but fools will learn in nae ither.
Mair are drooned in drink than in water.
Marry for love an' work for siller.
He that stumbles twice at a stane deserves to break his shin bane.
Put a coward on his mettle an' he'll fight the De'il.
We can live without our kin, but no without our neebours.
It's an ill fight where he that wins has the warst o't.
A' the wealth o' the warld is i' the weather.
Guid folks are scarce: tak care o' me.
Folks talk o' my drink, but never talk o' my drouth.
That's well awa', as the husband said when his wife swallowed her tongue.
A man is of little use when his wife's a widow.
The Scot will not fight till he sees his ain bluid.
Ae saint maks twenty sinners.
Better play for naething than work for naething.
Better unborn than untaught.

A Notable Appeal

For the first time so far as known, the moderators and presiding officers of the Protestant bodies of the country have united in a joint appeal to the nation on a great public issue. The moral necessity for a reduction of armaments is the subject which has called forth this remarkable utterance.

The action grew out of a conference of the moderators and presiding officers called by the Federal Council of the Churches to consider together how the churches could carry out the most effective program in behalf of reduction of armaments and a warless world. Among the signers are representatives of Baptist, Congregational, Lutheran, Methodist Episcopal, Moravian, Presbyterian, Protestant Episcopal, and Reformed churches, and the Disciples of Christ. The Five Years Meeting of the Society of Friends is represented among the signers by Walter C. Woodward. The statement, which was issued on November 5, is as follows:

An Appeal To All Lovers Of Humanity

So momentous are the issues of the coming Conference on Limitation of Armament and so fateful for all the higher interests of mankind that we unite in this joint statement to express to our own nation and the world what we feel to be the deep convictions of the Churches.

"We have come to a fork in the highway of human history. To the left lies the old way of suspicion, jealousy, and selfishness. To the right, the way of mutual trust, co-operation, and brotherhood. The first road requires growing armaments and leads to the horrors of another war. The second requires agencies of international law and justice and leads to a warless world.

"The Conference is to deal with difficult and complex problems of politics and economics. But underlying them all are eternal moral principles of international life. We firmly believe that nations no less than individuals are subject to God's immutable moral laws; that only through just dealing and unselfish service can people achieve true welfare, greatness and honor; that for nations as well as individuals, goodwill and mutual helpfulness are the true way of life. No considerations of political expediency or of selfish economic advantage can supersede these basic principles without bringing ultimate disaster and ruin in their train.

"In the light of these principles at least four clear tasks seem to us to lie before our nation and the nations of the world:

"Some rational and pacific method for the settlement of every international dispute must now be found. War we regard as an intolerable evil which we can no longer endure, and which we must definitely set ourselves to banish from the earth.

"A sweeping reduction of armaments we hold to be an imperative necessity. The present riot of expenditure on armies and battleships throughout the world, at a time when all our resources are needed for constructive tasks, even at a time when millions of men are dying of starvation, we regard as a sin against humanity for which we all alike need humbly to repent. Worse still, competitive armaments will lead again, as in the past they always have, to the distrust and suspicion that nourish the needs of future war.

"For the perplexing problems of the Pacific acceptable solutions must now be found. If causes of irritation be not removed, if jealousy and fear be allowed to spread till they lead at last to conflict in arms, it would mean not only all the unspeakable evils of every war but also the death knell of the great enterprise of Christian missions which through years of patient and unselfish service have been

breaking down barriers between race and race and ministering to international brotherhood.

"More than all else, there is need for a new spirit in our international life. Penitence there must be, first of all, for our own past sin in thinking too much of our own rights and others' duties, too little of our own duties and others' rights. We must learn to think of our nation not as an end in itself but as a member of a family of nations under a common Father. All unneighborly attitudes toward other peoples, all prejudice against other races, must be put away. Our hearts must be open to the incoming of the divine spirit of love which alone can bring lasting peace to a world torn by war and staggering under the colossal burden of unnecessary armaments.

"We bespeak the active co-operation in mind and heart and will of all lovers of humanity in the achievement of these great ends."

Anna Haines' Story of the Russian Famine

Anna J. Haines, a member of Philadelphia Yearly Meeting, whose home is in Moorestown, N. J., has just returned from extended service in Russia as the representative of the American Friends Service Committee.

When one has seen garbage-carts of dead babies' bodies, and grownup people and younger children falling dead on the streets from hunger, and the farm machinery, which is more precious in Russia than human life at the present time, scrapped and rusting along the wayside, one loses all possibility of putting the story into words which will adequately describe it.

Most of you, I think, are familiar with the larger outlines of the Russian famine story. You know that the great Volga Valley, which has always been the granary of Russia, and which has supported not only its own people, but most of the rest of European Russia with wheat and rye, is now practically bare of any of these foods. There has fallen only two and one-half inches of rain over an area eight hundred miles long by five hundred miles wide in the last ten months. Acres which have in the past produced on the average over a thousand pounds of wheat have this year produced only 14 pounds, and in many places much less than that. Many of the peasants with whom I talked said that all of the grain which their land had produced could have been held in their doubled hands. That meant a family's food for a whole year.

The number of people who are affected in this way has been variously stated. Some have put it as high as 50,000,000 and others as low as 10,000,000. The official figures given to us by the Soviet Government are 20,000,000. Advisers say that probably 10,000,000 will actually die from starvation unless foreign help is brought in.

In institutions for children under three years of age there is already a death-rate of 90 per cent., and the only reason that there were any children left in these institutions is that new ones were brought in day by day by the police, being found either deserted on the streets or taken from parents who had died from cholera or the famine. The older children from three to fifteen in the institutions have a death-rate of about 80 per cent.

The plains in Russia ordinarily have no trees. It is just a level, slightly rolling plain covered with village after village scattered upon it. This year it looked as though a forest fire had swept over it. Farms and areas which are usually green and fresh with harvest were burned almost black. There was no evidence that there would be any grain at all. Every few rods as one would journey along one would see carrion-birds flying away from the carcasses of horses or dogs that had died along the way. We met a continuous stream of refugees, some going one way, and we passed others going in the opposite direction. They were just searching for some place where there might be food. One family had passed across the country with two horses, a baby and such utensils as they could take. They had been traveling to a place which they had heard contained food. But when they reached there they found there was less there than in their own home and now they were wandering back, saying that they preferred to die at home rather than in a foreign land. One horse had died and the other was nothing but a bag of bones. The two older children were living from the rinds of watermelons, their heads were covered with sores and flies, and their parents were too listless and tired to pay any attention to them. They said they thought they would die before they got home but it was better to keep moving than to die by the wayside.

We stopped one night at the home of what had been one of the richest peasants in the village. He had a large wooden house with three rooms, which is very large for that neighborhood. It was surrounded with barnyards and sheds for stock, all of them now empty. One of the daughters-in-law said that last year they had twelve horses and six cows. The cows had now all been sold or killed and all the horses had gone but one, which they still kept. They showed us the kind of bread the ordinary Russian family is using and has been using for several months. Every day they went out several miles into the fields to collect the grass and weeds and little leaves from bushes and roots, and the hoofs of horses, which they mixed up together into a powder to make bread. There is no cereal constituent in the bread at all, and therefore they have to put the horses' hoofs into it to make it stick together. Doctors in Samara told us that these pancakes would keep a person alive for about two months, but that if you had nothing else to eat except that kind of food you could not live for more than two months on it.

I asked a priest whether March would not probably be the worst month for the famine. He said. "No, I don't think March will be the worst month. Now, during this month of September, we will eat the watermelons. In October there will still be the smaller blades of new grass which has come up since the rain. In November, when the snow comes and we can no longer get anything from the fields, we shall all have our little reserve stock of a few potatoes or a little bit of the grass flour. In December the people will begin to die; and by the first of the year every bit of the reserve food will be gone. In March there will be no people left in this village."

I found a man who had always been one of the poorest men in the village in which I had lived in 1917-18. He had a wife and five little children. He

found that his food supply was finally gone and that the children were going out picking up watermelon rinds. So he went out to the graveyard and dug his own grave, as he said that there was nobody else in the family who had strength enough to do it, and he felt that some of the neighbors would see to it that he was put into it, in the next two or three days when he should die. We had no food with us and no one in that village had any food to give him, so probably by now his grave is filled.

We went up one morning to see one of the institutions, where the abandoned and orphan children were kept. It had been planned to house 60 children, but when we were there it had 400 within its walls. There were 31 cups and bowls for those 400 children to eat with. There was no ordinary plumbing equipment, and they tried to bathe them and get as many lice off them as possible; but they had to go back into the same clothes which they had taken off, because there were no others. There was no attempt to have any amusement for them, or any teachers. The teachers and caretakers were ill themselves. Malaria was very prevalent; and every child was ill with either malaria or dysentery. The children were perfectly motionless, with lifeless eyes. Once in a while they would look up if a teacher came in; but there was no interest in anything else. The children lived on grass bread and a little bit of meat-soup, but the babies could not digest that and for them there was no hope. The death-rate was higher than ninety per cent. in this house when I was there. You could hear them for at least two blocks away, from the steady wail they kept up, a loud moan getting louder and louder as one approached the house. Every morning the nurses would go around and separate the ones that were going to die that day; then at different times during the day they would go around to feel if the bodies had become cold. Every day a big garbage-cart came and the dead bodies were taken out and thrown into a small trench.

Scenes like this occurred over and over again in an area just as large in square miles as all of our Atlantic seaboard including Pennsylvania.

Feeding *children* in such a situation is not enough. It is quite different from the feeding in Germany and Austria. In those countries a goodly portion of the population had money and had food and it was natural to only take care of the children. But in the Volga Valley there is no food and there is no money. And if the older people die and the farm machinery has to be deserted, and the rest have to leave their homes there will be no grain raised for next year to support the Russia of the future and the nation will die.

The morning I left Moscow we received a rather quaint request from a peasant. It was this:

"I come to you from the far part of the country where the potatoes and the buckwheat have failed. Only the noisy vultures are busy in the fields where all day the wind whips up the brown dust. Hunger is here. People moan. Their empty bellies swell. The breasts to which babies turn are dry and the waves of the Volga break up with the groan of the people. You can hear the shower of their tears. You can hear what they cry out: 'Bring help, and bring it soon!'"

Old Time Rules for Friends' Schools

The following clipping was found recently among the papers of Lydia Hall. There is no data to indicate in what journal the reprint appeared, nor how long ago.

A West Chester, Pa., paper says:—"Mrs. W. W. Woodruff, South Church street, recently received a copy of 'Rules to observe in School,' the manuscript having been prepared by her grandfather 150 years ago. It seems to have been written to be posted on the walls of a schoolroom, for the paper used is large, like that of an ancient deed, and some of the letters are ornamental.

"Here are the rules:

" 'First. Fear God, who is thy maker and preserver, and who always sees thee. Think often of Him, and spend each day as if thou wast to give an account for it at night; refrain from taking his name in vain, from all vice and evil speaking such as cursing, swearing, lying, profane and idle words, and quarreling, striking, fighting or challenging to fight; wrestling, wrangling or wilfully provoking any to anger, in or out of school; these things are offensive in the sight of the Almighty, and ought to incur the master's displeasure and suitable correction.

" 'Second. Let none come to school without washing and combing; and be not wanton or idle by the way coming or going, play not in the school, but sit quiet and still, be diligent at thy book and mind the instruction of thy master, striving to excel in learning and good works; run not from seat to seat, nor go out unnecessarily, and but one to be out at a time.

" 'Thirdly. Let none read or spell above a low voice, except when they are rehearsing their lessons to the master, neither talk nor ask any unnecessary questions in school, but when there is occasion to ask or answer a question, let it be done modestly and in as few words as possible.

" 'Fourthly: Let every one use plain language, thou and thee to one person, you to more than one, this being the language used by the Almighty and holy men in old time; neither call the months nor days of the week by the names given them by the heathen in honor of their idols, but call them first, second, third, &c., as they are called in the Scriptures.

" 'Fifth. Carry no tales to or from school, and at noon-time and breaking up in the evening, let each be careful to avoid unnecessary noise and all rudeness, but conduct soberly.

" 'Sixth. Honor and obey thy parents, respect thy superiors or those above thee, be kind and courteous to thy equals, or such as thou mayest think thy inferiors; guard against pride and wantonness, labor for and seek peace with all, and seek not revenge for wrongs from any.

" 'Lastly. Be willing to attend religious meetings, and when there sit still, never, laugh, smile, nor play tricks, nor stare much about thee, lean not on others, go not asleep in time of worship, nor go out if thou canst avoid it, but be sober and modest, and think on the name of the Lord."

A Message from the Religious Society of Friends (Quakers)

The New York Monthly Meetings united in sending the following letter to every Protestant clergyman and every Rabbi in the city.

Dear Fellow Seeker after Peace:

On this eve of the third anniversary of Armistice Day we are joined in working and praying that the Conference on Limitation of Armaments may indeed become the Way of the Lord;—a Disarmament Conference.

Progress is not inevitable. It depends upon men and women; upon what kind of men and women we all are. Upon the Church members rests the responsibility of being true children of God, of inspiring the delegates to the Conference with such faith and confidence in their work that they will adjourn only when a program adequate for preserving peace has been devised.

We cannot believe that a program, mere machinery, will be sufficient for the bringing of Peace on Earth and Good Will to men. Motive power is needed to drive the machinery. The only sufficient motive power must come from the spiritual might of groups of people steadfastly looking upward in the Spirit of the Lord.

Church members make up such groups, and they may become Peace Makers by creating an atmosphere for the Conference which shall stimulate friendliness, national unselfishness, the highest religious ideals. Just as preventive medicine is the guardian against disease, so these spiritual weapons are the true preventive of warfare.

We must do much more than beat material spears into ploughshares. Disarmament must begin with our own spirits. Armaments are but the national material expression of our individual fears, jealousies and self-seekings.

Let us strive together to lead our nation forward in the Paths of Peace and Ways of Righteousness.

For the Meetings of the Religious Society of Friends in New York City

ANNA L. CURTIS EDWARD THOMAS

221 East 15th St., N. Y. City 841 West End Ave., N. Y. City

What New York Friends are Doing

If a building can be said to be taking up perpetual motion, that thing might well be said of the Friends Seminary in New York just now.

Five days in the week, of course, school is going on, and the gymnasium and playgrounds are busy until four o'clock.

At 4 o'clock, on three days of the week, in come several teachers from the Gramercy Music Association, and a succession of children, who, in various rooms of the building, take lessons in violin and piano, until 6.30. This Association has been formed for the purpose of giving music lessons to children who, for lack of money, cannot afford to pay for lessons. About thirty children of this class are already on the rolls eager for the training. It is practically arranged that a nearby public school will accommodate this work within a short time. Meanwhile, the Seminary is filling in the gap, and enabling the work to begin at once.

Soon after six, on four nights a week, the clubs begin to arrive—boys' clubs on two nights, and girls' clubs on two others—to play basketball, enjoy a social hour, or otherwise make use of the accommodations of the gymnasium. The branch of the Girls' Protective League which meets here, is planning to hold a fair in the gymnasium during December.

The Seminary took an active part in the elections just past. In October it was used as one of the registration places for voters, and on the 8th was again used as a part of the machinery of government. From 6 in the morning of Election Day until 4 in the morning of the next day, the election officials held possession of the Seminary gymnasium, or rather of a part of it which was fenced off with benches to make a room of the desired size.

On the night of the 12th, a meeting social will be held in the gymnasium, and on the 18th and 19th, the annual Aid Association Fair will take place there.

It is interesting to hear that many of the children who are coming to the Seminary for their music lessons under the Gramercy Music Association, when given directions as to the place, say, "Oh, yes, I know the way. I attended Vacation School there."

Edith M. Pye, who was for years with the Friends' Relief work in France, at the Chalons Maternity Hospital, and Hilda Clark, head of the Mission in Vienna, attended the Midweek Meeting at East Fifteenth Street, New York, and the Monthly Meeting at East Twentieth Street, both on Eleventh month 2nd.

At the morning meeting, which is made up chiefly of children from the Friends' Seminary, Edith Pye spoke about what war means to children in a way which kept even the youngest intensely interested throughout. She said in part: "At this distance, war looks very different from what it does when we are in it. We went to help where we could. In France, we found people living in deep cellars, many even with their beds and bedding there; and a great many children lived in that way. The children went to school regularly; but every one carried always in his or her pocket a mask to protect against the poison gas.

"Soon after I went to Chalons to help carry on the hospital there, a mother came to us with her two small children. She had only two hours' notice to leave her home, and had looked back from a hilltop to see her home in flames. Many mothers asked the Friends to take care of their children, because they were sickly in the towns which were always being bombarded. In one place, we had over a hundred little children, each with its name and address on a label. But the children sucked off the labels, and for a little while there was a bad mix-up. The next labels we put on could not be injured.

"When we went into Germany, we found that all the stories of starvation there were less than the truth. A small piece of bread for breakfast and dinner, and a little boiled turnip or cabbage at noon, was all that very many children had. There were many children of three or four or even older that had never walked at all. Children were so hungry they could not sleep.

"In Austria, Hoover's committee began to feed the school children. So the Friends agreed to feed the *little* children at their homes. Austrian women came to help weigh out the food for the children, and worked long hours at the task. At first, we gave these women a meal when they left; but we found that they were so hungry when they came that they could not do the work, so we changed and gave them a meal at the beginning of the day.

"Last March we were feeding 70,000 little children in Vienna, and they were much the better for it, and much interested to know where the help comes from. It is a

good thing for them to think that the children in far-away England and America are helping them.

"When you think of these countries in Europe, think of the children who have suffered so much for no fault of theirs." A. C.

Westbury Quarterly Meeting

Westbury Quarterly Meeting was held on Tenth month 29th, at Flushing, N. Y. At the meeting for worship Dr. Jesse H. Holmes, of Swarthmore, Pa., spoke, defining true religion. He said the real meaning of the word "God" is veiled in mixed metaphors by the "saying of things we know in terms of what we do not know." Still, throughout the Bible, God is recognized as the Protector, the Defender, the Guide,—not the protector from death or unhappiness, not the guide to riches or success, but the guide to each individual in striving to attain the highest in himself. Many offer their protectors incense and admiration, whereas "true worship is obeying His guidance as revealed within ourselves." Ritual is justified only when it sends forth a person nobler and better equipped to live, not when ritual itself is the end of the religion. For, after all, formal worship is the preparation for living. It is the duty of Friends to speak of this personal touch with God, of this obedience to the best we know.

At the business session, Jericho Monthly Meeting reported the joint Preparative Meeting held with Bethpage Friends in Eighth month, after a lapse of thirteen years. Attention was called to the various disarmament meetings being held throughout the Quarterly Meeting.

The afternoon session opened with a statement of the plan of the Advancement Committee for the year's program on Problems of Human Relationship: (1) The World Situation in Relation to the Armament Conference, (2) Problems of Capital and Labor, (3) Problems of Race, and (4) The Spiritual Significance of These Problems.

This was followed by the dramatization of a story by the children present, a plan which the Committee hopes may be repeated at each Quarterly Meeting in order that the children may feel they have a share in it. This time it was the tale of Fierce Feathers. As Anna Curtis told the story the children acted it: some, in quaint Quaker costume, with true Meeting House setting, probably for the first time in their lives sat on the facing seats, where they were soon joined by a group of grinning Indians who seemed to enter perfectly into the spirit of the occasion.

Finally came the address of the afternoon, by Myran Louise Grant, a student at the Conference of Versailles, who gave an admirably clear talk on the World Situation in Relation to the Armament Conference. She took it for granted that we all agreed in feeling that the *peoples* of all countries want the same thing, peace; and she proceeded directly to deal with the undercurrents that are causing unrest among the governmental circles of the world and so postponing the day of disarmament. For text she quoted Nicholas Murray Butler to the effect that there are three danger spots we must settle before disarmament will prove possible: France in Europe, England on the Seas and Japan in the Far East. The Treaty of Versailles, in transferring Alsace-Lorraine, has given France 75% of Germany's iron, and now France wants her coal. Before the war 4-7 of the coal surplus of Europe was under German control,—on the left bank of the Rhine, in the Saar Valley in Silesia and in Westphalia and the Ruhr. In redistributing this supply the Peace Treaty has created new Alsace Lorraines: the left bank of the Rhine under Allied control for a long period of years, the Saar Valley for fifteen years in French hands, Silesia, though German by vote, unfairly divided through French influence, and the Ruhr threatened by French armies. For these ends the French government at the Peace Conference made an effort to create an international army, and to put through the treaty with the United States which Wilson and then Viviani tried for but failed in.

Britain's undisputed power on the seas, from the fall of Napoleon till Germany loomed up and was defeated in the World War, is now brought in question by our tremendous foreign investments in the essential resources of the world and by our navy, which in 1924 will equal Britain's. Hence our struggle over oil. Mr. Daniel's statement on the subject seems to reduce itself to the argument that the United States needs more oil for a bigger navy and a bigger navy to get more oil. We have 1-6 of the oil resources of the world but are producing 3-4 of the present world supply, and at the present rate of consumption our supply will be used up in twenty years. Great Britain is conserving her supply and buying ours. Wherever British subjects take up oil production the British government seems to assume it has a monopoly so we find ourselves competing not only with British merchants but with the British government. Oil is also at the bottom of other troublesome situations: the Columbia treaty reeks with oil, oil was mixed up in the recent Panama-Costa Rican hostilities, and it is causing mandate difficulties, especially in Mesopotamia and Persia.

Turning to the Far East, since the first Opium War of 1840, when the first guns blew open Chinese ports, the powers have been nipping at China, and since then she has been forced to accept a hundred and forty treaty concessions by each of which she has lost. The Russo-Japanese War gave Japan Manchuria; next came Korea. Then, when China wanted to enter the World War and take over Germany's Chinese holdings, the Allies refused because it would embarrass one of their number, but Japan took over the German territory in China and made the famous Twenty-one Demands. Wilson is said to have consented to the Shan-Tung arrangement in order to win Japan to the Treaty and League, but others question whether, without this price, Japan would have persisted in holding off. However, Japan has a large population and few natural resources; and she has become industrialized in the last fifty years and developed a Monroe Doctrine of the East. China has coal and iron enough to last the whole world at the present rate of consumption a thousand years, and she has cheap labor.

Coal, iron, oil are at the bottom of the world situation. Can the problems arising from competition and rivalry over these resources be settled peaceably?

Lively discussion followed Miss Grant's talk, the two main points of which lay in the questions: (1) Has not development of the backward countries by the more advanced, on the whole, brought good to the countries developed? Miss Grant replied in part, that exploitation has always meant undesirable things and has led to war; while trade and investment do not intrinsically bring about war, the psychology of trade and investment *has been* the cause of wars. Gregory Zilboorg, one of Kerensky's ministers, who accompanied Dr. Holmes to Quarterly Meeting, answered more fully when he defined the word exploitation, which to some present had unfortunate implications, as the process of "getting the advantages of civilization by trade," but, he added, "this might often be likened to selling Bibles to illiterates," and he illustrated with examples of what the

process had meant in some countries, and quoted Wellington Koo: "The United States is a wonderful country; let her bring China her democracy, and her spirit of Lincoln, but don't let her bring us her alcohol!" The civilization with which the strong nations permeate "the backward countries" is a civilization that *takes*, and gives only if there be extra. It is a civilization which may lead us to let Japan help herself to Siberia so that *we* may get something out of China.

The second point of the discussion centered around the question of imputing bad motives to other countries. There was strong feeling expressed against such a tendency, and it was evident that some thought Miss Grant had been unjustly critical and pessimistic. She responded with the distinction between governments and peoples, and said we must be pessimistic for the present in order to be optimists in the future.

It remained for Dr. Holmes to bring the Meeting together in a ringing appeal. We cannot afford to be too credulous of governments in view of what history tells us. But the *peoples* of England and Japan and France and the United States all want the same thing and it is up to us to see that from this Arms Conference we get what we want, which is not trade opportunities, but the good of humanity and an end of hostilities. We must not listen to the talk about leaving things to experts, for our representatives are no more specialists in wanting good things than we are! If statesmen cannot come up to this, it is time to discard them. We want governments not to exploit, but to bring together in Christian brotherhood.

Shrewsbury and Plainfield Half-Yearly Meeting

Shrewsbury and Plainfield Half-Yearly Meeting was held at Plainfield, N. J., on Eleventh month 12th. Daniel Batchellor was present and enlarged upon the thraldom of prejudice struggling after a broad feeling of toleration and sympathy, and of there being liberty where the spirit of the Lord is. Margaret F. Vail based her message on "What Would Jesus Do?", and Daniel Willets referred to the power of right thinking.

At the business session, after a long and efficient service of twelve years, Margaret F. Vail asked to be released from the clerkship. Charles H. Trafford, of Manasquan, and Mabel H. Vail, of Plainfield, were appointed clerks. A minute was sent to President Harding and our representatives at the Conference earnestly petitioning those attending the Conference in Washington to erect in the place of armaments a standard under which all mankind will live in brotherhood, love and understanding, and forever cease to "perish by the sword."

On Seventh-day evening, Daniel Batchellor addressed a meeting on the subject of disarmament. He showed how nature pointed a lesson in the heavy antlers and tusks of pre-historic animals, their means of offense, but which so weighted them down that they caused extinction. He compared the amount of money spent for battleships with what it would mean for education. He cited three instances in which Christianity has not failed—the Wm. Penn Treaty with the Indians, the Boundary Line Agreement Between United States and Canada, which for one hundred years has not been violated, although during that time we have had serious difficulties with England; and third, the Boxer Indemnity, $12,000,000 paid by the United States to China and kept as a sacred fund, the income of which is used to educate Chinese in America.

At the meeting on First-day morning, Daniel Batchellor, Daniel Willetts and James Stringham gave helpful messages. S. C. H.

Young Friends' Movement of Baltimore Yearly Meeting

At the executive meeting of the Young Friends' Movement of Baltimore Yearly Meeting the following plan was proposed.

1. Have a secretary and treasurer in each Monthly Meeting.
2. Have a card catalogue for each Monthly Meeting
3. Send material to Quarterly Meetings.
4. Send people to General Conference.
5. Send out at least one pilgrimage during year.
6. Start study groups.
7. Sociability in Monthly and Quarterly Meetings, picnics, etc.
8. Give one entertainment a year to raise money.
9. Try to send representatives to Earlham Conference.
10. Boost Woolman School.
11. Send in a report once a year.

Following are the officers for the coming year. Chairman, Richard Taylor; Vice Chairman, Helen Wood; Secretary, Edith Blackburn; Treasurer, Elma Graham.

On the afternoon of November 1st, Young Friends were planning games and picnic on the Athletic Field of Friends' School, but due to rain that was postponed and an afternoon of fun was held in the lecture room. A mock Monthly Meeting was held with Henry Sharpless and Elizabeth Bartlett as clerks. Besides business, there was a short sketch by the children of what happens at the "Yearly Eating," and some funny recitations and songs.

At one of the morning devotional meetings, young Friends occupied facing benches. The whole Yearly Meeting was one of hope and encouragement of gain in membership and things accomplished, but with it all a reconsecration of self to the task and service that is before us,—a great challenge. Ethel E. Reynolds.

Prison Comfort Club Bazaar

Until we are reminded by some new and splendid response to some new human appeal, we are apt to forget—or overlook—the depth of generosity with which normal human nature is blessed.

A fresh example of this deep-rooted "original righteousness" is the wonderfully generous response given to the Philadelphia Branch of the National Prison Comfort Club in its efforts to raise funds. The use of the Philadelphia Young Friends' Association Auditorium has been donated for a bazaar on the afternoon and evening of the 26th of this month. Music is to be provided without payment. Many friends of the work have offered services, donations of things to sell—"rummage," refreshments, etc. An automobile is being lent for the purpose of collecting donations.

Nothing is too small or too "rummagy" to be used. Donations may be left in charge of Walter H. Abell, at the Intelligencer office, Room 302, 140 North Fifteenth street, Philadelphia. If any reader feels prompted to give *anything*, whether money or time or stores or "attic clearance," please send to this address as soon as possible.

Though so many Friends have already helped generously, much more is still needed. If any reader has half a cake

left from Thanksgiving, or a dozen apples—all will be most acceptable. Will not each one keep this cause and this date in mind, and *give* and *come? The P. Y. F. A. Auditorium, afternoon and evening, Eleventh month 26th.* There will be entertainment for all.

Friendly News Notes

E. Maria Bishop, our English friend, has returned to Philadelphia where she expects to headquarter for the winter. She is staying with Hannah Morris, of Germantown. About the 20th of this month she expects to visit Mary Margaret Pratt, of Media, Pa., for several weeks, and during December she is expecting to visit among our meetings in New Jersey.

The *American Friend* tells us that:

"About a million dollars have been administered in emergency relief work through the American Committee of Relief in Ireland working in co-operation with the group of English and Irish Friends and the Irish White Cross. It is estimated that the needs of about 100,000 people come within the scope of this organization."

Emma Hutchinson Conrow reports that at a largely attended public meeting held in Crosswicks, N. J., under the auspices of the Chesterfield Preparative Meeting, a letter to Charles E. Hughes was authorized and sent, conveying the unanimous sentiment of the meeting that some decided step toward the limitation of armaments should be taken by the Washington Conference.

In the *Canadian Friend*, we note the following:

Dr. William Cadbury, of Canton Christian College, China, is home in America on a year's furlough. During the coming winter he expects to study at the University of Pennsylvania, and possibly take other advanced courses in medicine.

Three sons of Daniel Oliver, of Friends' Syrian Mission, are being educated at Friends' School, Westtown, Philadelphia.

Those who remember Howard H. Brinton as a teacher at Pickering College some years ago will be interested to know of his recent marriage in California to Anna S. Cox. They will spend a year in study at the University of California. Both he and his wife have been engaged as members of the Earlham College Faculty for the year 1922-23.

Gordon Bowles, second son of Gilbert and Minnie P. Bowles, has arrived in Richmond from Japan, prepared to enter Earlham College, where his brother Herbert is already a student.

Mrs. Rudolph Blankenburg was chairman of an enthusiastic mass meeting held in the Academy of Music, Philadelphia, on Eleventh month 11th, at which a resolution was adopted endorsing the Washington Conference and "praying Almighty God for its success."

The Valley Friends invited several churches to join them in holding a Community Disarmament Meeting in Stewart Fund Hall, at King of Prussia, Pa., on the evening of Eleventh month 8th.

Dr. O. Edward Janney gave an interesting address to about two hundred people assembled, who showed great enthusiasm on the subject and adopted resolutions to be sent to President Harding. MARTHA A. THOMAS, *Secretary.*

Abington Quarterly Meeting was held at Byberry, Pa., on Eleventh month 10th. Elbert Russell, Caroline J. Worth and Sarah T. Linvill gave helpful messages at the meeting for worship.

The queries called forth many expressions, and that portion of the Discipline on Worship was read by request. A memorial for our Friend, Nathaniel Richardson, was read, approved and directed to be sent to the Representative Committee.

Elbert Russell was present and spoke on the limitation of armaments. The meeting adopted a minute to be sent to President Harding, commending him for calling together the great nations into conference.

A conference of Friends interested in Esperanto was held at Bowdley on the 15th and 16th of October, attended by Friends from all parts of England, in addition to our Friend, Henry Van Etten, of Paris. These Friends gathered under a deep concern that the movement for a neutral auxiliary language is a most important means of promoting Christian brotherhood between all men, and that as such it should appeal especially to Friends. It was decided to form a Friends' Esperanto Society, with membership open to all Friends and attenders interested in Esperanto. The minimum subscription was fixed at 1/—. Ralph Eliot, Sarah M. Megahy and Wilson H. Sturge were appointed as a provisional executive committee, and it is hoped soon to appoint a secretary. Meanwhile Montagu C. Butler, British Esperanto Association, 17, Hart Street, London, W. C. I., will be glad to receive the names and subscriptions of those wishing to join.

England. RALPH ELIOT.

NEWS FROM BALTIMORE

First-day evening some thirty Young Friends were present at the Firelight Supper. This was followed by an illustrated talk in the lecture room on "Norway" by Elizabeth Bartlett. The attendance was doubled by the presence of many older Friends who likewise enjoyed the pictures, and the personal stories that went with many of them. Elizabeth Bartlett excellently portrayed the spirit of the sad faced people of Norway, living amid a majestic but barren landscape.

The Young Friends have just learned that the First Congregational Church of Terre Haute, Indiana, has adopted their Outline for the Joint Study Group for their young people this winter.

Up to date, 59 scholars have not missed a session of First-day School. Several gymnasium classes have been started.

Caroline Norment leaves for Germany this week. Her address will be Dorotheen Sta. 2. Berlin. When the work in Europe is over we will be faced with the situation of having trained social workers and no organization of our own for them to enter here. This is a challenge for the future. We have time to prepare if we set to work at once, study the needs of our city and plan the necessary organization. It is the most hopeful thing in the Society today.

BLISS FORBUSH.

Notes on Friends' Publications

Encouraged by the success of its first volume of "Hymns and Songs," the Committee on First-day Schools of the Friends General Conference has just issued a second volume similar in nature, but containing new selections.

For this collection, the Committee has selected hymns

that express "as fully as possible our Friendly conception of trust and service." Limited numbers of these books are being sent free of charge to First-day schools, upon request of the superintendent. Individuals desiring to obtain copies for home use may do so at a charge of ten cents per copy. The books have been published through the Central Bureau of Philadelphia Yearly Meeting, 154 N. 15th Street, Philadelphia, to which address orders may be sent.

NOTES FROM THE ENGLISH FRIENDS CENTRAL LITERATURE COUNCIL

An Xmas gift which will appeal to Friends equally in England and America is being published immediately under the title of "*Jordans, a Quaker Shrine, Past and Present.*" This delightfully produced octavo volume of eight pages in stiff boards contains a brief history of Jordans Meeting House, the Hostel and Barn and also the Village, while the concluding portion is devoted to an admirable outline of what Friends stand for. While it was written by Ernest Warner particularly with the view of giving the hundreds of visitors of all sorts and nationalities who come into touch with Friends by visiting Jordans some further information regarding Quakerism as a way of life, the book will commend itself to all for its intrinsic merits. The English price will be 1/—and postage 3d. from the Friends Bookshop, 140 Bishopsgate. E. C. 2. A stock of the book is being sent to the Friends' Book Store, 304 Arch Street, Philadelphia, and should arrive in ample time for American Friends to obtain for Xmas.

In connection with a correspondence that has been going on in *John O'London's Weekly* regarding Christ and Laughter, a letter was inserted recommending A. Barratt Brown's *The Man of Joys*, the delightful pamphlet recently published by the Yorkshire 1905 Committee. The number of applications that have been received by the Friends' Bookshop in consequence has been extremely interesting. These have come from clergymen, doctors, military men and other members of the public from all parts, especially South Wales and Ireland.

A book Friends should watch for—it is now in the printer's hands and should be ready well before the "Industry for Service Conference at Devonshire House at the end of November—is Maurice Rowntree's "*Social Freedom*" (Friends' Bookshop 2/6). This book, written at the request of the War and Social Order Committee, is a study of the Application of the Ethics of Jesus to modern Social and Industrial Problems. The same Committee is responsible for a new pamphlet — *Letters from a Rich Young Ruler*" by B. V. Clough (price 6d.)

A column-and-a-half review is given to Rufus Jones' new work "*The Later Periods of Quakerism*" in the important British literary paper, *The Times Literary Supplement* for October 13th. immediately after the appearance of the two volumes. The writer says "It may well be stated without reasonable fear of contradiction that America has given us in the twentieth century the most interesting writers, in English, on philosophy and religion. William James is secure; Rufus Jones may claim a position beside him. . ." Professor Rufus Jones has a remarkable power of making modern religious history as vivid and dramatic as medieval. The mystic element in him helps him to tell his story brightly, convincingly and with spiritual as well as intellectual appreciation.

Signs of the Times

Ministers who come from the Rochester Theological Seminary, Rochester, New York, are to have instruction in religious advertising. A course on Religious Publicity, with special reference to advertising and the relations of churches and newspapers, has been introduced into the program for the current Seminary year.

According to an Associated Press dispatch, the armies of the fourteen leading powers today include approximately 6,000,000. These forces must be fed by a society which is already burdened by its struggle for reconstruction, and in which millions of others are starving.

The W. M. Freeny Co., of Washington, tailors and importers of woolens, recently announced a 33 1/3% cut in their profits. The cut was announced as an effort to preserve low prices "by sacrificing a large percentage in our profit in order to give labor full time work this winter."

Preaching in the Bradford Cathedral on "Industrial Sunday" Bishop Gore, one of the best known liberals in the Church of England, said: "I hate established Churches, because whenever Christianity becomes an established religion and a man must belong to it as a matter of course, you eliminate the necessity for personal choice and adopt the method which is exactly opposite to the method of Jesus. So long as Christianity was a persecuted religion, so that nobody could join it without risking his life, its principles were kept pure on the whole and its practice corresponded with these principles."

The average man, woman and child in the United States is taxed 12 cents a day by the Federal Government, of which 11 cents goes to pay for the past wars and for future wars. Of the 11 cent tax for war, 3½ cents goes for armament. This is more than 4 times as much as is spent for all other governmental departments and work.

The Student Friendship Fund, raised by students in the United States and other countries and administered by the World's Student Christian Federation, last year gave help to 70,000 European students who were in need as a result of post-war conditions.

Large areas of Europe are almost destitute of professionally trained men and women. The factors militating against their replenishment are terrific. Yet, despite woeful handicaps, heroic groups of students and professors are struggling to provide an equipped leadership for Europe's future, as well as for the preservation and revitalization of the mental and spiritual values, the principles and institutions, which stand at the very heart of sustained recovery and progress, being made among the students of America to gain the necessary additional funds to conserve the physical, mental and moral gains already achieved through the European student relief work.

The following is from a letter received from a London correspondent:

"A survey of recent events and present conditions reveals the British nation, like most other nations, confronted with a series of grave problems which tax all its powers and resources. Extremists are demanding sudden and drastic changes, some people fear a violent upheaval and many ground land-lords, property owners, and business men

are taking precautions against such a contingency. But responsible leaders of practically all parties in Britain are agreed that the only sure method of reform is by way of evolution, not physical revolution. Increasingly active, Communists seize every opportunity to proclaim their gospel and make use of events and situations to advance their cause, but so far they are only a very small proportion of the workers; the authorized spokesmen of Labor condemn their methods and aims, and definitely dissociate the working-class movement from the kind of Communism that is now being preached."

Elihu Root, one of the American delegates to the Disarmament Conference said recently in Trinity Church, New York, that the world was full of hatred because of the incapacity of people to become truly civilized, and that the way of escape lay not along the path of legal restraint but through the development of human character by the exercise of mercy, compassion and sacrifice.

"That is a matter not of intellectual power," said Mr. Root, "it is not a matter of learning, it is not a matter of precept, it is a matter of the development of character. All the sermons ever preached, all the orations ever delivered, all the books ever printed, working through the brain of man, cannot fit him for the acceptance of the highest tasks that man is capable of. The development of character must come through exercise by them of the virtues that make human character—mercy, compassion, kindly consideration, brotherly affection, sympathy with fellow-men, unselfish willingness to sacrifice for others.

"The exercise among the people of those qualities is the essential and the only way by which the character of a people may be developed, so that they may become truly civilized and truly Christian. The mere expression of fine talk, the mere use of rhetorical expression, the mere enthusiasm of the moment, is nothing and goes for naught if it is not followed by action. — *New York Times.*

The American Relief Administration has established 22 warehouses and child feeding centers in the Kazan, Simbirsk, Ufa, Orenburg, Saratof, and Tzaritzin districts, thus covering the heart of the famine area of Russia along the Volga river. In the Tartar Republic of Kazan the American Relief Administration was on October 15th feeding 114,000 children daily in 62 kitchens. In addition there are warehouses and feeding stations in Petrograd and Moscow. The Friends are now maintaining stations at Moscow, Buzuluk and Samara.

They had been dining in state in the dining car. Husband, who is a teacher of English, was glad that little daughter had behaved so perfectly. Mother also was in happy frame of mind. There were numerous other diners in the car, and the parents were proud of their child. Not a single thing had happened to mar the serenity of the occasion.

Finally the meal was over, and they started to leave the car. Their way took them past all other tables. Suddenly the little girl felt impelled to ask a question.

"Mother," she called in a shrill voice, " aren't we going to wash the dishes?" —Los Angeles Times.

BIRTHS.

CLARK—On Tenth month 2nd, at Mound, Louisiana, to Alexander and Margaret Harned Clark, a son, named Robey Harned Clark.

ZAVITZ—At Coldstream, Ontario, Canada, on Ninth month 21st, to Helen A. and George M. Zavitz, a son, who is named Allan Mabley Zavitz.

MARRIAGES.

MACKELLAR-BROWN—At Varmeck, Ontario, on Eleventh month 9th, Emily Louise MacKellar, daughter of the late James MacKellar, M.D., and Pearson Cutler Brown, both of Coldstream, Ontario, Canada.

DEATHS.

BROWN—At his home near Whitby, Ontario, on Tenth month 25th, Sanford L. Brown, in his 69th year.

FOGG—At Salem, N. J., Eleventh month 6th, Robert S. Fogg, in his 75th year.

WOODALL—At Easton, Md., on Eleventh month 5th, Annie Woodall, widow of Edward Woodall, in her 80th year.

COMING EVENTS

ELEVENTH MONTH

18th—The Philanthropic Committee of Philadelphia Yearly Meeting will be addressed by Rev. Harry M. Chalfant, editor of the Pennsylvania edition of the "*American Issue.*" All invited. See notice.

18th and 19th—Annual Fair of Young Friends' Aid Association, New York, in the gymnasium of Friends' Seminary.

19th—Round Table Conference for First-day School workers at 15th and Race Streets, at 2 o'clock. All round tables convene at same time (1) Primary, (2) Junior, (3) Intermediate, (4) Senior—Young Peoples, (5) Superintendents, followed by two addresses to general assembly on "The Call to First-day School Work."

19th—Short Creek Quarterly Meeting, at Emerson, Ohio.

19th—Round Table Conferences, at 15th and Race Streets, for teachers and superintendents of First-day Schools, at 2 P. M.

20th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40. Subject: "Possibilities of Co-operative Work With Other Organizations." Leader, Esther Holmes.

20th—Philadelphia Quarterly Meeting's Visiting Committee will visit Haverford Meeting at 10.30 A. M. First-day School at 11.15 A. M.

21st—Center Quarterly Meeting, at West Branch, Pa.

21st—Fairfax Quarterly Meeting, at Waterford, Va. Isaac Wilson expects to attend.

22nd—Burlington Quarterly Meeting will be held at Trenton, N. J.

24th—Bucks Quarterly Meeting will be held at Langhorne, Pa. There will be a lecture by Elbert Russell at 3 P. M., on "Something Better Than Justice."

27th—Philadelphia Quarterly Meeting's Visiting Committee will visit Valley Meeting at 10.30 A. M. First-day School at 11.30 A. M.

28th—Warrington Quarterly Meeting, at Menallen, Pa. Visitors will be welcome.

NOTICE—Rev. Harry M. Chalfant, editor of the Pennsylvania edition of the "American Issue" and author of "Father Penn and John Barleycorn," will address the meeting of the Committee on Philanthropic Labor to be held on Sixth-day, Eleventh month 18th, at 2.30 P. M., in Room 4 of Race Street Meeting House. His subject will be "Enforcing Prohibition Laws." Members of local Philanthropic Committee and all interested are invited to attend.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 So. 12th St. Philadelphia

CASH CONTRIBUTIONS
Received during week ending November 7, 1921.

Five Years Meetings	$189.45
Phila Yearly Meeting (15th and Race)	80.00
OTHER MEETINGS	
New York Yearly Meeting	66.00
Hopewell Monthly Meeting Winchester, Va.)	292.72
Contributions for General.	264.78
For Germany	1002.82
For Austria	666.03
For Poland	157.50
For Serbia	49.90
For Syria	10.00
For Russia	4491.83
Refunds & payments	208.33
	$7479.36

CASH CONTRIBUTIONS FROM MEMBERS OF THE PHILADELPHIA YEARLY MEETING OF FRIENDS, 15th AND RACE STREETS, DURING OCTOBER

Orange Grove, by E. D. Hopkins, Vienna or Poland	$35.00
Chester Prep. by Anna B. Griscom	10.00
Newtown, Delaware Co., Prep., by N. S. Dutton	40.00
Abington, Mo., by D. L. Lewis	100.00
Wilmington, Mo. by S. H. Stradley	480.00
Richland, Mo. by E. Irene Meredith	7.00
	$672.00

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 11 a.m., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

BUCK HILL FALLS COMPANY
FIRST MORTGAGE 6% GOLD BONDS

Notice is hereby given that pursuant to the Sinking Fund provisions of the Mortgage, dated June 5th, 1913, seven (7) of the above Bonds, each for $500.00, have been drawn for redemption on December 1st, 1921, at 102½% and accrued interest to that date.

The Bonds drawn and numbered as below with all unmatured coupons attached, should be presented for payment at the office of the Treasurer on or after December 1st, 1921, when all interest thereon will cease.

Numbers 5, 12, 68, 70, 140, 149, 176

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HOTELS.

Buck Hill Falls

The little school at the Inn at Buck Hill Falls has been running smoothly for several weeks. It has been fitted up with desks and has a regular schoolroom look. One little girl boarder has arrived and the seven or eight pupils are enthusiastic and interested. A house mother, Miss Adams, looks after the running of the house, and a teacher, Miss Hough, has charge of the curriculum. One boy has to be locked out until it is time for school to begin!

Parents with young children can place them in the school during their stay at Buck Hill, thereby keeping them up to their home classes.

Two inches of snow on the morning of the 12th instant is a forerunner of winter sports and amusements.

One hundred and thirty-five guests over the last week-end testify to the popularity of the winter inn.

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Strath Haven Tea Room
Dinner 6 to 7:30.
Sunday Special — Chicken and Waffles, 75 cents.
Swarthmore, Pa. Phone 680

A careful driver with a seven-passenger Willys-Knight car, wishes to hear from those who might wish to take a tour of California this coming winter.

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140 N. 15th St., Phila.
Afternoon and Evening, Nov. 26

WANTED.

WANTED—BY MIDDLE-AGED COUPLE, position of care or trust. Address P-851, Friends' Intelligencer.

TYPEWRITING PROMPTLY AND NEATly done. Anna W. Hutchinson, Haddonfield, N. J.

MOTHER'S HELPER TO ASSIST WITH care of two children, two and four years, at Haverford, Pa., with light household duties. Refinement and reliability required. Near Friends' meeting-house. Write fully to Box 343, Haverford, Pa.

MOTHER'S HELPER WANTED FOR family in suburbs. References required. Address Lock Box 87, Wyncote, Pa., or phone Ogontz 90.

WANTED—COMPETENT YOUNG WOman for mother's helper, small family in Germantown, where other help is kept, to assist in care of five-year-old girl. Apply R-880, Friends' Intelligencer, or phone Germantown 3336.

WANTED—KINDERGARTEN TEACHER as nursery governess. Montessori training preferred. Friend's family in California. Write Mrs. G. B. Elliott, 410 East Lake Ave., Watsonville, Cal.

MOTHER'S HELPER—GIRL OF SIXTEEN or over to start about the first of January. Twenty-five dollars a month and keep. Write to Mrs. Norman W. Swayne, George School, Pa.

WANTED—MATRON FOR FRIENDS' Boarding Home, Moorestown, N. J. Apply to Tacie P. Paul, Moorestown, N. J.

HOUSEKEEPER—MANAGING, DESIRES position in widower's home or with one adult. References. Address D-890, Friends' Intelligencer.

COMPANION—WOMAN OF EXPERIENCE desires position. Care of semi-invalid also considered. References. Will leave Philadelphia. Address M-891, Friends' Intelligencer.

COMPETENT ELDERLY WOMAN wants position as companion, or take charge of semi-invalid or child. Good sewer. Moderate compensation. Katherine Kelly, 124 N. Willow St., Trenton, N. J.

MIDDLE-AGED COUPLE, CHEERFUL and willing, desire position in home of elderly couple or invalid. Man also understands care of grounds and furnace. Wife competent housekeeper and cook. Address S-892, Friends' Intelligencer.

WANTED—MAN OR WOMAN OR YOUNG person for general housework to live in suburbs of Philadelphia in family of two adults, elderly lady and son. Excellent home and modern surroundings. Fair compensation. Address C-893, Friends' Intelligencer.

WANTED—NEAR CHESTNUT HILL, INtelligent young woman as assistant to busy householder. Must be willing to do anything that presents itself which would otherwise fall to lot of head of the house. Hours 9 until 5 when needed. A typist preferred. For particulars and interview, please telephone after 6 o'clock in the evening, Chestnut Hill 61-75.

WANTED—SMALL HOUSE FOR THREE or more months in Philadelphia or vicinity. Not more than 15 miles out. State rent. Address B-894, Friends' Intelligencer.

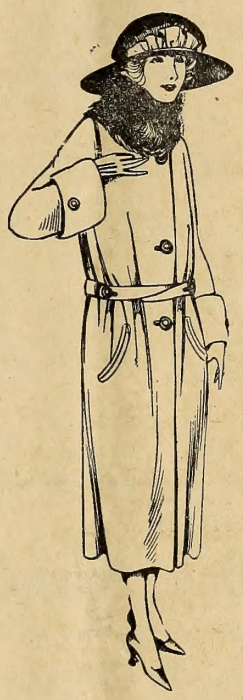
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We have had many wonderful Coat Sales—Sales that have set the pace for the city in value-giving, but never have we had such a rousing Sale as this. Some exceptional lots:

At $22.50 Mixed tweeds in shades of brown, gray and olive. Plain tailored models, with mannish notched collar and revers, satin-lined body and sleeves.

At $27.50 Two exceptionally good models of wool velour, in shades of black, navy, tan, taupe and brown. All-around belted model with deep cape-like collar. Silk-lined throughout.

At $35.00 Several models of Bolivia cloth in good dark colorings, also black. Deep collars of natural opossum. Elegantly silk-lined throughout. One model sketched.

At $45.00 Of high-grade cloth, in dark shades as well as black. Attractively belted and silk-lined throughout. Fur collars.

Smart Wool Velour Coats for Full Figures, $37.50

Wool Velour Coats in black and good dark shades; especially designed for the long-waisted, full figure that is narrow through the hips. An excellent assortment of models in sizes 40½ to 52½.

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or 5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, ELEVENTH MONTH 26, 1921 VOLUME 78 NUMBER 48

Thanksgiving

A comfortable dwelling, warm clothes and nourishing food; the opportunity to labor at a useful task, to know the higher and happier sides of life, and to share them with loved ones—all this is given to me. In recognition of these great gifts, my heart is filled with thankfulness.

But I would express thanksgiving, not alone in gratefulness for these privileges, but in determination to fulfill the opportunities which they open before me. May I give my thanks in deeds rather than in words. May I, to the fullest extent of my abilities, bring comfort and hope to those whom world chaos has engulfed in need. And may I give to them not material things alone, but things of my spirit as well; holding my soul sensitive to the world's suffering; seeking truth wherever it may be found and attacking evil wherever it exists, in order that I may aid in bringing nearer that great Thanksgiving day which can be shared by an undivided human brotherhood.

A Call to Friends Everywhere!

By Rufus M. Jones
Chairman of the
American Friends' Service Committee

NEVER certainly in any former period of its history has the Society of Friends stood before the world in such favorable light as is now the case. Its name is known in every country of Europe and almost all the people of these countries, down to the most humble laborers, have deep respect, sometimes even reverence, for that for which the word Quaker stands.

It is, too, something much more than appreciation of us as purveyors of food to the hungry. The food has no doubt been the key that has unlocked their hearts. But their interest goes deeper. They have come to look upon us as representatives of a way of life and interpreters of a type of religion which awaken a deep response in their hearts. They know little enough about our views and methods, but in any case they believe in us and turn appealingly toward us. It is a situation that puts up to us a most unusual opportunity and an unparalleled responsibility.

But it is not only Europe that has shown faith in us. The people of America have turned to us as faithful and trustworthy executors of their desires to relieve human suffering. Large and generous gifts, amounting to millions of dollars, have come into the treasury of the Friends' Service Committee to be used for relief in the European countries where our Quaker Missions are at work. In many cases almost all the money used to buy food, clothes and medicine has come in from the generosity of others than Friends. We have promised that all such gifts should go solely for *materials of relief* and none of it for general expenses, as Friends themselves would provide and equip the personnel and financially maintain the Missions. As the work has grown and expanded, and widened out into many fields, remote from each other, it has entailed heavy general expenses which must be provided if we are to transmit and administer the relief which other people are providing and if we are to fulfill the hopes and expectations which these pathetic sufferers abroad repose in us.

We have reached a point when we must earnestly appeal to Friends everywhere in this country to rise up and meet an urgent situation. We cannot go forward to do our part in relieving the unspeakable tragedy of the Russian famine without a large increase of money available for general purposes, that is for the maintenance of the work itself. We believe that the public will make a generous response to our appeal for funds to buy food, but none of that money can be used to cover the general expenses of the Mission which manages and distributes the food. *This is a Quaker obligation.*

Friends have been amazingly generous in supporting this work abroad, and for that reason it has become the work, not of a few, but of the entire body of Friends. I feel sure that this emergency call for immediate contributions for the maintenance of the great work through another winter of suffering will bring quick response.

The Washington Conference

II

By William I. Hull

The first week of the Conference was made memorable by the speech of Secretary Hughes in the first open session. All the world has acclaimed it as an exceptionally noteworthy one. It was noteworthy for a number of reasons. Firmly and clearly it struck the note of open diplomacy and this has become, thus far, the keynote of the Conference. The British, Japanese and American delegations are according the representatives of the press daily interviews, in the intervals between the open sessions, and are talking to them with remarkable frankness. In the half-dozen of these interviews which I have attended an echo of our Secretary's frankness has been noted again and again.

The Secretary's speech was noteworthy, and reassuring as well, because it did not side-track or subordinate the question of armaments, as was done at the two Hague Conferences and at Paris in 1919, but brought it out as the frontispiece of the American program and projected it into the fore-front of popular thought and interest, not only because of the economic importance of armaments, but because of their incitement to war.

Again, it contained a definite, concrete proposal, and did not deal in glittering generalities or advocate reduction and limitation of armaments merely "in principle." It struck especially at "capital" ships, the dreadnoughts and super-dreadnoughts of our time, which have filled our world with suspicion and terror, and which are still the chief reliance in naval warfare, despite the development of aeroplanes and submarines. The "capital" ships, too, as emblems of national sovereignty, have come to be regarded as almost sacrosanct, and have sailed around the world like huge leviathans, breathing national pride and defiance and breeding fear and suspicion in their wake.

The Secretary's proposal of a "naval holiday" of ten years is also noteworthy, for it is greatly to be hoped that during that period the nations may divest themselves of much of their post-war militarism, sober up or cool off, and get down to the development and habitual use of pacific means of settling disputes. His proposal, also, of a drastic *reduction*, as well as limitation of naval armaments has been most gratifying, and has found a characteristic response from the largest American manufacturer of automobiles in an offer to buy the sixty-six discarded warships and their guns and beat them literally into plowshares or farm-tractors. His proposal, too, that future warships shall have no more than 35,000 tons displacement is another feature of reduction as well as limitation, and may aid at least to scotch, if not to kill, that particular form of naval competition.

During the days that have elapsed since the Secretary's memorable proposal at the first open session, the world seems to be learning rapidly and surely its fundamental lesson that armaments are *not* an "insurance against war," as the prepareders so vociferously declared in the years before the World War, but that, on the contrary, they are an irresistible incitement to war. During these days, in Washington, the delegations have accepted the American proposition "in principle," and at the second open session of the Conference, Arthur J. Balfour, speaking for the British Empire, definitely accepted Great Britain's naval equality in capital ships with the United States. His statement was an impressive one: "With the broad spirit in which the American scheme deals with the three great fleets of the world, with the proportion of disarmament which it lays down for those fleets, and with the policy which the United States has brought before us for consideration, the Government of the country which I represent is in the fullest and heartiest sympathy."

The naval experts have always hitherto insisted that *no* ratio of naval strength among the leading nations could possibly be agreed upon. This has proved to be a mistake as far as Great Britain and the United States are concerned, and the former government has thus publicly renounced in most drastic fashion the long-cherished ambition that Britannia's warships should rule the seas. The British Government has taken one step beyond the American proposal in advocating the reduction of the tonnage of submarines considerably below 90,000, and also the reduction of the maximum displacement of submarines from 1,000 tons, as at present, to 200 tons, so that these "demons of the seas" may not be used for offensive naval war. The first lord of the British admiralty, Lord Lee of Fareham, made an earnest argument for this reduction, in a private interview we had with him; and Senator Borah has made a public appeal for the same reduction. Secretary Hughes, speaking to a group of correspondents this week, went over much of the ground he covered at the first open session, and made a stirring appeal that the main object of the Conference, namely, *the abolition of the means of making offensive naval war*, should be kept steadily in mind, and not be obscured by details concerning tonnage, submarines, ship-yards, etc. "Now is the time," he said, "to achieve that object; we must stop competitive increase of armaments *some* time, otherwise we will stop no time."

Admiral Kato, of Japan, in the second open session, also accepted the American proposition "in principle," thus setting a bar to the vaulting ambitions of the naval jingoes of Japan; but in a private interview he advanced the argument that, because of Japan's geographical position, she should maintain a slightly larger proportion of capital ship tonnage than the 60% suggested by Secretary Hughes, and that for strictly defensive types of ships she should approximate the tonnage of the greater navies. In the same interview he said that Japan willingly accepted China's claims "as a basis of discussion." Lord Riddell, of the British delega-

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tion, went still further and expressed Great Britain's strong desire for the rehabilitation of China, the maintenance of "the open door," and the renunciation of extra territorial rights "as soon as possible," and he pointed out that in 1902 the British Government promised in a treaty to recognize China's full judicial independence as soon as China's government gave assurance of adequate protection to British traders and their property.

The claims of China have been set forth in a series of Ten Points, which constitute a demand that all foreign sovereignity shall be withdrawn from China, leaving her territorial integrity and political independence intact. The "Open Door" in all parts of China; abrogation of the Anglo-Japanese alliance, under whose shadow Chinese territory and sovereignty have been seriously impaired; the publication and revision of all special privileges claimed by foreign powers in China; the respect of China's neutrality in any future war; pacific settlement of Far Eastern questions; and the regular meeting of the Washington Conference as a guarantee of the future fulfillment of the agreements in regard to China; these are the claims made by the great ancient people and new republic of the Orient upon the sense of justice of the Occident. Acknowledgment of and compliance with them would cause a revolution in the status of the Far East and would, it is believed, make for the peace of the world as well as for the stability and prosperity of China.

The psychological study of the personalities of the Conference is an exceedingly interesting one. At times, a feeling of discouragement is uppermost when the shadow of the old-time diplomacy moves athwart the spirits of the all-too-frail human beings in whose hands lie the fate of the Conference and of the immediate future of humanity; but at other times a joyous note of encouragement and hope is struck by some forward looking statesman, like Secretary Hughes or Sir Robert Borden, of Canada. The latter, for example, discoursed eloquently and convincingly to a group of correspondents on the beneficent results of disarmament on the Great Lakes, agreed upon by Great Britain and the United States in 1818 and maintained ever since; and he expressed most earnestly the desire that this example might be taken to heart and even followed by the Conference of 1921. President Harding, too, in an interview which just preceded that with the Canadian representative, declined to give the story of how the idea of the Conference originated, but expressed the fervent hope that it would succeed and remarked that if it did, "there would be glory enough for every one connected with it, including every man or woman everywhere who helped in any way to make it a success."

The Wisdom of the Peoples

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V

THE PROVERBS OF IRELAND

The stars make no noise.
The full man does not understand the wants of the hungry.
If there is a hen or a goose, it is surely on the priest's table it will be.
God is not as severe as He is said to be.
Don't see all you see, and don't hear all you hear.
The miller's pigs are fat, but Heaven knows whose meal they ate.
The covetous man is always in want.
Many a defect is seen in the poor man.
The good that is, is better than the good that was.
He is bad that will not take advice, but he is a thousand times worse who takes every man's advice.
A man may be his own ruin; a wedge from itself splits the oak tree.
A good word in court is better than a pound in the purse.
When wrathful words arise a closed mouth is soothing.
No fools so intolerable as those who affect to be wits.
A poem ought to be well made at first, for there is many a one to spoil it afterwards.
About evening a man is known.
It is the empty car that makes the most noise.
Hills look green that are far away.
In spite of the fox's cunning his skin is often sold.
Young people don't know what age is, and old people forget what youth is.
Patience cures many an old complaint.
Never scald your lips with another man's porridge.
What a man can't get is just what suits him.
Hope soothes the tired heart.
To die and to lose one's life are much the same thing.
Better April showers than the breadth of the ocean in gold.
A hut is a palace to a poor man.
Sickness is the physician's feast.
The doorstep of a great house is slippery.
A book to the blind man signifies nothing.
Death is the poor man's best physician.
God's help is nearer than the door.
Everyone lays a burden on the willing horse.
The heaviest ear of corn is the one that lowliest bends its head.
If you buy a bad thing you will soon buy again.
It's no secret that is known to three.
Speak neither well nor ill of yourself.
It is easy to see a white horse in a bog.
A good laugh and a good sleep, the best cures in the doctor's book.
A king's son is not nobler than his food.

The Fountain

Wresting crystaline escape
From sluggish depths that call,
Born of ceaseless will to rise
After ceaseless fall;
Unendowed with wings to fly,
Yet always daring flight;
Staggering under the whip of the wind,
Conquering again your height;
Singing on through dark and storm—
Fountain, be for me,
Symbol of the struggle up
That is my destiny!

WALTER H. ABELL

FRIENDS' INTELLIGENCER

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PHILADELPHIA, ELEVENTH MONTH 26, 1921

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The American Friends' Service Committee is in prison! Rufus Jones and Wilbur Thomas; the entire personnel of the Committee, which embraces many of the leading figures of American Quakerism; the office force and the workers abroad are all being held. Upon American Friends everywhere falls the task of setting them at liberty.

Of course, we do not mean that these men and women have been imprisoned between stone walls. But after all, spiritual values are the real things. The *spirit* of the Service Committee, of its great work for the hungry and the naked, of the vision for which it stands, *is* confronted by obstacles as restricting as prison walls.

Faced with tremendous calls for human service, endowed with the organization, the skill and the recognition which are necessary to meet these calls, the Committee is tragically limited by *lack of funds.*

On our front page this week, Rufus M. Jones appeals to all Friends to aid in freeing it from this imprisoning need. The only thing that can do so is our dollars. Let us not fail!

For many months we have all been calling upon our representatives in Washington to do big things at the Disarmament Conference. In laying before the Conference his proposition for the "'scrapping' of sixty-six ships of 2,000,000 tons," and in doing so quickly and openly, Secretary Hughes *has* done a big thing for future world peace.

The objections to this project will be many and great, despite the fact that it proposes the only sane course, and that it does not even propose that course to the uncompromising degree which the minds and the consciences of many of us recommend. To actually bring such a reduction of armaments, Secretary Hughes will need the continued support of an enthusiastic public opinion.

The suggestion has been made that if twenty-five thousand American Friends would write to Secretary Hughes, stating their unity with his proposal for a sweeping reduction of armaments, and encouraging him to press forward in his task of Christian statesmanship, his hands would be measurably strengthened for the labors to come. Letters should be addressed: Hon. Charles E. Hughes, Secretary of State, Washington, D. C.

By all working together, we have started the disarmament movement on the right road. Let's keep it going.

While the great powers confer on the possibility of limitation of armaments by agreement, Mexico has gone ahead of its own accord and limited its armaments as a venture of faith and common sense. An article in *The Nation* for November 9th gives details of this remarkable innovation in international relations.

By presidential decree, the Mexican army must be reduced nearly 50% by next March. Colony farms on government lands are being prepared for the retired soldiers. State governors are being offered the services of the remaining troops in their districts for road construction; officers in peace time are to be required to work in government offices without extra pay; schools are being opened for uneducated soldiers, and the Mexican navy has been ordered to go into the business of carrying freight, passengers and mail.

It was no easy thing for Mexico to make this venture. Small countries are more often subject to aggression than large ones. And Mexico's rich natural resources have long been the prey of foreign wealth seekers. Doubtless there were influential circles which condemned the project as "Eutopian." But it is being substantiated, and the benefits which flow from it will be as great as the vision which inspired it and the daring which executed it.

The economic advantages are apparent at a glance. An immense saving in taxes, thousands of men added to the productive forces of the nation, battleships set to work at the useful tasks of peace—these happy results, and more, will all be forthcoming. The moral reaction upon Mexican life will be equally certain and equally fortunate. Mental and moral forces, like material resources, will be directed into constructive channels to a degree which has never been possible in the past, and would never have been possible in the future had no reduction of armaments been made.

But the most striking thing of all is that, unless our convictions are ill-founded, Mexico will actually be *safer* from aggression than she would have been had she retained a larger army. The admiration and sympathy of countless Americans will be won by the vision and the courage which she has exhibited in taking such a drastic step at a time when she has been definitely menaced by American imperialism. Throughout America will come a deepened interest in our smaller neighbor, a widened public opinion to demand that she receive justice in her dealings with American commercial interests. Her friendly and enlightened policy will be a better defense than a larger army and navy could have been.

Let us hope that the "great" powers may prove themselves great enough to follow this brilliant example of a smaller sister.

The New Quaker History*

By John William Graham

The publication of these two volumes of Quaker History from 1725 to 1900, is a memorable event. They complete the seven volumes of the Rowntree series of books on the history of Quakerism and of the mysticism of the ages preceding it. Every one of these volumes is a historical work of the same type, within its sphere, as the best contemporary historical writings. One cannot give higher praise to the work before us than to say that is a worthy successor to the two volumes by William Charles Braithwaite which preceded it. It will always remain the standard work on this subject. We may be thankful that it is so well done. As I read through the thousand pages of the book, and approached with interest each point as I knew it would arise, I always found the matter recorded with full knowledge, large sympathy, and happy balance of judgment.

The book is on so large a scale that there has been ample space to treat matters with great fullness. The proportion of space to allot to various subjects is one of the difficulties of a historian. The author had very little before him of matter written by others as a guide. No general Quaker history on such a scale has been written. Samuel M. Janney stopped at the Separation, and the History by the brothers Thomas was a short book. Proportion has been extraordinarily well maintained, but there is always room for diversity of opinion on the allotment of space. The only important omission that I have noticed is that the history of the Hicksite body since the Separation, though not at all ignored, has not been given under a heading of its own in the modern period. The Conference movement, the introduction of the teaching of the Bible at Swarthmore, and the improvement in the First-day schools, might have received mention. They each began before 1900. One would have been glad also to have seen some personal sketches of leading Friends, such as Aaron M. Powell or Howard M. Jenkins. In the English part of the Educational chapter I think that the ancient foundation and often distinguished staff of the school at Kendal render it worthy of more than mention in a mere alphabetical list; also that the foundation of a Public School at Leighton Park, Reading, was an event comparable to the establishment of Bootham or Sidcot, which are fully described. The size and importance of George School also render it worthy of more extended mention. But these omissions are none of them serious, and I can hardly imagine a book less reasonably open to criticism on this head.

The personal sketches with which the book abounds have been very pleasant to read, and are, to my judgment, carefully descriptive. Even in reading the melancholy story of separations it improves the atmosphere to know that the Friends who were leaders of the various parties were men and women of saintly character who led beautiful lives.

The account of the great Separation is marked by detachment of judgment and the spirit of fairness proper to a true historian. The preceding chapter on the gradual divergence of opinion between the Mystics and the Evangelicals leads us naturally to the catastrophe. There is a just and careful analysis of the teaching of Elias Hicks. The only criticism of it that I would make would be that it does not mention the fact that he believed in the Virgin Birth of Christ. This fact appears to me by itself to make the term Unitarian quite inapplicable to him, though it has so often been applied.

Rufus Jones happily keeps it out of his text, though it appears once in a footnote, on page 486. There is a sufficient—though not very detailed—account of the actual Separation, written in an admirable temper. It does not, however, refer to the avowed determination of Samuel Bettle, the Orthodox Clerk, to give the judgment of the Meeting in disregard of the friends of Elias Hicks, who were to be considered of no weight. This seems to me an important feature in judging of the necessity or wisdom of the action of John Comly in withdrawing. These are, however, trifles compared with the conviction that will be borne in upon every reader of Rufus Jones' book that he is right in believing that a closer approach of all the separated parties is necessary and overdue, and that the issues of 1828 are long dead.

The book ends with true Quakerism still in a state of suspended animation in the Pastoral Meetings; but the author believes that there is yet hope that they may return to the ancient faith. On the English side, the book ends with a bright and encouraging chapter called "The Awakening of England," which is treated with knowledge and fidelity. I think, however, that it would have been more complete if it had made reference to the influence of the new series of *The British Friend,* which began in 1892; and to Edward Worsdell's book *The Gospel of Divine Help,* of a somewhat earlier date. The author has wisely made it a rule not to mention the names of living people. The only exceptions are a few elderly Friends in America. He would hardly have known where to stop if he had once begun to treat of the work of contemporaries.

Rufus Jones's style is facile, but also nervous and forcible. I have one plea against it—which may not be much more than a personal one—but speaking as a mathematician, I dislike my technical terms "static" and "dynamic" to be used as a mere literary equivalent for "stationary" and "forcible" respectively. There are many synonyms to express these ideas already, and nothing is gained by the use of mathematical terms. But I am afraid Rufus Jones is incorrigible, for these favorite words are used every few pages throughout the book. They make me feel "dynamic!"

Every Meeting-House Library—and every private collection which can be called a library—should include these two volumes. They will never be out of date; they are Rufus Jones's greatest work so far, and the whole Society is deeply in debt to him for his large-hearted, broad-minded, and faithful service.

The thread which runs through the story is the attractive effect of two great distracting influences on the otherwise straight stem of Quakerism. These are Evangelical theology, in the technical sense, on the one side, and "peculiarities" on the other.

*"The Later Periods of Quakerism," by Rufus M. Jones, M.A., D.Litt., D.D., 2 vols. pp. XXXVI., 1020. Macmillan Co., London and New York.

Friends were always being tempted either to fall back on an outward scheme in despair of inward guidance, or tired of the effort it demanded—or else to shut themselves away from an imperfect world, and inhabit a sphere apart, where peace and purity, within narrow, erroneously narrow, walls might be preserved. Sometimes these tendencies met in the middle and overlapped. The tragic story is told here by one who knows enough to realize that "to know all is to pardon all."

A Challenge to Prayer

III

For a Christian Solution of the Problems of the Pacific

Let us give thanks:

For the noble work of Christian missionaries in breaking down barriers between race and race and in interpreting East and West to each other;

For the growing recognition of the great place which in the providence of God the nations of the East are to fill in the life of the world.

Let us realize our own failure:

In having sometimes looked with condescension upon other races and having even thought of them as not entitled to equal opportunities and equal treatment with men of our own race;

In having thought too much of our own rights and others' duties and too little of our duties and others' rights.

Let us pray:

That as a nation we may unselfishly seek to help the Chinese people in their aspirations toward a fuller life;

That suspicion and distrust toward Japan may give way to goodwill and a firm desire for peace.

Disarmament Meeting at Carnegie Hall

The Disarmament Meeting conducted at Carnegie Hall, New York, by the two New York Monthly Meetings, seems to have been a success from the point of view of every person whom the present writer has heard express an opinion. A number of letters have come in during the past week—including one from a Unitarian minister, one from a Hebrew rabbi, and one from a suburban resident who wishes to arrange a meeting for similar purposes in her own town. These three letters, as well as all the others, express the warmest appreciation of the "splendid meeting," and the "great crowd."

I am told by different individuals, each of whom ought to know, that Carnegie Hall holds 3,000 people, 3,500, and nearly 4,000. Anyhow, it was crowded. Every seat, except a very few in the boxes was filled. The platform was packed solid with audience—behind the impressive row of Friends who had been asked to sit there for their effect on the audience—and as many people were standing in the rear of the balconies as could be allowed. All this a few moments after eight for a meeting scheduled to begin at 8.15. It should be remarked that the meeting began sharp on time. There was no waiting for late-comers to get seated.

The late-comers were seated, indeed, but in Calvary Baptist Church across the street, with which arrangements had been made that Elbert Russell should be their speaker for the evening. It had been hoped that Senator Borah or General O'Ryan would consent to speak a few words there, also, but neither of them felt able to do so. Elbert Russell, the first speaker in Carnegie Hall, slipped out as soon as his address was over—leaving behind a general impression that he had to catch a train—and went to the church, which was just about finishing its musical program as he arrived. There he repeated his address to another crowd of nearly one thousand, at least half of it being overflow from Carnegie Hall, the remainder being the regular evening congregation.

Promptly at 8.15, Frederick Libby, the chairman of the evening, opened the meeting by calling for the singing of "America" by the audience. He then introduced Elbert Russell, who gave his address on "Disarmament—a Test of Faith," and then vanished. Major-General John F. O'Ryan, of the 27th Division, followed with "The Effect of the Limitation of Armaments on Peace." Dressed in full uniform, it was a striking thing to hear him make perhaps the most definite statement against war of all three speakers. "What all decent people want is the abolition of war." "It is your duty to help establish a world order so that orderly procedure may be substituted for legalized homicide." "We must organize the war prevention agency in advance of the cry for war."

Clement M. Biddle then spoke of the necessity that all those interested in the results of the Armaments Conference shall make their voices heard at Washington, and urged the passage of resolutions by the meeting, and the greatest possible degree of cutting down of armaments and praising the splendid beginning of the Conference. The resolutions were read by Wilson M. Powell, but were not acted on at the moment. Clement Biddle also spoke of the work of the Council for the Limitation of Armaments, and its need of funds, and urged all who wished to help its work to send them money. While he spoke, the ushers were passing around subscription blanks which might be filled up then and there, or taken home and sent to the address of the Council accompanied by the subscription. No attempt was made to take up the slips again, although a number were returned, accompanied by money, as the people went out.

The audience sang Katherine Lee Bates' song, "America the Beautiful," and then Senator Borah was introduced, to speak on the topic "Disarmament." He was received with a storm of cheers. An enthusiast in a box, and several others in the gallery, let forth piercing whistles, a number of ladies waved their handkerchiefs, and the audience sprang to its feet as he came forward, and stood until it felt that he had been sufficiently greeted.

His address, which lasted for nearly an hour, was constantly interrupted by applause. The audience was very impartial in this matter, however. The two previous speakers, with their shorter addresses, had been interrupted, also, again and again, as their hearers registered approval. Later, Senator Borah refused to accept any compensation whatever for the address. He refused even to have his expenses refunded, saying that such a large audience, and such a responsive audience, was ample compensation.

He finished his speech and sat down. It was quarter of eleven and even as the crowd applauded it was getting to its feet and moving into the aisles. The chairman leaped from his seat and to the front of the platform. His voice rang out, audible even in the gallery, even above that stirring, rustling, talking crowd: "The resolutions are yet to be passed upon. Do you endorse this first resolution?" A shout of "Aye" went up from all over the hall. "The second?" Another "Aye," louder than the first. There could be no possible doubt as to the crowd's approval of the two

resolutions, and they were forwarded to the President and to Secretary of State Hughes.

It may be thought, from the responsiveness of the audience that only one type of person was in the audience. It is very likely that the one type was in predominance. People go to hear the speakers that they expect to agree with. Nevertheless, the cards of admission had been distributed to widely different groups. Reading notices of the meeting had been sent to a dozen newspapers. Not all of these printed them, but several did, and, as a result, both Meeting-houses were deluged for over a week with letters, telephone messages, and calls at the door from persons desiring the cards. Cards were also given for distribution at Cooper Union, the Salmagundi Club, the Labor Temple, the Cathedral of St. John the Divine, the Bar Association, various Christian Associations, the League of Religious Freedom, the Friends of Irish Freedom, and other groups, either through members of the Meetings, or at their own request. It is very certain, from the appearance of the audience, that its members came from very different walks of life; but they blended into such a group as every speaker must long to address, responsive to his every phrase.

As the crowd poured out of the building, one woman was heard to say to her neighbor, "Well, them Quakers never says much, but it's always them quiet folks as gets things done." We feel that we did something on First-day night, the 13th; but, after all, it was only a small item in the sum total of work that is needed. If we are to deserve the good opinion of our ungrammatical friend and the others who have written to thank us, we must keep on, and do more in the future. A. L. C.

Extracts from Carnegie Hall Addresses

The extracts from the Carnegie Hall addresses sent to us by Anna L. Curtis, are so forceful that we regret our physical inability to print them entire. As it is, we give but leading quotations. We are saving the report of the address by Elbert Russell for our coming issue, in order to be able to give it in its entirety.

Major-General John F. O'Ryan spoke on "The Effect of Limitation of Armaments on Peace." He said in part:

"Armament is not the meat of this question of war. Armament is made up of inanimate things, harmless in themselves. They become destructive forces only when made to function by man. To find the real causes of war, therefore, we must search beyond the field of armament. We must consider man individually and collectively—his self-interest, his ambitions, emotions and greed.

"Unless peoples and governments are controlled by some effective world organization, so organized that its influence will be sufficient to render it contrary to the self-interest of nations to wage war, wars will continue periodically, whether or not there is partial or even total disarmament. Even now, in all the great governments of the world, men are planning in the minutest detail how you and others like you are to be trained and blooded and fought and reclaimed and buried or cremated in the next war.

"What all decent people want, and what the fathers and the mothers of the world are pleading for, is the abolition of *war*. You must go further even than the total abolition of armament, were that practical, because in the absence of any other deterrent, men levied to fight will employ scythes, shotguns, knives, and clubs, and as between a frenzied mass of undisciplined people armed with such weapons, and a disciplined army with the most approved armament, I believe the former to be the most ruthless and terrifying.

"And so if we would prevent war, we must organize the war prevention agency in advance of the cry for war. And it must be organized with due regard for the teachings and the warnings of history. It must become established, gain confidence in itself, and secure the respect and loyalty of its promoters and upholders. Every settlement it effects, every war-cry it hushes, will serve to increase its power for good, until its decrees are accepted with the same finality as our States accept the final judgments of our own Supreme Court.

"The civilized peoples of one hundred years from now will read with perplexed understanding of the people of this generation who determined questions of right and justice by the outcome of wholesale slaughterfests. To them our practice will seem no less a form of moral dementia than the human sacrifices made by the Aztecs four hundred years ago."

Extracts from the speech by Senator Borah are as follows:

"Secretary Hughes' magnificent leadership, as displayed by his proposal to the Conference at Washington, will mark an epoch in the history of international relations. Secret diplomacy has been dealt a staggering blow, and what Secretary Hughes did will place him alongside the world's greatest secretaries and premiers—alongside Bismarck, Gladstone, Disraeli, Palmerston, Webster, Seward and Hay. The psychological effect upon the world of Mr. Hughes proposal cannot be fully estimated. I am prayerfully grateful for it. But I regard it—and we should all regard it—as merely a beginning. I do not propose to stop until I lay before the people of the United States the question of whether the battleship should not go altogether.

"The five nations in the Conference spent $16,500,000,000 for their armies and navies last year. Even if Secretary Hughes' program is adopted, it would only cut this expenditure about a billion and a half—that's sixteen to one, which shows that even this magnificent proposal is only the beginning of a great fight.

"The wealthy men, in particular, have objected to the tax bill. I predict that, unless we stop competition in naval armaments which will lead to the next war, that in the next war, not only will his son be conscripted, but his wealth, as well. The last war was the last in which the only thing which the government will seize by the power of sovereignty is human life.

"I would like to write into the Constitution that no war, save against invasion, might ever be waged unless the question of waging it be first submitted to those who must fight it and die in it.

"The King of Belgium said, in effect, some days ago, 'We must limit armaments, but the time has not yet come, the people of the world are not yet ready for disarmament.' That has become a refrain among those who do not want to see disarmament to any extent whatever, but who prefer not to say so. If we are not ready now, when shall we be ready? After 2,000 years of Christian teachings, after a war which leaves a debt upon the world of $250,000,000,000, after 10,000,000 lives have been lost, after famine and unemployment and discontent curse the world—when will we be ready?

"The world is ready for a new dispensation. I realize that old traditions must be upset, and that it will amount practically to a social revolution. The fight can be won, and civilization can be saved, but it can be done only through the sustained public opinion of the masses of peo-

ple throughout the world. If the fight fails, the masses of the people alone must suffer. If it wins, theirs will be the glory. The clock has struck; the fight is on. The people alone can win it."

The Disarmament Parade in New York

The Women's Disarmament Parade on the 12th of Eleventh month was an affair which compelled respect, even though it commanded comparatively little public attention. It was small. One paper said there were five thousand in line, another estimated it at one thousand. According to one estimate, there were five hundred women under the banner of The Religious Society of Friends, according to another, about seventy. My own estimate—and I was in one of the rear ranks of the Friends—would be about one hundred and twenty-five. It was a very good showing of Friends.

Some of the other organizations represented were the Women's Peace Society and the Women's Peace Union, who had organized the parade, the Fellowship of Reconciliation, the Hudson Guild, the Golden Rule League, the Community Church of New York.

Practically the only standards carried were those of the Women's Peace Union and the American Friends' Service Committee. It was not a gay parade. There were no uniforms, no fluttering banners (few even of American flags), no music except a drum to keep the marchers in step, nothing except a line of women dressed for rain, and bearing at frequent intervals placards printed with the slogans of the parade.

Among these slogans were the following:

"War cannot be civilized—it must be abolished."

"End war before war ends the race."

"Build schools, not battleships."

"Fear is our worst enemy."

"The way to disarm is to disarm."

"Mothers, do you teach your sons to save life or to kill?"

"It is easier to enforce peace than any limitation of war."

Several appropriate Bible verses were used, also. At the head of the line was carried the slogan which headed the last Suffrage Parade.

Forward out of error,
Leave behind the night,
Forward through the darkness,
Forward into Light.

The contrast was very great between this and the last Suffrage Parade. In that, a great body of women, thousands strong, swept up Fifth Avenue for hours, marching between packed throngs of cheering spectators, who often, in spite of the efforts of the police, surged out into the street in their enthusiasm. This was nothing like that. True, it was a raw, chilly, windy day, with rain falling at intervals. That cut down the numbers of both marchers and spectators.

But this last parade would have been small on the best of days. And the spectators were stolid, as one paper put it. There was individual hand-clapping for the Friends, or for the Service Committee's banner. But for the most part, the scattered spectators watched in silence, only craning their necks to read the slogans.

It was worth while. It was very much worth while, but it has made me realize the truth of the statement that only a few per cent. of the people are really vitally interested to achieve peace. Another few per cent. are vitally interested in keeping up armaments, but the great majority are practically indifferent. It is not a vital thing to them. The problem of the next few years is to make this movement one of living interest to a majority of the people.

We are told again and again that we can do this best by appealing to their pocketbooks, to their fears, to their horror of another war. I do not believe it. This is a spiritual question, and must be met by spiritual forces. These material arguments will simply give us time to bring the spiritual forces into play, if we will.

To the spectators who watched the great Suffrage Parade in New York, that outpouring of women meant a tremendous cry for justice, and their spontaneous applause meant that they were afire with the determination to do justice.

The Prohibition Amendment was, in spite of the pocketbook appeals, mainly carried through by a great wave of moral uplift, with the thought of personal sacrifice for the sake of weaker ones dominant in the hearts of thousands of men.

Like these others, this next great step in our regeneration can have no firm and permanent foundation except a spiritual one. Men have responded fully to the call for justice. They have responded to the call of sacrifice. Will they not respond as fully to that other spiritual instinct, brotherhood?

A. L. C.

Lightning Flashes on Disarmament Work

Period of work—from September 22nd to November 10th. Section of Friends' Disarmament Council, representing the General Conference organized.

This section chose Dr. O. Edward Janney, of Baltimore, as Executive Secretary, with request that he get busy at once.

Appointment of "key-men" in each of 139 meetings. These were supplied with instructions and literature. They proceeded at once to organize disarmament meetings in their communities.

Eighty men and women drafted as speakers. Supplied with outline of an address on Limitation of Armaments, and literature.

Sixty-five meetings held under our auspices—many not reported. Usually the meeting has taken the form of a community movement with all elements represented.

Will Irwin's pamphlet "The Next War," to the number of 5,000 have been issued. Letter cards for individual sending to the number of 7,000; "The Church and a Warless World," 1,000, and 250 little posters sent to "key-men" and many schools.

The Superintendent of Education, in each State has been requested to have exercises on disarmament in every school.

Wilson S. Doan, of Indianapolis, is active among high schools and colleges.

Foster J. Heacock, of Bedford, Pa., has made a tour of Ohio, Indiana and Pittsburgh, forming working committees in a dozen places.

The Executive Secretary has been busy arranging many meetings of varied character. He has attended to a vast amount of correspondence. He has spoken at fourteen meetings and assisted in the organization of community movements, one of which represents 500,000 people.

The two Friends' meetings in Washington are planning to have visiting Friends at their morning gatherings and evening meetings with a speaker from the Washington Conference.

The weekly bulletins sent out by Dr. Wm. I. Hull from Washington are to be sent to speakers and "key-men," who will have them published in local newspapers.

The plan adopted of asking each member of meeting to contribute $1 to this work is being carried out. So far, however, only one member has paid his share to our Treasurer of the $8,000 required.

Eight articles have been sent to the "INTELLIGENCER" and other publications.

Twelve hundred dollars was raised at one session of Baltimore Yearly Meeting for the National Council.

Stirring resolutions, asking for reduction of armaments, have been sent from nearly all gatherings.

All of our people are being awakened to the necessity for steadily continued work, to make the best use of the present unrivaled opportunity to make a warless world.

O. EDWARD JANNEY.

The Real Foes of Disarmament

Extract From a Disarmament Address Delivered By Allan Farquhar at Sandy Springs, Md., on Armistice Day, Eleventh Month, 11th, 1921.

Let us have no misgivings as to the result. Of course there will be no millennium to justify and reward rainbow-chasers; the final action may be somewhat disappointing; but as every nation which has been invited—Great Britain, France, Japan, Italy and the rest—has responded wholeheartedly and gladly, there is no room for pessimism in the mind of any believer in Divine guidance and the good in his fellow-man. If this should prove a mistake, and the Conference adjourns without taking any decided step toward the reduction of armaments or the settling of disputed matters that might result in war, then our own country will be to blame. "A man's foes shall be those of his own household," and these words of Christ apply to the present situation. Every Hearst paper is doing all it can to belittle or sidetrack the Conference and to sow seeds of discord and suspicion between America and England and Japan, and the Munsey papers are not much better.

Nor are the traitors to their country and servants of Satan by any means confined to these newspapers. We would naturally expect military and naval men, and those interested in the manufacture of munitions and armament, to oppose action that tends to diminish their importance or take bread from their mouths; but I will quote some passages from a banker and another man of prominence, showing how little they have learned the lessons of the past, and how far removed they are from the Christian conception of the Fatherhood of God and the brotherhood of Man. This is what a well-known banker of Baltimore wrote for publication last month: "We all know that George Washington warned posterity—'In times of peace prepare for war.' Perhaps our modern idealists are wiser than was Washington, but we doubt it. We hope there will be no more war, but we believe the only sure way to prevent it is to be ready for it, so that no nation or nations shall dare to attack America again."

Now, without laying stress on the schoolboy, bombastic attitude, so ill-timed when the President had invited foreign nations to discuss that very subject, I should like to ask that learned banker why he used that word "again." I am fairly well posted on American history, and in all my reading I never came across any mention of America being attacked by another nation. Are we in more danger now (if we behave decently) than we were a century ago, when there were half a dozen nations stronger than we were?

To quote further: "Let us not be caught unprepared again." (He is fond of that word.) "We must lower our taxes and we must economize, but let us not economize on national defense. That would be a vicious, false economy." I suppose that he believes that it would be virtuous, true economy to lower our taxes by economizing on education, encouragement of agriculture and public health. These non-essentials now cost us altogether, so far as national government is concerned, perhaps one-twentieth as much as we spend on wars, past, present and possible future, which is too high a proportion to satisfy this financial magnate.

Another man of prominence heads his article: "Hopes and Fears for the Disarmament Conference," but in the two columns there is hardly a ray of *hope*, while there are as many *fears* as prevail in a flock of sheep when a dog is after them. After saying that "Many of us will watch the meeting of that Conference with anxiety," (as though the men invited or appointed by the President to devote their best thought to plans for benefiting the world were not to be trusted), he adds this profound advice: "We will do well not to let ourselves be deceived by the silly statement that a large army has any tendency to bring on war. Nothing contributes so much to the preserving of peace as a large army and well-filled treasury." "War is the national safety valve of popular excitement and internal dissension."

Please excuse my devoting so much time to these jarring notes, but I want to impress upon you where the real danger lies of a possible failure of the Conference upon which so much depends. The delegates will be greatly influenced if not governed by public opinion, and although we feel sure that a vast majority of the people earnestly desire a limitation or great reduction, if not almost entire elimination of armament, yet so long as those who are looked up to as leaders of thought come out in public print with articles tending to discredit the whole movement, there is strong ground for fears that a too-cautious reluctance to take any decided radical step will prevail.

Study Material

Groups or individuals who are planning systematic studies for the winter will be interested to know that two new study outlines have just been issued by the Young Friends' Movement of Philadelphia Yearly Meeting, and may be obtained through the Executive Secretary, Eliza M. Ambler, 154 North Fifteenth Street, Philadelphia.

One of the new outlines deals with the life of Jesus. It is the work of Elbert Russell. It is based upon Charles Foster Kent's book, "The Life and Teachings of Jesus," and was used as the basis of the week-end course recently given at Woolman School.

The second outline deals with "War and the Arms Parley." It has just been prepared by Rachel Davis-DuBois, in consultation with William I. Hull and others. It forms the basis for a study of the causes and the results of war, and of the principal problems which confront the Washington Conference.

In addition to these new publications, the Young Friends' Movement can also supply study outlines on the following subjects: The Society of Friends, early history and present status; Friends and World Relations, nine lessons based on the Commission Reports prepared for the London Conference; Social Problems, twenty lessons on social topics, and Questions In Personal Philosophy, a discussion of daily personal problems.

A circular has been issued giving somewhat more detailed information concerning these outlines together with a list of books recommended for study group purposes and

a list of the books which may be borrowed from the library of the Young Friends' Movement. Copies of this may be obtained upon request from Eliza M. Ambler, at the address given above.

Philadelphia Young Friends' Association Meeting

The regular meeting of the Philadelphia Young Friends' Association was attended by several members of surrounding communities, besides its regular members, who were especially interested in hearing Dr. Elbert Russell, of Woolman School, lecture on "The Four Gospels."

After the regular form of business which consisted of reports from the Executive and Sectional Committees and Elizabeth W. Jackson had given a very concise account of the Annual Fall Conference of Friends' Associations held the Seventh-day previous, the rest of the time was devoted to the lecture by Dr. Russell.

He explained first that the word gospel literally means "good tidings" or "good news." The good news was that of hope as expressed in the life of Christ.

Jesus preached a great deal during the year of His public ministry, but made no provision to preserve His teachings. He did live intimately with His disciples who were able to carry His message to the people; by this we see that the Gospel teachings of Jesus in the first century were oral. About the year 65 the church began to realize that those who had lived and known Jesus personally were nearing the end of this life, so they had the gospels put in permanent form. We find that Mark and Luke tell the same story, but Luke had better literary style—his writings were more polished.

In the preservation of these gospels we may readily see that only the incidents appealing most strongly to the imagination of the people were used. There is knowledge of at least sixteen more gospels that were written, but not included in the Bible.

At the next meeting, Twelfth month 12th, Dr. Russell will take up the "Written Gospels and the Process By Which We Got Them."

A social hour followed, during which time refreshments were served.

HANNAH L. ROBERTS,
Assistant Secretary.

Fall Conference of Friends' Associations

The Fall Conference of Friends' Associations was held Seventh-day, Eleventh month 12th, at Oxford, Pa.

Benjamin F. Passmore, of Oxford Association, acted as chairman, while the Secretary was from Thornbury Association.

The general topic that claimed attention was "New Work of Friends' Associations."

"Our Disarmament Series," as an activity of the Philadelphia Young Friends' Association, was outlined and explained very clearly as a number of classes for study of the situation by Arabella Carter in the absence of Harold Watson, whose name appeared upon the program.

The series of cards showing the proportionate cost of war was in a prominent place in the Meeting-house and were explained by William Price.

No representatives were present from Salem, New Jersey.

Harriet I. Russell's account of their "Infant Association" at Fairhill was most interesting because of the Friendly method of conducting their meetings with a membership which is almost entirely non-Friends.

"Camp Fires" at Byberry have proved to be an attraction and delight to the younger members of that association, as told by Elmer W. Carter. It has caused the members to warm with enthusiasm and renewed interest.

The originality and energy displayed by the West Chester Association was clever. To furnish a bare room granted them by the meeting, the young people set about earning money to supply their needs by a camp-fire entertainment, by taking charge of the Annual Excursion down the Delaware and by serving cafeteria meals at Yearly Meeting. They financed so successfully that they are equipped almost to their satisfaction.

The setting at Germantown seems especially favorable for the new form of interest shown there. E. Vesta Haines, by photograph and manuscript, illustrated Quakerism in pageant form as given by their association last summer.

The Moorestown representatives were much appreciated for the effort and interest they showed in going such a distance to give their pageant called "New Life"—a most appropriate theme for this period of restlessness.

The guests were eager to open the carefully-protected boxes they had brought with them. The entertaining association furnished cocoa. Soon the formality of the business meeting vanished and everyone was busy, happy and sociable.

The Irish evening was much more successful from our point of view than any evening in Ireland described by William Price. His was an experience the audience could have listened to beyond the limits of the hour, and was indicative of splendid work being done by the American Relief Committee. We hope the Irish are spending less terrible evenings than when his committee visited them.

That night Oxford became the hostess of about thirty guests, and those of us who remained to partake of that hospitality realized the special opportunity for getting better acquainted with the workers of the various associations.

Dr. Holmes was with us at Meeting on First-day morning and his talk on the "World Survey," at the afternoon session was most instructive. He called it a geograpny lesson necessary to make clear the sections of the Eastern Hemisphere still at war and why. ELIZABETH W. JACKSON.

Shall Returned Service Workers Organize?

The regular meeting of the American Friends' Service Committee, held at Fifteenth and Race Streets, Philadelphia, on Eleventh month 17, was followed by a supper and an informal evening meeting to discuss the possibility of instituting some fellowship of returned relief workers. The subject was introduced by Hilda Clark and Edith Pye, visiting English Friends, who rendered distinguished service in the relief work in France and Austria. They told of the organization of a Union of returned workers in England.

Their talks, and the discussion which followed, emphasized two main points for consideration. The first was how the ideals and enthusiasm which our workers developed abroad could be conserved and directed into useful channels after their return home. The other was a concern for the welfare of the "embassies" which have been, or will be, left as Friendly centers in different nations after the active relief work ceases.

The meeting formulated no definite program. It was felt that the groups of returned workers already partly organized should form a nucleus for further co-ordination.

The chairman of the meeting, Rufus M. Jones, was directed to select at leisure a committee to formulate definite plans. This committee is expected to submit its conclusions to a later general meeting.

Friendly News Notes

Daniel Batchellor addressed a meeting on "Limited Armament," in a public hall, Cornwall-on-Hudson, N. Y., under the auspices of Cornwall Meeting. In spite of the stormy weather, a goodly number of interested men and women were at the meeting. One of the audience said she "had never heard the reason for the Chinese students coming to the United States, our relations with Mexico, etc., so plainly presented." M. C. W.

The *Brooklyn Eagle* for Armistice Day contains a prose poem entitled "The Nameless Ones," by Edward Cornell, of New York Yearly Meeting. After describing the passage along Fifth Avenue of the Italian General on his way to a mass to be said for the nameless Italian soldier being buried in Rome, and giving reflections on the fate of all the world's fallen soldiers, the poem concludes:

"I again pray that our leaders may have vision.
That the limitation of armaments shall be unlimited;
That as the Canadian Border is, so shall all borders be,
That as the Great Lakes are, so shall all Lakes and Seas and Oceans be.
My soul goes out to the Nameless Ones,
May they rest in peace."

S. H. Conah, a service worker in Grandpre, France, has written to the Service Committee for help for a French mother who is in real need. Her husband was killed during the war, her son born shortly after the father's death. She has supported herself and the boy by working in a glass factory, but recently sustained a serious accident while at work, cutting her right hand so badly that the doctors give her no hope of recovery. Her income from pensions and insurance is less than $300 per year, and she has no other means of support. Being of active character, she suffers from worry over her enforced idleness, as well as from physical need.

Pressed with more demands than it can meet, the Service Committee has been unable to offer any help to this suffering French mother. Is there not some First-day School which might extend the friendly hand to her? Or are there any former reconstruction workers who could send her something?

Details may be obtained and arrangements to help made, by communication with Marion H. Longshore, in care of the American Friends' Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

WILMINGTON, DELAWARE, NOTES

On Third-day evening, Eleventh month 15th, Edith Pye and Dr. Hilda Clark, of England, visited Wilmington and gave us a very vivid picture of Vienna and its terrible need for food and clothing.

On First-day, Eleventh month 20th, William Reagan, the principal of the Oakwood Friends School at Poughkeepsie, New York, visited First-day School, Meeting and the Young People's Study Group in the evening. He has a very magnetic personality and left us animated and inspiring messages.

On Third-day evening, Eleventh month 22nd, Elbert Russell starts a Woolman School Extension Course here. For five successive Third-day evenings he will lecture on the religious education in our First-day Schools. The course is open to all, but is especially adapted for the needs of our First-day School teachers.

CAROLINE PHILIPS.

ASSOCIATION OF FRIENDS' SCHOOLS

The association held the first meeting of the year at Friends' Central School, Philadelphia, on Seventh-day, Eleventh month 12th. Dr. Elbert K. Fretwell, of Teachers' College, spoke on the organization of recreational activities in connection with our schools. He emphasized the necessity for organization and oversight of this feature of school life, explaining that the interest in clubs and other phases of group life is fundamental in the nature of young people. This interest should be utilized in training toward citizenship, and it may be utilized through an organization of the school in such a way as to allow student participation in school government. We cannot expect to develop the sense of democracy suddenly at the time the individual becomes a voter. It must be built up through the years of elementary and secondary school life, in small groups, and under wise guidance and supervision.

IDA P. STABLER, *Pres. of Association.*

BALTIMORE NOTES

Some two hundred and fifty people attended the First-day morning meeting at Fallston and nearly two hundred at the business session on Second-day. Many of our First-day School people drove up in the bus. It is reported to us that the meetings were characterized by a deep spiritual feeling.

In the absence of Thomas B. Hull, who was ill at his home, Herbert Moore superintended the school. Many of the classes doubled up, and because of our custom of counting all members known to be absent at Quarterly Meeting as present, we will have our good record unimpaired.

At Monthly Meeting it was announced that at Yearly Meeting 4189 meals had been served, at a cost of twenty-five cents each, and lodgings in the building provided for 584. This is a large increase over past years.

The meeting was very glad to welcome into membership Jennie B. Harrington, by transfer of membership, and Maurice Harrington by convincement.

Our Eutaw Street Friends joined in helping last week with the reconstruction work, a new box of clothing being ready for shipment.

Last Fifth-day evening the members of the Joint Study Group gathered at the home of the Blackburns for a social evening. These week-day evening socials are doing much toward building up a group feeling among the young people.

BLISS FORBUSH.

MARRIAGES.

NORTH-VELOTTE—On Tenth month 17th, at the home of the bride's mother, near Media, Pa., George Roger North, of Lyndell, Pa., and Sara Kirk Velotte.

STRATTON-DUDLEY—At Moorestown, N. J., on Ninth month 15th, Aaron Engle, son of Schuyler and the late Helen Stratton, and Ida Robinson, daughter of Levi L. and Emma R. Dudley.

DEATHS.

JEFFERIS—At her home in Kennett Square, Pa., on Eleventh month 9th, ANNIE T. JEFFERIS, in her 74th year.

HAINES—At Salem, N. J., Eleventh month 13th, MARY J. HAINES, widow of Alvin Haines, of Norristown, Pa. Interment at Abington Friends' Burial Ground.

HUEY—In the Friends' Home, Kennett Square, Pa., Tenth month 19th, RUTH A. HUEY, widow of Davis Huey, and daughter of John and Hannah Chambers, in her 84th year.

ELMA MOORE PRESTON

The passing of a soul so rare and rich as that of Elma M. Preston, who died on Eleventh month 17th, at her home in New Garden, Chester County, Pa., takes from the community one of the noblest women of our generation. From early girlhood she had been interested in and identified with the great progressive movements of her time and for fully fifty years she was allied with the temperance reform of her county, and probably no one within its borders had a firmer hold upon the principles which forced the issue to the front. With the exception of one year, when she was matron at George School, Bucks County, she was the president of the Kennett Square Woman's Christian Temperance Union, since its organization in 1884, and the leading spirit in all its activities. The most distinguished orators in the United States responded to her appeal and addressed great woods meetings and other gatherings in the interest of this question. She also took the leadership in the Department of Peace in this organization, and at the time of her death, having just passed her 84th birthday, she was vigorously engaged in petition work for disarmament and the raising of funds for the promotion of this movement.

Her interest and participation in all educational enterprises were to the very last day of her life as buoyant and alert as the youngest of the workers. She was a born reformer, dauntless, patient and inspired by an unfaltering trust. She was known intimately and tenderly loved by White-Ribboners all over the State of Pennsylvania and had been the Honorary State Secretary of the Young People's Branch of the State ever since she laid down the active work of the department several years ago.

She was the very heart of the New Garden First-day School, and as a member of the Philanthropic Committee of the Quarterly Meeting of the Society of Friends, was tireless in her efforts to promote sentiment for peace, equal suffrage, the labor problems, temperance and other issues. She possessed the gentlest and most loving spirit, as inclusive as it was tender, and her generosity was boundless.

She was the daughter of the late Sharpless and Rachel Roberts Moore and was born in New Garden Township in 1837. LAURA E. JOHNSON.

ELMA M. PRESTON

Elma M. Preston used a cane to support her body, bent with the weight of eighty-four years and large glasses to aid her defective eyesight, but her alert mind, wise with the wisdom of long experience, and her spirit, enriched by association with four generations in love and unselfish service, needed no artificial props. She was the friend, confidant and counselor of the young. They sought her between sessions of meetings and if the way of the meeting became obscure her clarion voice brought the light. The finest flower of Quakerism is our saintly womenfolk, and Elma M. Preston was one of them. GEORGE A. WALTON.

LUCRETIA M. CLOTHIER

On Tenth month 28th, Lucretia M. Clothier, sister of the late Isaac H. Clothier, died at her home in Wynnewood, Pa. She was born in Philadelphia, December 12, 1834. Here she resided until about sixteen years ago, when she removed to Wynnewood, to live near her brother, on the Clothier estate.

She was for many years a teacher at Fifteenth and Race Streets and was, throughout her life, interested in education and intellectual progress.

Friends of the older generation will remember her cordial hospitality and Friendly activity in Philadelphia Meeting.

Her quiet dignity was an inspiration to all who knew her. Her sympathy was true, but she believed in deeds as well as faith. This belief manifested itself in many ways. Every week until near the end of her life, she went to Philadelphia to the Dorcas Society to engage women to do sewing for the poor. Most of her contemporaries are gone, yet she lives in the hearts of those who knew her.

We, of the younger generation, find inspiration in her life well lived in harmony with the Infinite.

A. J. B.

COMING EVENTS

ELEVENTH MONTH

27th—George A. Walton expects to attend meeting for worship at 1811 Eye Street, N. W., Washington, D. C., at 11 A. M. See notice.

27th—Address by John Haynes Holmes at the South Broad Street Theatre. See notice.

27th—First-day School and Conference Class at Fifteenth and Race Streets, Philadelphia, at 11.40. Subject—"Attitude and Service of Friends in the Disarmament Program." Leader, William W. Price.

27th—West Philadelphia First-day School, Thirty-fifth Street and Lancaster Avenue, at 9.45 A. M. Subject of Bible Class—"Studies in Christian Life." Classes for every generation. Friends' Graded Course.

27th—Philadelphia Quarterly Meeting's Visiting Committee will visit Valley Meeting at 10.30 A. M. First-day School at 11.30 A. M.

28th—Warrington Quarterly Meeting, at Menallen, Pa. Visitors will be welcome.

28th—Kaji Yajima, the "Grand Old Lady" of Japan, will speak at Twelfth Street Meeting House, Philadelphia, at 4 P. M. See notice.

28th—The annual meeting of Friends' Historical Society will be held in the large committee-room at Twelfth Street Meeting House, Philadelphia, at 7.45 P. M. There will be an interesting exhibition of relics at least one hundred years old, and short discourses thereon by their owners. All Friends cordially invited.

TWELFTH MONTH

3rd—Nottingham Quarterly Meeting, at Little Britain, Pa.

3rd—Whitewater Quarterly Meeting, at Fall Creek, Ind.

4th—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Fairhill, Philadelphia, at 3.30 P. M. First-day School at 2.30 P. M. They will also attend meeting at Merion at 11 A. M. First-day School at 10 A. M.

4th—First-day at 2.30 P. M. The Stanton, Del., Meeting for divine worship, under the care of a Committee of Concord Quarterly Meeting will be held as usual. Wilmington Friends' School motor bus will leave the corner of Fourth and Market Streets for Stanton Meeting-house about 1.55 o'clock on that day. Also trolley cars leave at same place and hour. Friends of both branches and all interested persons are asked to attend. A community meeting for everybody.

4th—Public service at the Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 P. M. All welcome.

5th—Conference at Newtown Square, Pa. See notice.

5th—Millville Half-Yearly Meeting, at Millville, Pa.

8th—Salem Quarterly Meeting, at Woodbury, N. J.

15th—Haddonfield Quarterly Meeting, at Moorestown, N. J.

NOTICE—Kaji Yajima, the "Grand Old Lady" of Japan, who, in her 90th year has just brought the petition from 10,000 Japanese women to President Harding, seeking world peace, will speak on "What Has Christianity Done for Japan," in Twelfth Street Meeting House, Philadelphia, at the annual meeting of the Friends' Foreign Missionary Association, on Second-day evening, Eleventh month 28th, at 4 o'clock. Madame Yajima is President of the Japanese W. C. T. U. and probably the most widely influential woman in Japan today. Azuma Moriya San, National President of the Y. W. C. T. U., and among the strongest temperance reform speakers of Japan, will also briefly address the meeting. One-minute addresses on their missionary purpose will be made by Gurney and Elizabeth J. S. Binford, William and Catherine J. Cadbury, Herbert V. Nicholson, and Joseph and Edith Stratton Platt.

NOTICE—Peace Meeting and Pilgrimage.—A combined Peace Meeting and Pilgrimage will be held at Trenton, N. J., over the week-end, Twelfth month 3rd and 4th. The Pilgrims will reach the Hanover Street Meeting House (Trenton), on Seventh-day about 4 P. M. The afternoon will be spent socially, supper served at 5.30, and a Young Peoples' Meeting held immediately afterward. All members of the Young Friends' Movement of Philadelphia Yearly Meeting are invited. Persons expecting to be present should notify Eliza Ambler, 154 North Fifteenth Street, Philadelphia, Pa., at an early date. A public Peace Meeting will be held on First-day at 2.30 P. M., under the auspices of both the Hicksite and Orthodox Meetings of Trenton. Frederick Libby, of Washington, D. C., Executive Secretary of the American Council for Disarmament, is to be the principal speaker. This will be one of the great peace meetings, and Friends everywhere are strongly urged to be present.

NOTICE—The following list of Friends expect to attend meetings for worship at 1811 Eye Street, N. W., Washington, D. C.: on Eleventh month 27th, George A. Walton; on Twelfth month 4th, Dr. O. Edward Janney; 11th, Elbert Russell; 18th, Dr. Frank Aydelotte, President of Swarthmore College. Meeting for worship at 11 A. M., First-day School at 10 A. M.

NOTICE—The Conference Class at Fifteenth and Race Streets, Philadelphia, will be under the care of the Peace and Service Committee of Philadelphia Yearly Meeting for the next four weeks. The program is as follows: On Eleventh month 27th—Subject, "Attitude and Service of Friends In the Disarmament Program," Leader, William W. Price; Twelfth month 4th—"The Yellow People and the Disarmament Program," Leader—Claude C. Smith; 11th— "Europe and the Disarmament Program," Leader—Dr. Jesse H. Holmes; 18th—"The Americas and the Disarmament Program," Leader—Dr. William I. Hull.

NOTICE—A Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in Friends' Meeting House, Newtown Square, Pa., on Seond-day evening, Twelfth month 5th, and will be addressed by Joseph Platt on "China," illustrated with lantern slides.

NOTICE—John Haynes Holmes will speak on "Ghandi of India" on First-day, Eleventh month 27th, at 3 P. M., in the South Broad Street Theater. All are invited—admission is free. After the lecture, the meeting is thrown open for questions by the audience. The meeting is held under the auspices of the Young Democracy, an association of forward-looking young men and women who, by public lecture and group discussion, seek ungarbled facts as a basis for constructive action and effective citizenship. The following lectures are scheduled during Twelfth month 4th—Gregory Zillboorg, on "The Disarmament of Mind;" 11th—John Howard Melish, on "The Place of Women in Modern Democracy;" 18th—Arthur Dougherty Rees, on "The Tragedy of Financial Independence." All meetings at South Broad Street Theater at 3 P. M.

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Shipments received during week ending November 12: Seventy boxes and packages received; five for German Relief, one from Mennonites, two anonymous.

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Notice is hereby given that pursuant to the Sinking Fund provisions of the Mortgage, dated June 5th, 1913, seven (7) of the above Bonds, each for $500.00, have been drawn for redemption on December 1st, 1921, at 102½% and accrued interest to that date.

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Friends' Meeting in Pasadena, California
Orange Grove Monthly Meeting of Friends, 520 East Orange Grove Avenue, Pasadena, California. Meeting for worship, First-day, 11 a.m. Monthly Meeting, the second First-day of each month, at 1.45 p.m.

WANTED.

WANTED—PLAIN HAND SEWING, OR as assistant to dressmaker. $2 per day of 8 hours. Alice Tyler Osler, Haddonfield, R. D., N. J.

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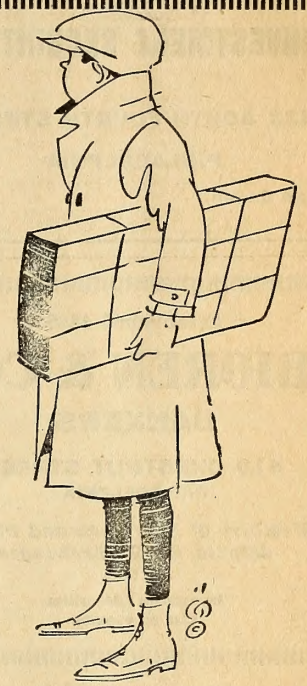
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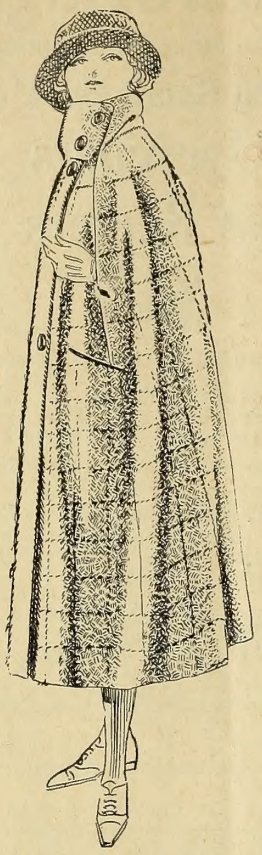
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ESTABLISHED 1844 PHILADELPHIA, TWELFTH MONTH 3, 1921 VOLUME 78 NUMBER 49

The Call of the Century

BY WALTER H. ABELL

"FILL your mind with the ideas of your century," said Goethe to the young art aspirants of his day, "and the work will follow." Discoveries of universal truth, eternal achievements in art and science and religion, are never the work of single individuals, or even of detached groups. They spring from the cumulative background of common thought which constitutes a "movement" or "school"; a background which, in the case of the greatest examples, has been developed through many generations.

The work of Shakespeare was the crystalization of tendencies long developing in Elizabethan literature, while Elizabethan literature itself was a reflection of the philosophy of life current throughout all England, and to a large extent throughout all Europe, during the Elizabethan period. The life and teachings of Jesus came as the logical culmination of a religious development which had been in progress for centuries. George Fox made his discoveries of personal religious experience during a period of widespread seeking for spiritual reality. Permanent accomplishments, whether in thought, creative work, or human conduct, have always sprung from the cultured soil of a widely accepted and developing tradition.

Such a tradition is growing up in the world today. Our generation, our century, has a certain background of knowledge upon which to base its thinking, certain needs, certain problems to meet. In direct relation to these are developing the still-plastic convictions which, in the perspective of history, will be recognized as the dominant ideas of our epoch. And today, as in the past, individuals and groups, to make contributions of permanent reality, must lose themselves in larger movements. What we as individuals are to accomplish for the race, what our social institutions, our churches and schools and governments, are to accomplish, depends upon the extent to which all these perceive and develop that which is best in the dominant thought of the age.

What then are to be the key-thoughts which will determine the attitude of our generation, and of the generations immediately to follow, toward the fundamental problems of life? What is the view point which is to direct the expression of our prophets and creators? What basic hypotheses are to mould the philosophy of the twentieth century?

The century has run but a fifth of its course, and during that fifth has run amuck. We find ourselves, in its twenty-first year, engulfed in the havoc left by a world war; famine, strife between races and classes, reaction on the part of governments and consequent extremist attempts to overthrow existing governmental systems. Yet in the midst of this chaos—partly, indeed, in reaction against it—the signs of the times impel me to a growing conviction that the ideas of our age are to be heroic, constructive ideas. I believe that they are to be ideas capable of inspiring the enthusiasm, the loyalty and consecrated toil which produce great popular movements, and which stimulate genius in the leaders of such movements. I believe that if any large portion of the world has ear to hear this message of the century, there will be inaugurated an era of spiritual conviction and of democratic social co-operation, such as the world has not experienced since the decline of the best period of the middle ages.

The fundamental idea upon the basis of which such a period can develop, and which—despite outward appearances to the contrary—I believe is going to be the keynote of the twentieth century, is that of the *reality of the spirit.* Our age is going to be one in which men perceive that the spirit, not the form, is the essence of things. And as a great accompanying phase of this idea is coming a conviction of the indivisibility of humanity, of universal human brotherhood. Spirit and brotherhood—those are the two words which I think can, and which I firmly hope will, mould the life of the awakening age.

I chance to be engaged at present in a study of Gothic architecture. In going over the books on this subject, I have been struck with the comparatively recent rise of a school of critics which lays first emphasis on the *spirit* of this noble order of building. After centuries of the false classicism which has dominated building since the Renaissance, a classicism which blindly imitated the forms of the ancients without perceiving their spirit, architects are again beginning to realize that forms in themselves are hollow shells. Leading critics are perceiving that imitation is the death of art, that forms cannot be cop-

ied from the past without violating the spirit of the past, but must be cast anew in each new age to sincerely satisfy and express new needs. There is in the air the breath of a new organic architecture, inspired by the great masterpieces of the past, but going forward confidently to express new reality for the present.

In methods of education, one senses a similar trend. Teachers are saying that in the past we have dwelt too largely on facts; and have neglected to place proper emphasis on the broad underlying principles in relation to which alone the facts can be assimilated and reduced to organized knowledge. There is a movement on foot for a new type of education; an education that is to begin with the *spirit,* giving essential perspectives first and details afterward.

The same tendency is expressing itself in art as impressionism, and at its best is producing work of extreme beauty and permanent value. In literature, not only have sincerity of method and foundation upon reality determined outward forms, but the inner message of the great writers is already that of brotherhood and spirit. Romain Rolland, Rabindranath Tagore, H. G. Wells, Philip Gibbs, not to mention others, are giving voice to the cry of the new world. Not all the works of these and similar authors today will remain as the permanent masterpieces of the awakening movement, but certainly all are alive with its spirit.

In response to the same conditions which such writers are interpreting, new movements are on foot in the field of world politics. The disastrous errors of national and racial and class prejudice are apparent in increasing numbers. The toilers, who constitute the majority of mankind and for whom democracy in the past has been largely an empty name, are developing movements destined to recast society. Scattered employers also in every land are coming to realize that the only legimate goal of industry must be service to the community, not personal gain, and are seeking to modify their business accordingly. In India, Ghandi has supplanted brute force by spiritual power as the instrument of revolution. The peoples of the world are clamoring for steps that will make the recurrence of war forever impossible. Selfish nationalism stands convicted in the court of world opinion; internationalism is beginning to thrill the soul of the race.

And there is the church! Nowhere else is there clearer evidence of the dawn of the new day. Disillusioned by the tragic outcome of the war, the church is now widely and unconditionally declaring that armed strife between nations must forever cease. Furthermore, the church is beginning to throw itself into the field of racial and industrial problems with a definite social gospel. The Federal Council of the churches of Christ in America, convinced that social service in all its phases should be a concern of the Christian church, maintains a social Research Department, and issues to the religious press of the nation a regular Information Service which does not hesitate to give the facts concerning the industrial turmoil of our day. The Federal Council, the National Catholic Welfare Council and the Denver commission of religious forces have jointly investigated and reported on the Denver Tramway strike of 1920. A commission of the Interchurch World Movement has investigated and reported on the steel strike.

Christians everywhere are perceiving that the words of past religious declarations have little value in themselves, that it is the spirit which animates them which alone has a message for us. They are seeking more whole-heartedly to act in accordance with that spirit. And in proportion as they thus throw themselves into the real tasks for which humanity *needs* religious experience and inspiration, old divisions are forgotten. The church is being fused once more into a unity by the fire of vision kindled by impact with the world's need.

So much for evidence that our century is rapidly turning toward reality, and, therefore, toward the dawn of a more constructive era. It is interesting to consider for a moment why such a turning should be taking place just at the present. We are crossing one of the borders of history. An old philosophy of life has had its day and is on the point of collapse. Its shadow will hang over the world for generations to come, but its vital life energy is gone. And we have come to the moment when tendencies toward a different outlook, gradually developing for several generations, have reached sufficient maturity to exert a great influence for the establishment of the new order.

Two elements at least are playing important parts in this shifting of philosophies. The first is science. The scientific spirit at its best has come to the rescue of humanity in its hour of need. It has been inspired by a passion for truth, by a fearless urging to seek and to test, which has inoculated the whole mental and spiritual life of the world. Religious and political thinkers, artists and scholars, are realizing that if their work is to count, it must be based upon the same principles as those applied in scientific investigation. There must be no foregone conclusions. A fearlessness of consequences must rule; a willingness to test everything in the light of experience, a willingness if necessary to give up the forms of the past, to make *any* modification or change or effort which the spirit of truth demands.

And the spirit of truth is demanding readjustments on every side. It is slowly sweeping away the dogmas of the church, and revitalizing religion as a vision and an experience of the living human soul. It is demanding of governments that they develop true democracy for all, in fact as well as in name; of the social order that it become truly a social order, instead of a largely unsocial one as it is at present. Old forms must either give proof of their vitality by demonstrating a potentiality for new life, or else must make room for the growth of new forms which can more nearly express the new spirit.

Science has brought other inspirations as well as

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its method of approach. It has done through the mind what prophets do through the intuitions of the soul. It has related humanity to the universe; traced back the roots of human aspiration to the power that holds stars in their places; shown that the co-ordination of many for the good of all is the law of existence, not the strife of each to survive the many. It has made clear that ideals such as the vision of a perfected humanity are not "Eutopian" imaginings of abnormal minds, but are intuitive perceptions of natural and universal laws that have worked themselves out in the stellar and solar systems and in organic life, and that are now slowly perfecting their channels of expression in human relationships. And science, establishing the common origin of all men, has projected for all a common destiny, reinforcing the declarations of the prophets that humanity is a single brotherhood.

Second among the evident major causes of the new world movement, comes the war. What science did by constructive seeking and thought, the war did by the sheer ghastliness of unfettered destruction. It revealed with pitiless intensity the carnage which is the inevitable outcome of materialism, imperialism, false patriotism and dogmatism. Men in every nation and every class have sought behind the result and found the cause. There is a new recognition that humanity must recover its grip on life as a whole or suffer extinction as a whole. Paid for at irretrievable cost, and recognized a failure both by those who opposed it and large numbers of those who supported it, the war has echoed the call of the century —that only brotherhood and spirit can save the race.

I do not cherish the illusion that humanity as a whole is going to suddenly turn away from the divided materialized present to a new and perfect world order. Millions of poor are too starved in body and mind to be even physically capable of responding to great spiritual visions; millions of rich are rendered equally incapable by the deadening consequences of surplus wealth. There is no one of us in whose life the ideals of brotherhood and spiritual reality can fully mature without long and often painful cultivation. Prejudice, self-seeking, fear and the tendency to shirk hard and continued effort find root to some extent in all our hearts and choke a part of the better fruit that they are capable of producing.

But the call of the century has struck home to millions of souls all over the world. It is inspiring them with strength to develop the best that is in them. It is calling them to the banners of an advancing humanity. A great new movement for the new world is under way. Already, in keen souls the world over, brotherhood and spiritual reality are the talismans that give purpose and power.

To each of us falls the lot of choosing our relation to our century. We can live in the past if we will; owing to our fear of new hot truth, our dependence on material security, our blindness to humanity's need, our acceptance of petrified religious and political and racial dogmas. But it lies also in our power to become living, developing units of the new world, sensitive to the great truths which today are hovering above humanity in the making, dedicating our minds and spirits and possessions to the development of these ideals.

What have we behind us to help determine our choice? All that is finest in human aspiration and achievement. The spirit of the Hebrew prophets, with its epic climax in the life of Jesus of Nazareth; the spirit of the medieval cathedrals, of the political revolutionists who set up the American, and other governmental orders. The newest of the new spirit is the oldest of the old. The call of our century is the call of ages. Bibles in thought, and action, in stone and colors and music, all stand at our shoulders pointing the way forward to new aspiration and new achievement.

"War is Sin"

Perhaps the most arresting of all pronouncements from religious sources on the disarmament issue is the editorial, "War is Sin," in the *Churchman* (New York) for November 12. The editor sees the churches deeply implicated in the making of wars:

"The churches among all the warring nations, shared the sins of their governments during the war. We hated as our governments bade us hate. We spread lies about our enemies as those lies were meted out to us in official propaganda. We taught unforgiveness even as our rulers and diplomats inspired us to do. . . .

"We can see only two ways to abolish war. Both seem to us Christian. One way is that the churches should refuse to bless any war. That might have grim consequences; but governments would hesitate to appeal to arms while a Christian conscience decreed that war is sin. The other way is that all nations should repent together of their commercial selfishness and so remove the causes of war. If the Christian churches of Great Britain and America should dare to teach that war is sin, the conviction would spread like an evangel throughout the world. The contagion of its goodwill would undermine militarism everywhere. Governments would discover that it would no longer be safe to purchase markets with blood. May not the hour come for the youth of Christendom to rise up and say: 'Never again shall the Church consent to the crucifixion of her Lord!'"

The Creed of Youth

Believe in all that's beautiful,
For all that's beautiful is God—
And God is Life,
And Life is Love.
Oh, let your thoughts soar high above
Prosaic things.
Believe in Love,
And Life,
And God.
Forget things dull—
Believe! Believe!
In all that's beautiful.

Harriet Schleiter, in The Forum.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, TWELFTH MONTH 3, 1921

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A day which begins badly has all the more need to end well.

A recent press dispatch affords one more proof that the call of goodwill awakens an echo of goodwill, even across the gulfs left by war. Professor A. Lorenz, an Austrian physician noted for his treatment of crippled children, is making his second visit to America. On his first visit some years ago, he was widely sought and received large fees. During his present visit he intends to offer his services free to the children of poor parents who may need his attention and surgical help. The motive which prompted him to undertake this journey of good will was his appreciation of the help which America has brought to the suffering children of Vienna.

"It occurred to me," he says, "that, as far as I am concerned, I could best give vent to this sentiment by offering my professional services. Great and overwhelming as such a task may be, my modest endeavor to tackle it will be a sign of how deeply I am impressed by the generous American aid."

A Friend whose locks are white, but who like more than a few others of whom we think, still shares those developing aspirations that are the greatest heritage of youth, remarks that he would have been in unqualified accord with our recent editorial on remarks by Alfred C. Garrett, had we altered one word. *Unity*, rather than *Union*, he feels should be the present aim of Friends in America.

The point is well taken. Unity expresses much more clearly the goal which American Friends may hope to attain in the relatively near future and toward which they should at present turn the guiding ray of the "Inner Light."

That the various official bodies, or "branches" of Friends in America may some day become organically federated is not too much to hope in a country born of the Union of forty-eight separate States, and in a world which already largely admits the sanction of a League of Nations. Certainly we ought not to expect that the Society of Friends will remain permanently less advanced than political organizations when it comes to the matter of spiritual relationships.

But outward institutional Union cannot be the first step in the growth of a united Society of Friends. The first step must be the cultivation of inner spiritual unity. And spiritual unity lies within our grasp at the present moment. Many Friends have already experienced it as a living reality. Each one of us can deepen and strengthen it by "disarming" any vestiges of prejudice which may linger in our own hearts, by seeking to understand the problems and traditions of the other branches, by working cordially with their members for the realization of our common ideals.

Every Friend who stops to think about the matter realizes that any other relation between our branches than that of unity is both un-Friendly and un-Christian. "For by one Spirit," says Paul, "are we all baptized into one body, whether we be Jews or Gentiles, bond or free," and whether, we might add, we be Hicksite or Orthodox. Let us keep that fact in mind and heart. To be sure, we must avoid any suggestion of an attempt to force the issue. Unity cannot be forced; it must grow. But let us not forget that it can grow only in proportion as we plant the seeds. Let us not hesitate to feel it, to think it, to speak it. Loyalty to our fathers demands that we seek to remove the consequences of their misunderstandings, while at the same time we are building upon the foundations laid by their wisdom and courage.

Condemned for the time being to remain outwardly members of a branch rather than of a true Society of Friends, let us inwardly be "members one of another." If each one upon his branch is a twig that brings forth fruit of enlightenment, good seed will fall and eventually there will spring up a generation fused as the single trunk of one stalwart tree of the spirit.

The American Government has, we learn, huge stocks of surplus textiles, foodstuffs, drugs, etc., which are in danger of deteriorating. It is proposed that these be donated by the American Government to appropriate distributing agencies in Russia and the Near East. Bills have been introduced into Congress making this proposal.

American citizens can render a great service in the cause of humanity if on December 3rd, 5th, 6th or 7th, they will write or telegraph to their Senators and Representatives urging the immediate passage of a suitable bill along the lines indicated. It is not expected that any of these supplies, should they be donated, will be administered through the American Friends' Service Committee. They will probably be entirely turned over to the American Relief Administration. But they will go to the all important goal for which the Service Committee is working at present—the provision of emergency relief for famine-struck Russia—and we hope that Friends may lend a further hand to the cause by using their influence to bring about this donation.

Owing to the special demands upon our space being made by the Washington Conference, and als

to the difficulty which some of our readers have expressed in assimilating weekly such exacting material as a series of proverbs, we are postponing the publication of the sixth number in our series, "The Wisdom of the Peoples." Two sets of proverbs remain to complete the series, those of Arabia and those of France. They will appear in the near future, probably at intervals of two weeks apart.

An unfortunate error occurred in printing O. Edward Janney's "Lightning Flashes on Disarmament" in our last issue. The statement was made that "only one member had paid his share to our Treasurer of the $8,000 required" by the General Conference section of the Friends' Disarmament Council. It should have read, "only one member in eight."

Even the corrected statement, however, shows that there is need of a large increase in the support given by Friends to their own Disarmament Council. We hope that the other seven members in eight will follow soon with their pledges of $1 for this vital work.

A Challenge to Prayer

IV

For The Spirit Alone Can Give The World Peace

Let us realize our own failure:

In having shared in any attitude of ill-will toward other peoples or prejudice against any nation or any race. In having selfishly thought of our own nation as an end in itself instead of as a member of a brotherhood of nations under a common Father.

Let us give thanks:

That the world is beginning to see that permanent peace is possible only when the Spirit of Christ controls the hearts of men; that the church is realizing more fully its obligation to win men everywhere to discipleship to Christ in every aspect of their social life.

Let us pray:

That our own hearts may be so opened to the divine spirit of love that all selfishness and meanness may be purged away; that our lives may be so dedicated to our Lord that we shall be effective coworkers with Him in establishing the Kingdom of God in all our international life.

Hear, O Ye Nations!

Hear, hear, O ye nations, and hearing obey
The cry from the past and the call of today!
Earth wearies and wastes with her fresh life outpoured,
The glut of the cannon, the spoil of the sword.

And thou, O my country, from many made one,
Last-born of the nations, at morning thy sun,
Arise to the place thou art given to fill,
And lead the world—triumph of peace and good will!

—Frederick Lucian Hosmer; *Selected by Joseph T. Richards.*

The Washington Conference

III

By William I. Hull

The third week of the Conference has been marked by the tragic loss of a great opportunity by the spokesman of France. America's definite and far-reaching proposition for reducing and limiting naval armaments in the first week, and Britain's generous acceptance of that proposition in the second week, would be followed in the third week, it was hoped, by an equally far-reaching proposition from France reducing and limiting land armaments, or at least by an equally generous acceptance of America's naval proposal. But on this greatest of international forums and in the hearing of all the world, the premier of France failed to rise to the world's emergency and to the splendid opportunity afforded his own government and his own people.

Premier Briand learned during the weeks immediately preceding the Conference the impossibility of securing a military and naval alliance with the United States and Great Britain for the protection of France against Germany. He realized that if this protection is to be based upon military and naval force, France must supply that force. In his heart of hearts he must realize also the impossibility of France supplying through the indefinite future an adequate force for that purpose. Yet, instead of declaring for the moral and material disarmament of France and the adoption of effective *peaceful* means of assuring the safety of France, he exhibited the Bourbons' temper of "never learning and never forgetting anything," and delivered an impassioned address, the keynote of which was suspicion, fear and militaristic determination. From alpha to omega, he dwelt upon the alleged militarism of Germany and Russia and the consequent necessity of France maintaining large armies to repel attack. While demanding an "atmosphere of peace" and a "moral disarmament" of France's European neighbors, it never seemed to occur to him that it might be wise for victorious France herself to set the example in this respect. If he had frankly admitted the inadequacy, as well as the wickedness of France attempting "a lone hand" in the game of rivalry with the future Germany and Russia for the military domination of Europe, and had frankly declared that France would turn her back forever upon the method of military coercion and would rely henceforth upon the methods of conciliation, forbearance, and mutual co-operation, he would have made so profound an appeal to the liberal, peace-loving sentiment of all the world, Germany and Russia included, that France would have been exalted in the eyes of mankind, her safety would have been assured, and God's blessing would have rested upon the atmosphere of peace and the moral disarmament which would have begun to prevail from that hour throughout Continental Europe.

Senator Schanzer, of Italy, replying to Premier Briand, emphasized the fact that Italy *has* adopted "moral disarmament" and a drastic reduction in her army to less than 200,000 men. In an interview this afternoon, the Italian spokesman further explained that in spite of a "possible menace" to Italy from France, Jugo-Slavia, Russia, or Germany and Austria, Italy has reduced her army to smaller pro-

portions than that of any European country, large or small, and that as soon as the World War was ended, she gave aid to the Austrian people, whose government had been for centuries Italy's chief foe, made peace with Jugo-Slavia, and advocated a sympathetic treatment of Germany and Russia. She had done this, he declared, not because of economic necessity, but because "Italy is in perfect accord with the United States in desiring the re-establishment of peace from the idealistic point of view, and because, to attain moral disarmament, we must first have material disarmament."

In response to Premier Briand's demand that France should receive at least the "moral support" of the other nations in her struggle with Germany, Secretary Hughes significantly replied that "there is no moral isolation for the defenders of liberty and justice," leaving it to be understood between the lines that moral isolation would be the fate of France or any other nation that substituted for liberty and justice a program of military domination and imperialistic aggression. The chief British delegate, Arthur Balfour, replied to Premier Briand's demand for moral support by a very involved sentence, including three *ifs* and ending with a question mark. Since the open session adjourned, the British foreign secretary, Lord Curzon, has made a speech in London, warning France in exceptionally sharp and caustic words that her safety lay not in her own strength, but in the conscience of the world, and that it was the determination of Great Britain to co-operate with other powers in repudiating a policy of retaliation and revenge toward Germany and in assisting her to become a peaceful and prosperous member of the family of nations.

The old saying that "fears have no ears" is further exemplified in Premier Briand's speech in New York, just before he sailed for home, in which he declared that if France should reduce its army, it would end the peace of the world and enable the old imperialistic Germany to overthrow the new democratic Germany. To most sensible men outside of France, it is evident that the large standing army of France is the chief incitement to future war in Europe and the chief obstacle to the complete triumph of German democracy over German imperialism. The demand of the French, too, that they shall be permitted to have a navy equal to that of Japan and shall be unrestricted in the size and use of their submarines, has made an unfavorable impression upon the Conference, especially upon the British delegation, who see in the demand a challenge to British sea-power in the North Sea and the Mediterranean.

Although the question of reducing and limiting land armaments is still before the Conference—according to a statement of Secretary Hughes in an interview this afternoon—there is much anxiety lest the attitude of France may cause the Conference to fail in its efforts along that line. But there is this much encouragement, even in regard to the size of European armies; first, that although France still has an abnormally large army, she *has* reduced it to two-thirds of its pre-war size, and promises to reduce it to one-half that size; and, second, that the economic necessities and the liberal sentiments of the French people may soon compel their bellicose and imperialistic politicians to abolish universal compulsory military training and make a further drastic cut in the size and expense of their military forces, at the same time putting a veto on the proposed increase of their navy. Should this be the fortunate event, there is the further hope that Poland, Czecho-Slovakia, Russia and the Balkan States will follow the French precept and example and decimate their preposterously large and peace-menacing armies.

Secretary Hughes, it would appear from our interview with him, is still determined or hopeful in regard to armaments' reduction and limitation on land, as well as on sea; for he insisted that the subject was still very much before the Conference, and that the questions of poisonous gases, aircraft, and the laws of war were being examined by sub-committees. Meanwhile it may be recalled that the Hague Conferences agreed upon the prohibition of asphyxiating gases and of warfare in and from the air. These prohibitions may be renewed, for it seems quite probable that the third Hague Conference has accomplished its work. And when the Hague's substitutes for war are developed and made effective by disarmament, the "laws of war" will be superseded by the outlawry of war and the dawn of a warless world.

The fourth week of the Conference promises to be featured by the development of China's "Ten Commandments," or "Magna Charta," on which some very interesting and encouraging light has already been thrown in interviews with Lord Riddell, Secretary Hughes, Judge Wang, Prince Tokugawa and Foreign Minister Hanihara. But these must be left to Letter No. IV.

In concluding this letter, which has dealt chiefly with the disappointment caused by the failure of France to rise nobly to her magnificent opportunity, a note of encouragement must be struck by recalling the speech of Secretary Hughes at the first meeting of the Conference—a speech that has been "heard around the world," and has found an abiding response in the hearts of the peoples. The diplomatists at Washington are still harkening unto it and to the response which it called forth. It appears indeed to have been the "golden WORD" of which the English poet wrote:

> The knights rode up with gifts for the king,
> And one was a golden sword;
> One was a suit of golden mail,
> And one was a golden WORD.
>
> He buckled the shining armor on,
> He girt the sword at his side;
> But he flung in the dust the golden WORD,
> And trampled it in his pride.
>
> The armor is pierced by many a spear,
> The sword is broken in twain;
> But the WORD has risen midst storm and fire
> To conquer and to reign!

My attention has been called to the fact that whereas in my first letter I spoke of the capital ship ratio of the United States, Great Britain and Japan, proposed by Secretary Hughes, as being 5:6:3, in my second letter I spoke of Great Britain's acceptance of capital ship equality with the

United States; the ratio in the first letter should have been stated, of course, as 5:5:3.

WILLIAM I. HULL.

Washington, D. C., November 26, 1921.

Elbert Russell on Disarmament

Extracts from the Address Delivered at the Carnegie Hall Meeting, New York, Eleventh Month 13th, 1921.

Less than twenty-five years ago the Czar of all the Russias invited the nations to send representatives to The Hague to consider the possibilities of relief from the increasing burden of armaments. The first Hague Conference failed to accomplish the primary purpose for which it was called, important as were its achievements in other directions. The failure was due to the unwillingness of Russia to set the example of reduction of armaments. For Russia, the great giant of the east, must lead the way. The Czar listened to his advisers, he "played safe," and kept his armaments. Today, the Czar is dead, thirty millions of his subjects are dead of war, famine and disease. Russia is today an outcast among the nations. What more could have happened to her, if she had set an example of disarmament?

Today the United States stands in the stead of Russia, the greatest Colossus of the west. If disarmament begins, she must lead the way. No other nation will feel safe as long as her ideals require her to be armed. If some practical result comes to the world through this Conference, it will come because the United States and its people have the faith to make a great venture in disarmament. The President will go as far as the voters will back him in going; we have no right to expect him to go farther.

Disarmament is very popular now, because we hope it will lessen taxes. But we are an idealistic people, and easily forget financial considerations when our feelings are stirred. There has been much propaganda, and there will be more, to make us forget taxes, and continue the burden of armaments; reports designed to arouse our suspicion and fear and hate of Japan, of England, and of Mexico. If our fears, our enmities, our national egotism and pride can be stirred deeply enough, we will forget the cost of armaments. If we are to have substantial reduction of armaments. we must have sufficient faith in brotherhood, justice and goodwill to stand fire in the midst of the scares and propaganda to which we are to be subjected.

It may strengthen our faith to examine the spiritual issues involved in the problem of disarmament. The cost of our present armaments, about eight hundred million dollars a year, is so much money subtracted from the possibilities of the higher life of America. Our educational work is notoriously under-financed. The price that we pay for armaments is not taken merely from the nation's pocket, but out of the brain—the intelligence and skill of our people.

Our philanthropies are suffering from the financial depression of the country. Not all of the armament bill would go to charity, if released; but some of it would. The armament bill is subtracted from the heart of the people.

The church is hampered by its inability to get adequate funds. Its ministers are underpaid. It is retrenching in foreign and home missionary work. The armament bill is taken out of the soul of the nation.

A democracy cannot be kept at the task of supporting a great armament in time of peace without powerful incentives. It took continual propaganda from the armament workers, Jingoes, and others, to keep the French and German people supporting enormous armies in the forty years after the Franco-Prussian War. Press, pulpit, and even public school systems were prostituted to the task of arousing fear and hate against their neighbors. If the Conference should fail, we shall suffer the same things as a people. Our tax-payers will have to be taught whom we are preparing to fight, and why.

From the Christian point of view the greatest injury that can come to one is the loss of love, for love is the greatest virtue. Booker Washington said: "The greatest injury one can do to me is to make me hate him." We shall pay that price for keeping up our armaments in time of peace.

To most people disarmament means a purely negative thing. It means to raze our forts, scrap our battleships, and disband our armies, and they imagine the nation standing helpless in a wicked world. This attitude grows out of our inexperience with other kinds of national security. Some of our past experiences, however, might well reassure us.

Tomatoes used to be considered poison. The man who first had the courage to eat one deserves a monument for releasing us from a baseless fear. When higher education for women was first proposed a generation ago, scholars, statesmen and ministers were sure it would destroy the home and wreck society. Today we know that none of those imagined terrors have come true. When prohibition was first adopted, we were told that it would bring economic ruin to any city trying it. There was a time when it was believed that toleration of free thought would result in the destruction of the church. Today the church is deprived of the protection of physical force, and yet thrives. Some of us believe that a nation could flourish, unarmed, in the midst of the world, even as the church has spread since it relinquished its secular sword.

Of course, if the nation is to lay down its arms, it must make sure of its security, by other kinds of protection. For more than a hundred years, the United States and Canada have lain naked and helpless, each at the mercy of the other; yet we have not feared each other. We have accustomed ourselves to an attitude of trust, and have formed the habit of thinking of our relations in terms of arbitration rather than in terms of force.

We secured the goodwill of China by returning to her the unused portion of the Boxer Indemnity. Twelve million dollars—about one-quarter the price of a battleship, but because of it we need no battle ship against China, even should she some day arm herself.

Last winter a million German children were being fed by American charity. These children and their

parents think of America as a neighbor who has been good to them. It will require no battleships to defend us from the future Germany.

If we are to dispense with arms, we must bring to bear upon Mexico those influences which make the Canadians good neighbors. We ought to have a secretary of peace in the Cabinet whose business it is to use the forces of Christian civilization to make good neighbors out of the rest of the world. Disarmament can come as we have faith in the forces of Christian civilization to do for every man what we have done for ourselves. We should find, if we dared try it, that Japan no less than Mexico, is very human, and would respond to the spiritual influences that are cheaper than battleships and more effective than arms. In Washington's Farewell Address he laid upon his countrymen the injunction to "give to mankind the magnanimous and novel example of a people always guided by an exalted justice and benevolence." Our task is to practice his international faith.

Happiness Instead of Despair

By Dorothy North

On a glorious September day of sun and wind my impudent little motor side-car whirled me up the slope of the Kahlenberg just outside Vienna, through the park into the gate of the Schloss Bellevue. This two-century-old mansion shone in the sun. Stately trees threw their shade over a broad terrace from which one had a wide view of hillside fields and far-away Vienna shining in the sun.

From under the trees scattered over the lawn there came a hum of life. Peering through the little gate I came upon a Peter Pan scene. Little buccaneers and buccaneeresses from three to twelve years old, with bare chests and legs and strange, nondescript trousers, were trotting about in shade and sunshine, or lying stretched out on long-backed chairs.

There was a rush, a pattering of little feet and shrill cries of joy, and in a moment I was surrounded by children. They crowded up to display their wounds and scars. They would hobble or crawl and some would come faster than the others because they could use crutches. And over on the chairs there were those who could not move. One bold pirate had two legs in a cast. A little girl slips head downward over a plaster of Paris cradle, a sort of inverted Brunhilda on her rock. This 14-year-old girl has walked on crutches for several years because of a bad hip. That imp frolicking in the sun has a wound in his chest.

The Sister who was in charge, once a war nurse and an aristocrat, now turned to be a ten-hour-a-day worker, speaks with a glow of her warriors. All are victims of bone tuberculosis. They have been at the Schloss three weeks or less and the fresh air has whetted their appetites. They are eating and sleeping like savages and have put on an average of two pounds apiece.

Five-year-old Marie, who could not stand when she came, because her legs were so swollen with rickets, now walks slowly and carefully across the terrace to us. We induce Mizzi to take a few steps without her crutches, an impossible thing to do three weeks ago when she arrived. On firm brown chests and backs we touch scars, the last remains of open tubercular sores of long standing. We stop to talk to little Rosa sitting bravely in her deck-chair, playing with a tired-looking woolly dog. She was wasted with fever when she arrived, too tired to do more than lie inert under the trees. Last Sunday her father stood by her chair with tears in his eyes, for he had lost hope of ever again seeing his little daughter free from fever. Now she was looking strong, and had begun to play.

These Sunday visiting-days are happy occasions for parents and children, for this convalescent home is making wonderful cures of the pitiful mites who had no chance of recovery in their sunless, overcrowded homes, where milk and meat and butter are unknown and cabbage or flour soup, black bread and noodles are the staple diet. But because the Quakers have brought rice and milk and cocoa and beans and flour and clothes, they will have new life and will be happy, glad children.

But what is this procession of tin bath-tubs and wash-tubs coming down the steps of the Schloss? What are they doing sitting impudently in the middle of the dignified court, the water flashing in the sun? "What a pity Fraulein must go so soon! In half an hour this hot sun will have warmed the water and the children will all have a splash before their afternoon naps. They are so amusing, shouting and paddling and laughing, like so many little brown eels.

"Come again next month and see how many pounds they have put on—see the contrast with the new children who will come out from the city. We are so grateful for the blankets and sheets and food and dishes that you good Quakers sent to us. We could not have opened the home without them. Good-bye!"

And the jolly chorus of children's voices rose again from the terrace, while unblinking eyes watched the machine whirl off around the bend of the road.

Disarmament Work in New York

During the past week the center of activity in disarmament effort seems to have moved to New York and vicinity.

In Friends' Seminary a rack filled with disarmament literature has been placed in the lobby, needing rapid replacement. John Carver, the principal, does not let the pupils of the school forget about the subject of disarmament. He is not making it a special thing, but an every-day necessity.

A joint meeting was held in the Orthodox Meeting House at Chappaqua and was well attended. There were four speakers, including Anna L. Curtis and L. Hollingsworth Wood. Plans are being made to hold a community meeting at White Plains under our auspices, but in the immediate charge of a lady, not a member, whose activity and interest were stirred by the remarkable meeting held recently in Carnegie Hall, New York.

The two Monthly Meetings in New York mailed a letter to 1000 ministers in the Greater City, and this has evidently been much appreciated by them.

All of which should stimulate other sections to a like activity.

O. Edward Janney, *Ex. Sec'y.*

An Address by Leslie Pinckney Hill

At a recent meeting of the Women's Club of Swarthmore, the address of the afternoon was given by Leslie Pinckney Hill, of Cheyney School for Training Teachers. It may be of service to Friends who accept this as one "concern" committed to their care, to have a brief mention of this discourse whose theme was "Overcoming by the Spirit."

Leslie Pinckney Hill is a graduate of Harvard, an honor student, a member of Phi Beta Kappa, which marks him a scholar worthy of association with Harvard's known scholars. He is a member of the negro race; and it is to the development of his race that his life is dedicated. He speaks of conditions as they are, of the limitations against which they are slowly, but really making headway. He states the "case" without bitterness; and in a way that is an object lesson in itself of "overcoming by the Spirit."

He has published a volume of poems entitled "The Wings of Oppression." One of his reviewers writes of him as "a poet whose lyric gift is genuine, whose feeling is sincere, whose command of language is effectual and graceful." These poems serve a fine purpose in presenting his deeply-moving address. The absolute stillness of his audience is testimony that his plea is making way to conviction. It is cause for thankfulness that this man, equipped for leadership, is a recognized power, endowed with wisdom and strength.

Germantown. ELIZABETH POWELL BOND.

American Education Week

Last summer, at its annual meeting in Des Moines, the National Educational Association planned in connection with the American Legion "An American Education Week," for the first full week in Twelfth month. A host of organizations all over the country have agreed to co-operate in behalf of the great cause, and to make this week one of the most remarkable tributes to education ever given. It is planned to center the public's attention on educational problems through the press, and through public addresses "for the purpose of informing the public of the accomplishments and needs of the public schools and to secure the co-operation and support of the public in meeting these needs."

While the campaign is planned primarily in behalf of "public education," the commission has asked for the co-operation of all the educational forces of the country. In all communities, Friendly and otherwise, there are schools. Many Friends serve on School Committees and on School Boards. Friends are interested in education. Can they not, both individually and co-operatively, do much more than they have even yet attempted to extend its advantages to all the children of their communities? Visit your school this week. Set aside a part of the program of some public meeting for an address, and consider with your neighbors ways and means of helping your school.

IDA P. STABLER, *Ex. Sec. of Com. on Ed., Phila. Y. M.*

Service Committee Plans Intensive Campaign

The story which Anna J. Haines told of the fifteen million starving Russians, and the story of the crash of the economic life of Austria within the last week, as told by Hilda Clark and Edith Pye, stirred the members of the Service Committee, at its meeting in Philadelphia, to the determination that a vast program of relief must be launched at once. The meeting, attended by over one hundred members and returned workers, met at the Fifteenth and Race Streets Meeting House on November 17th.

A financial statement, presented by Henry Tatnall Brown, brought forward the urgent need of more funds for the General Fund. The Committee felt that this was essentially the concern of Friends, and decided to make a strong appeal to the Friends' Meetings asking that contributions be made immediately to this fund, that the plans of the Committee to undertake a wide program of relief would not be decreased.

Reports were made of the formation of Relief Committees, distributing through the Friends in New York, Chicago, Boston, Minneapolis and Pittsburgh. But as these funds will be entirely for food and relief, immediate funds are needed to provide for the distribution of this relief. The future of the Friends' work demands the careful thought and support of Friends everywhere. A committee consisting of Henry Tatnall Brown, Clement M. Biddle and Joseph Haines was appointed to bring this need to the attention of the meetings.

The committee approved the appointment of Murray Kenworthy as Acting Chief of the Russian Unit until a chief is sent. He is now in Moscow.

News Notes from Baltimore

In the closing exercises of the First-day School, Richard Taylor, for the Bible Class, threw down the gauntlet to the rest of the school, challenging it to a contest to add new members to the school, to have more visitors present and to develop a finer class spirit. This class, under Louis Lamborn, has an ambitious program planned. Any other class that keeps up with them will have to maintain a hot pace.

So far this year in securing new scholars the classes stand as follows: Conference Class, 8; Bible Class, 4; Junior Conference Class, 3. Most of the other classes have added at least one new member.

The gymnasium period for the Bible Class is now Second-day at 7.15 P. M. The gymnasium classes are now open for the year, both on Third-day evenings at 7.45. The cost is seven cents a month.

From a recent bulletin of the Baltimore Federation of Churches we gather the following facts: In our city there are 69 Catholic Churches, 36 Jewish Synagogues and 505 Protestant Churches. There are approximately 200,000 Protestant and 150,000 Jewish and Catholic communicants. This leaves 350,000 people without church affiliation. Every church or synagogue could thus add 575 to its numbers. How many of these shall we add?

Last Second-day the younger boys clubs were shown through the largest straw-hat factory in the world by James D. Hull. The boys saw the entire process of straw hat making and were much interested. Henceforth the boys will wear nothing but Hopkins hats in the summer.

The musicale at the Hallowell last Third-day evening was very successful. Some fifty persons heard a most delightful program.

In the talk given by Dorothy Pidgeon at the last Study Group meeting, so much material came up for discussion that she did not have time to half finish.

Last week Richard Taylor played for us some famous church anthems. We hope to have more of these at another time.

Twenty people were on hand for the Relief Sewing last week. With so many, the work goes forward rapidly.

Dr. O. Edward Janney has been asked to give a series of five lectures on Social Hygiene at George School in Second month.

Last Sixth-day evening, La Verne and Bliss Forbush were very thoroughly surprised in their home by an old-fashioned Thanksgiving shower. Over one hundred and fifty persons were present and a very interesting program of original songs and poems preceded the actual shower. La Verne and Bliss were very much touched by this expression of friendship and goodwill on the part of so many.

"If with pleasure you are viewing any work a man is doing,
If you like him or you love him, tell him now;
Don't withhold your approbation till the parson makes oration
And he lies with snowy lilies o'er his brow.

For, no matter how you shout it, he won't really care about it;
He won't know how many tear drops you have shed.
If you think some praise is due him, now's the time to slip it to him,
For he cannot read his tombstone when he's dead.
More than fame and more than money, is the comment kind and sunny,
And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you stronger, braver,
And it gives you heart and spirit to the end.

If he earns your praise, bestow it, if you like him let him know it;
Let the words of true encouragement be said;
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead."

BLISS FORBUSH.

Centre Quarterly Meeting

Centre Quarterly Meeting was held at Grampian, Pa., Eleventh month 19th to 21st, inclusive.

Beautiful and full of joy shall ever be memory's picture of these seven sessions of meetings. Inspiring, uplifting and far-seeing messages spiced between by entertaining contribution to the intellect, and splendid food for the appetite, made these meetings of more than the ordinary passing event. Words in sentences can only convey to you who were not in attendance but a very small measure of the worth-while things these meetings must have left on the minds of the people who were there in large numbers. Thoughts, resolutions, and actions that lifted every one up to higher levels and renewed our strength with which to go again on our way to perform a better Christian service among our fellowmen, was manifested by such a general expression from overflowing hearts.

We were especially cited to a great opportunity with a great object lesson before us in character-making of a large number of young men and young women, boys and girls, mothers with cooing babies in their arms, all there to render some loving service in recitation, solo, song or action under carefully planned direction. This young life seemed to be bubbling over with a desire to give some loving service, the fruitage of some good foresight and seed sowing not far back along the way.

The story of the old Meeting House Clock with its tick-tock, tick-tock was a treat to both young and old, for it says many pleasant things to us if we can but interpret its language aright. In the meeting of Ministry and Counsel we were admonished to rather make opportunities than wait for them to come, in the vocal service of the meetings.

In the meetings for worship Joel Borton brought to us the message of cheer and optimistic outlook. He directed our attention to the successful achievements of so many things the Christian world has been praying for and laboring to bring about. He brought us close to the great heart of the Conference in Washington and a prospect of a bountiful harvest of peace from the seeds by consecrated lives. "Level down the high places, fill up the low places, make the crooked places straight. Let cares become a secondary matter that you may have time to do some little service for God when you hear Him calling and see Him pointing the way." The highway of life was referred to as ever leading by the landscape of beauty, through scenes of adventure into the busy marts of trade, yet winding back again to the Father's House.

At a conference meeting in the afternoon on First-day, many present took an active part in the discussion of the question: "Is the Christian life of service a joyful adventure?" Many examples of people who had experienced the joyful adventure in service were named and their services commented on, bringing close to our own lives a desire to do likewise. It was also clearly shown how we are all helping by giving of our means to help relieve the suffering in war-torn Europe. A beautiful story was told, so pathetic that tears of joy were seen to trickle down over the cheeks of many. It illustrated the beautiful beginning of a loving service in giving the best, a small cup of cold water. It increased in size and value at each additional service, finally fixing itself as one of the mighty constellations of the heavens—The Great Dipper.

At a meeting on the Limitation of Armament, Foster Heacock opened up the fountain of enthusiasm. gleanings from the Conference, giving the statements of the representatives of the nations along with many others whose expressed attitude clearly indicates the trend of public opinion and points to a successful result. He carried the thought still further than that by bringing us the vision of the larger Friendly outlook—absolute world disarmament for war. It seemed that a thrill went through all which made us feel that we are now living in a supreme time of the world's creation, that the barometer of goodwill and brotherly fellowship among nations is registering a favorable forecast.

With a fervent prayer that we be again permitted to meet together, in holy worship as a Quarterly Meeting to carry on the Master's work as our work into new fields of Christian adventure, the meeting adjourned.

GEORGE T. UNDERWOOD.

Burlington Quarterly Meeting

The Burlington Quarterly Meeting of Friends was held at Trenton, N. J., on Eleventh month 22nd.

Franklin Zelly, of Mount Holly, was clerk of the meeting and Dr. Laura Satterthwaite, of Trenton, the assistant. This meeting was preceded by a large and interesting session of the Ministry and Counsel.

The Burlington Quarterly Meeting was first organized in 1682 and was held at the house of William Biddle until 1711. On the 22nd at 10.30 a large number of Friends assembled in the historical meeting house at the corner of Hanover and Montgomery streets. Visiting ministers and other concerned Friends were present from Bucks, Salem,

Haddonfield, Philadelphia, Concord and other quarters. Acceptable messages were given by Franklin Packer, Warner Underwood, Mary Bonsell, Eugenia Harvey, Horace Roberts and Daniel Willets.

The business meeting followed, giving reports of the different meetings and their activities. This was succeeded by a social period and lunch, followed by committee meetings. Throughout all the session the spirit of goodwill and fellowship prevailed and all felt that the meeting had been one of helpfulness.

The meeting house in Trenton is being greatly improved in appearance by some needful repairs, and perhaps a brief sketch of its history would be interesting. The quaint structure known as the Trenton Friends' Meeting House, at the corner of Hanover and Montgomery Streets, was built in 1739, and William Plasket was the builder. It was built of plain red bricks with blue headers. The entrance was just where it is now, but the structure fronted on Montgomery Street, therefore its entrance was in the end of the building.

The facing benches were the same as they are now, but there were only two rows of seats for the members with a long aisle between them, and there was a long gallery with two entrances, one on each side.

This building was the headquarters of the Hessians during the Revolutionary War, and the footprints and cuts, and places where they stuck their bayonets, were in the floor when it was first altered. The first alteration of this historical meeting house was in 1841 and again in 1874, which is the present structure.

Friends meeting for worship has been regularly held at the Falls of the Delaware (as Trenton was at first called), ever since the first settlement of the Friends on the Delaware. In 1679 it was held at the house of Thomas Lambert. In 1680 it became an organized meeting for worship. On Eleventh month 7th, 1685, "it was agreed that a meeting be kept at ye Falls on Fifth-day of each week—one day at Mahlon Stacy—one day at Thomas Lambert—."

Friends have always taken a great interest in the education of the youth and a school house was early built at the Falls, a part of its foundation has recently been discovered, which was partly intact.

On Twelfth month 1st, 1693, it was agreed that the week-day meeting for worship should be held at the school house at the Falls. On Twelfth month 6th, 1734, the Friends' meeting at Trentown report their meeting is well kept up and of good service, and Twelfth month 2nd, 1737, permission was requested to build a meeting house at Trentown, which request was granted and the structure completed in 1739.

In the graveyard at Hanover and Montgomery Streets are buried some of the early prominent citizens of Trenton and vicinity. Among these may be mentioned George Clymer a signer of the Declaration of Independence.

ELIZABETH B. SATTERTHWAITE.

Friendly News Notes

At Cornwall Monthly Meeting, Eleventh month, 20th, 1921, was celebrated the 133rd anniversary of the establishment of Cornwall Meeting, Eleventh month 21st, 1788. It was then held at the home of David Sands. Two years later, the present meeting house was built. For a number of years, it was the only place of worship in the township.

The first marriage in the new meeting house was of Elias Ring and Catharine Sands, daughter of David, on Fifth month, 1790.

Cornwall-on-Hudson. MARTHA COCKS WILLETS.

ANNA HAINES' SCHEDULE

Anna J. Haines will be in this country until December 31st, when she will return to resume her work in Russia. During this time she will be speaking in as many centers as it is possible to arrange. Her schedule so far is as follows:

December 5, Salem (New Jersey) Friends' Meeting; Dec. 6, Germantown (Coulter Street) Friends' Meeting; Dec. 10, 11 and 12, Pittsburgh, Pa.; Dec. 13, 14, 15 and 16, Indiana; Dec. 18, Fallsington (Pennsylvania) Friends' Meeting.

NEW YORK NOTES

May we New Yorkers mention that our social at the Friends' Seminary on the night of the 12th was the biggest in years? There were over 150 present and "a pleasant time was had by all." There were several children, a group of high school pupils from the Seminary, and a number who had more than one gray hair. But the great majority of those attending belonged to what we have come to call "the Young People's Group."

It was a Meeting Social, arranged by the Young Friends' Movement, and the young Friends in and near New York had turned out in full force to meet each other, and enjoy the occasion. There were some games, some dancing, some refreshments, and a remarkable opera-melo-dramatic performance, which brought down the house, and nearly brought down the heroine from the top of the step-ladder, where her balcony window was located. It was all good, but we hope the next social will be even bigger and better.

A number of replies have been received to the letter sent out by the two New York Monthly Meetings to the pastors of Greater New York, which was reprinted in last week's INTELLIGENCER. One or two asked why we do not preach this gospel to the Germans—to which the reply has been made that we are trying to do so, as well as to our own people—but the great majority showing sympathy and appreciation.

One of our members visited a minister in her neighborhood at this time, to ask if he would distribute cards of admission for the Disarmament Meeting at Carnegie Hall. He told her that he had just received the letter, and was so deeply impressed by it that he was preparing a sermon which, he hoped, would carry forward the message of spiritual disarmament which he had received. In dollars and cents, it cost us forty dollars to send out this letter. By that one sermon we are more than repaid.

LECTURES AT THE PHILADELPHIA Y. M. C. A.

"Fox and the Quakers" is to form one of the topics of an informational and inspiring course of lectures on "A Birdseye View of Christianity," given at the Central Building of the Y. M. C. A., 1421 Arch Street, Philadelphia, every Friday evening for eight weeks. The lectures begin at 7.45 P. M., and are open to men and women of any or no church upon payment of the small fee required to help meet the expenses of the course.

Dr. George W. Richards, Professor of Church History at Lancaster Theological Seminary, is the leader. In his lectures, Dr. Richards attempts to touch briefly upon the main events of the nineteen centuries of remarkable church history since the beginning of the Christian era. In addi-

tion to his Friday evening course of lectures, he also is delivering another series on succeeding Saturday mornings on "The Social Gospel in the Modern World." These lectures are held at 11 A. M., also in the Central Building. They are heartily commended by Dr. Walter Haviland, of the Friends' Select School, for their clearness, strength and sanity.

Items from Everywhere

Paul M. Pearson, Director of the Swarthmore Chautauqua Association, and President of the country's two largest lyceum and chautauqua federations, has sent a letter to all constituent associations urging their co-operation in a nation-wide educational campaign for international peace and goodwill. His suggestions are the outcome of a series of conferences with the leaders of the disarmament movement in Washington, including President Harding. Among other points, he writes:

"Americans should expect that this is the first of several conferences on disarmament, and should enlist in an educational campaign to cover several years. During these years our purpose should be to develop international goodwill, and a mutual understanding."

Another nation-wide educational campaign for peace is being inaugurated by the Federal Council of Churches, which has just issued its "second call to 150,000 churches," calling upon the churches of the country to promote the study of international questions in groups and prayer meetings; to educate the people on the Christian principles at stake in the Washington Conference; and to continue to emphasize the Christian ideal of a warless world. In all larger cities it urges the formation of inter-denominational committees on international justice and goodwill, for "a long and serious campaign against war." Widespread educational movements of this type, carried on vigorously during the years immediately to come, will be one of the most important factors in finally abolishing war.

A national conference is to be held by the Colored Men's Department of the Young Men's Christian Association in Cincinnati, Ohio, December 1 to 4. The promoters of this conference feel that the time is ripe for a new and more thorough consideration of the outstanding needs of the colored men and boys of America and of their relationship to their country and the world at large. Underlying the program for the conference in all its features is a deep spiritual purpose. It will be emphasized that only through a quickening of Christian effort, an increased and consecrated enlistment for the betterment of humanity on the basis of Christian brotherhood, can the problems in hand be effectively dealt with.

Churches in many communities are organizing "Church Houses" to meet the social needs of the neighborhood. Education, recreation and fellowship are their goals. Some are in schools, libraries, town halls or lodge rooms. Others have buildings of their own. An interesting story is told of a young Baptist minister who got one started in Dimick, Pennsylvania, an American farming community, by holding a "bee" for the digging and constructing of a small cellar. With his own hands he began the actual building of the Church House with donated lumber, for which act he was rebuked by some who reminded him that "he had been called to preach and not to serve as a carpenter." But that was yesterday. Today the entire community use the Church House for gymnasium, basket and indoor baseball court, and for banquets, and social, civic and political affairs. It has served to foster civic pride and increase Christian friendliness.

The conditions under which children work in the sugar-beet fields of Colorado have been described in a statement just issued by the United States Department of Labor, through the Children's Bureau. No less than 1,077 children under 16 years of age were found employed in beet work in the area studied, which included parts of two counties. Four-fifths of the children were under 14 years of age, over one-fourth were under the age of 10 years, and a number had not even reached the age of 8.

Continual stooping is necessary in the thinning process, and the harvesting involves lifting and handling heavy weights. The harmful effects of these exertions upon the growing child were manifested by postural deformities and malpositions, which were discovered in 70 per cent. of the 1,000 children examined by a physician of the Children's Bureau. The hours of work, usually nine or more a day, and frequently eleven, were considered to have been even more injurious.

The educational handicap of the beet-working children was shown by the fact that over 40 per cent. of those between the ages of nine and sixteen included in the study were from one to seven years behind in their grades.

Forest fire observers employed by the Pennsylvania Department of Forestry are now on duty, day and night, in small glass-enclosed cabins on the sixty-eight steel towers that have been erected on mountain tops in various parts of the State. They are guarding the State's timber lands, both privately-owned and State controlled, from destruction by fire.

The observers have been equipped with the most approved appliances and instruments for the location of fires. Maps have been prepared showing all the mountain peaks, streams, valleys, ravines, towns and other features that lie within the range of the watchmen's vision. In some cases, all the territory within twenty miles of the tower is shown on the map, and it is under the constant observation of the forest guardians.

MARRIAGES.

HALL-DUDLEY—At Masonville, N. J., on Eleventh month 10th, May Branin Dudley, daughter of Nathaniel and Emley C. Dudley, and Francis Willits Hall, son of William B. and the late Lydia J. Hall.

LEA-SPERRY—At Brooklyn, N. Y., on Tenth month 8th, Helen, daughter of Mr. and Mrs. Elmer A. Sperry, and Robert Brooke Lea, son of Helen Bentley and the late Henry Tyson Lea.

DEATHS.

LIVEZEY—On Eleventh month 3rd, at Baltimore, Md., Elias Livezey, aged 103 years and 5 months.

MATTHEWS—At Sparks, Md., on Eleventh month 16th, Anna M. Matthews, aged 80 years. A life-long member of Gunpowder Monthly Meeting. Her funeral took place from the residence of her son, Stanley E. Matthews, on the 18th. Feeling tributes were spoken as to her worth as a daughter, wife, mother, relative, friend.

"A beautiful life on earth has ended,
A life of thought and work and prayer.
A noble life in which were blended
Heartiest love and tenderest care.
Filled were her days with earnest duties,
Bright was her smile and Spirit alway,
Kinship with God's beauties,
A womanhood ripened to perfect day."

SMEDLEY—At Pleasantville, N. J., Eleventh month 24th, Margaret Anna Smedley. Funeral at Friends' Meeting House, Fairhill, Philadelphia.

WHITSON—At the home of her daughter, 1005 N. Main Street, Kokomo, Ind., Matilda Moore, widow of Mercer Whitson.

Mrs. Whitson was in her 93rd year but had the appearance of one twenty years younger. Her bright face and cheery disposition endeared her to all who met her.

This life of ninety odd years has compassed a wide stretch of national and human history. As a child, she lived at a prominent station of the underground railroad, among the mountains of Pennsylvania, and heard many thrilling stories from the lips of escaping slaves, who were cared for by her great-grandfather and taught how to follow the north star on their journey to Canada. She followed the develepment of light from the tallow dip to the electric bulb, of transportation from the stage coach and the pack saddle to the automobile and the airplane and through it all her eager spirit kept pace with advancing conditions. Her interest in world events continued to the end.

ANNIE WOODALL

Third Haven Meeting, Easton, Maryland, has sustained a sad loss in the passing of one of its oldest and most valued members, Annie, widow of Edward Woodall. Her interest in meeting affairs was paramount, even the Meeting grounds bore evidence of her loving care. Being gifted in geneology she was sought by Friends for information concerning living and departed members. Her bright and cheerful disposition was an inspiration to those with whom she mingled. She was always willing to act as representative to our Yearly and other meetings to which she was annually appointed and served faithfully. An impromptu memorial meeting was held Eleventh month 13th, at Third Haven, in which was blended the thought expressed in the following lines:

Thus saith a voice:

"Mourn not uncomforted.
This much I tell,
All silence is not death;
Ye should rejoice that those who die
Forever with me dwell,
For I am in the silence—all is well."

E. G. S.

COMING EVENTS

TWELFTH MONTH

3rd—Nottingham Quarterly Meeting, at Little Britain, Pa.

3rd—Whitewater Quarterly Meeting, at Fall Creek, Ind.

3rd—First-day School and Conference Class at Fifteenth and Race Streets, Philadelphia, at 11.40. Speaker—Claude C. Smith. Subject: "The Yellow People and the Disarmament Program."

3rd—Gwynedd Monthly Meeting will be held at Plymouth Meeting, Pa., at 3.30 P. M. The meeting will be followed by a box supper at 6 P. M., and a meeting addressed by Joseph and Edith Platt on "The Mission Spirit," at 7.30 P. M.

3rd and 4th—Peace Meeting and Pilgrimage at Trenton, N. J. Pilgrims will reach Hanover Street Meeting House, Trenton, at 4 P. M., supper at 5.30, and Young People's Meeting immediately after. Public Peace Meeting on First-day at 2.30 P. M., under both branches of Friends, to be addressed by Frederick J. Libby.

4th—Free lecture, under auspices of The Young Democracy, at Broad Street Theatre, Philadelphia, at 3 P. M. Speaker, Gregory Zillboorg. Subject: "The Disarmament of Mind."

4th—Dr. O. Edward Janney expects to attend meeting at 1811 Eye Street, N. W., Washington, D. C., at 11 A. M.

4th—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Fairhill, Philadelphia, at 3.30 P. M. First-day School at 2.30 P. M. They will also attend meeting at Merion at 11 A. M. First-day School at 10 A. M.

4th—First-day at 2.30 P. M. The Stanton, Del., Meeting for divine worship, under the care of a Committee of Concord Quarterly Meeting will be held as usual. Wilmington Friends' School motor bus will leave the corner of Fourth and Market Streets for Stanton Meeting-house about 1.55 o'clock on that day. Also trolley cars leave at same place and hour. Friends of both branches and all interested persons are asked to attend. A community meeting for everybody.

5th—Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, at Friends' Meeting-house, Newtown Square, Pa., to be addressed by Joseph E. Platt, on "China," to be illustrated with lantern slides.

5th—Millville Half-Yearly Meeting at Millville, Pa.

8th—Salem Quarterly Meeting, at Woodbury, N. J. William Littleboy, former warden of Woodbrooke, England, expects to be present.

10th—Lecture at George School, Pa., at 8.15, by Captain Grant Williams, of New York City, on "Methods of Identification."

11th—Elbert Russell, director of Woolman School, expects to attend meeting at 1811 Eye Street, N. W., Washington, D. C.

11th—Philadelphia Quarterly Meeting's Visiting Committee expects to attend meeting at Reading, Pa., at 11 A. M.

15th—Haddonfield Quarterly Meeting, at Moorestown, N. J.

NOTICE—Friends and Friendly people stopping in St. Petersburg, Florida, are invited to gather for religious meetings at 3.30, First-day afternoons at the residence of Sarah E. Gardner-Magill, 850 Sixth Street, South.

The opening meeting is to be Twelfth month 18th, 1921.

NOTICE—The Philadelphia Branch of the National Prison Comfort Club wishes to thank its many friends for their generous help in making donations of all sorts, lending transportation, and giving personal time and interest in the cause of its bazaars on the 25th and 26th of Eleventh month. Through this co-operation the club was able to realize between four and five hundred dollars. Every effort which was made for this purpose will be multiplied many times in the help and hope which it brings to the men in prison who are waiting to learn the outcome of the bazaars.

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CASH CONTRIBUTIONS
Week Ending November 21.

Five Years Meetings	$177.05
Philadelphia Yearly Meeting	
Chester Monthly Meeting	1,000.00
Woodbury Prep. Meeting	100.00
Other Meetings	
Clear Creek Friends' First-day School	24.00
Friends' Meeting, Richmond, Virginia	60.00
Friends at Coldstream, Canada	25.00
Alexandria Monthly Meeting	75.00
Middletown Meeting, Hulmeville, Pa.	50.00
Contributions for General	419.28
For Germany	242.00
For Austria	2,936.81
For Poland	185.00
For Russia	2,302.21
For Russian Overhead	1,110.00
For Syria	10.00
For Clothing	383.48
Refunds and Payments	1,607.11
	$10,716.94

Shipments received during week ending November 19, 1921: 137 boxes and packages received; 2 for German Relief, 1 from Mennonites, 3 anonymous.

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Notice is hereby given that pursuant to the Sinking Fund provisions of the Mortgage, dated June 5th, 1913, seven (7) of the above Bonds, each for $500.00, have been drawn for redemption on December 1st, 1921, at 102½% and accrued interest to that date.

The Bonds drawn and numbered as below with all unmatured coupons attached, should be presented for payment at the office of the Treasurer on or after December 1st, 1921, when all interest thereon will cease.

Numbers 5, 12, 68, 70, 140, 149, 176

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Three weeks before Christmas we wish to remind our friends of the "Friends' Intelligencer" that the supply of accommodations for the holiday season is fast being placed under reservation.

That we may have about us those friends whom we all enjoy having, we wish the folks planning to spend that season in the mountains, amid the snow and ice and congenial surroundings, would apply immediately.

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FUN

Professor: "Why did America lose so much time in entering the war, Mr. Goof?"

Mr. Goof (coming to suddenly): "Not prepared, sir."

Professor: "Exactly."—*Gargoyle.*

"Da noive of dat lady," complained Hazel, the domestic treasure, "offerin' me eight dollars a week! Wha's she think I am—a college graduate?"—*Goucher College Weekly.*

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 11 a.m., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

Friends' Meeting in Pasadena, California
Orange Grove Monthly Meeting of Friends, 520 East Orange Grove Avenue, Pasadena, California. Meeting for worship, First-day, 11 a.m. Monthly Meeting, the second First-day of each month, at 1.45 p.m.

WANTED.

WANTED — KINDERGARTEN TEACHER as nursery governess. Montessori training preferred. Friend's family in California. Write Mrs. G. B. Elliott, 410 East Lake Ave., Watsonville, Cal.

WANTED—PLAIN HAND SEWING, OR as assistant to dressmaker. $2 per day of 8 hours. Alice Tyler Osler, Haddonfield, R. D., N. J.

HOUSEKEEPER—MANAGING, DESIRES position in widower's home, or with one adult. Address D. 890, Friends' Intelligencer.

COMPANION—WOMAN OF EXPERIENCE desires position. Care of semi-invalid also considered. References. Will leave Philadelphia. Address M. 891, Friends' Intelligencer.

BOARD WANTED—IN FRIENDS' FAMILY in Baltimore, Md., by woman Friend, employed. Address, M. 910, Friends' Intelligencer.

YOUNG LADY STENOGRAPHER, Friend, with four years' experience, desires position where ability, character and refinement will count. Prefer work in school, hotel, institution, or literary work. Address, F. 911, Friends' Intelligencer.

HIRED STENOGRAPHER, 40 YEARS' experience, has typewriter home. Wants night work. George B. Cock, Bell Directory.

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WOMAN OF MIDDLE AGE, NURSE, wants care of invalid. Address P. 913, Friends' Intelligencer.

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the Committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TWELFTH MONTH 10, 1921 VOLUME 78 NUMBER 50

Evolution

Out of the dusk a shadow,
Then a spark;
Out of the cloud a silence,
Then, a lark;
Out of the heart a rapture,
Then, a pain;
Out of the dead, cold ashes,
Life again.

John Banister Tabb.

Swarthmoor Hall Today

BY HUBERT W. PEET

Secretary of the English Friends' Central Literature Council

During the past two years the visitors to Swarthmoor Hall, the home of Margaret Fell, have numbered 225 (1920), and 240 (1921), so Miss Emma C. Abraham told me when she was performing her labor of love in showing me over the hall, a few days ago, before returning to her Liverpool home for the winter months.

You must visit Swarthmoor in the warmer months of the year, for, during the winter it is closed, and at any rate, your interest will be multiplied many fold if you have as your cicerone Margaret Fell's enthusiastic descendant, who, far from being troubled by visitors, feels, I believe, almost aggrieved if they go to Swarthmoor when she cannot lay bare to them her wealth of love and knowledge concerning all that makes Swarthmoor noteworthy.

Although, as it will be remembered, it was as long ago as 1912 that the prospect of this Quaker stronghold again coming into the Society's possession first dawned, it was not until 1919 that Miss Emma Clarke Abraham was able to enter into full occupation which will last her lifetime and that of ner nephew, before the hall and estate finally become the Society's property, if it then wishes to purchase. The last five years, however, have seen a revolution—not a destructive one, but a constructive one, as regards the interior of the premises. Miss Abraham, though not herself a Friend, as her grandfather "married out," is in close touch with the Society.

While a renovation to something of their original form is still lacking in the case of the herb gardens and the orchard, where Judge Fell walked with Priest Lampitt, the day after his memorable return, the exterior has now resumed practically its original appearance. An ugly modern barn has gone, and so too has the nineteenth century porch which, perhaps, helped to relieve the flatness of the front, now, however, again in pleasing proportion by the re-piercing of two blocked windows. A balcony on the east side from which George Fox preached to the curious crowds from Ulverston who covered the ground between the house and the little stream (the steepness of whose banks has been somewhat exaggerated in Walter West's otherwise pleasing picture) has been re-erected. To rebuild some of the demolished servants' wing is unfortunately impossible.

Inside, however, one steps from the twentieth into the seventeenth century, first into the flagged hall with its unique staircase in the background, and to the right, straight into the hall of so many hallowed memories. As it looked with the morning sunlight slanting in at its fine bay window, so must the room have appeared when Fox and his companions, with Margaret Fell and her children and servants gathered there for their first First-day gathering. The first stage of foreboding having passed, Judge Fell had said "You may meet here if you will," before he rode off attended only by his clerk and groom to Ulverston Church. And here the visitor, sitting in the same chamber, instinctively looked toward the door in the corner, leading to the parlor, where he remembers Judge Fell, good man, often sat in his own little parlor at the side with the door ajar, listening, and, I think, truly worshipping.

The original paneling has disappeared, but it has been replaced by fine new woodwork, surmounted just below the ceiling line with a half dozen "wyverns," carved like the frieze which they surmount, by Miss Abraham. These quaint heraldic dragons have been copied exactly from two of the original

ornaments belonging to the late owner of the hall. The heavy ceiling beams are whitened all over, the traces of moulding which they still bear, proving that this was their original condition, and the modern fireplace has given place to the original deep-set grate, discovered behind the brickwork.

Up two steps to the parlor and we were in the little apartment already referred to, where not only Judge Fell sat and listened, but where too, in later years, it is almost certain George Fox completed his dictation to Thomas Lower of the "Journal," begun in Worcester Gaol. The heavy, solid tin inkstand, resembling pewter ware, is probably the one then used, but the furniture, though in keeping with the atmosphere of the room, is mostly of a somewhat later date. The room, too, is a little smaller, part of one side having been thrown into a giant pantry, evidently an even more important chamber to Mistress Sarah Foster Abraham (great-great-grandmother of the present occupant), a housewife of expansive culinary ambitions, some of whose recipes —containing much talk of such items as "sixteen eggs" and "one pound of butter" in a rice pudding—I read as I sat on the parlor window seat, from the paper yellowed with age, upon which they had originally been set down.

Up the shallow stairs, with their curious cage-like center, looking as if it had been constructed to take a lift to the upper story, are the bed rooms. Ancient floors are practically intact, and the original paneling is in two rooms. Chief, however, of the upper rooms is Judge Fell's study, a spacious room, with double doorway entrance, to keep off draughts, with the latch that must have been raised by many saintly and famous fingers, in one corner. Here, too, is the great carved Fell family four-poster, deprived, alas, of its superstructure, by some later users, perhaps as much because they were iconoclasts as lovers of fresh air. Still can be seen the holes for the ropes which supported its massive mattress, and some of the design upon its head is repeated in the large, raised fireplace, where the judge and his companions must have sat and warmed their toes over the walnuts and wine. Here, too, we can imagine George Fox over the pipe of tobacco "bought for father," as recorded by Sarah Fell in her fascinating "Account Book" recently published.

Up another flight and the great attic is reached—a storeroom perhaps, and undoubtedly the cold weather playground of the merry Fell family in their childhood. How the rafters must have rung in those days, but it would take more than the most mischievous of children to move those massive bulks from what has been their resting place for well over 300 years.

The Society owes a deep debt of gratitude to Miss Abraham, not only for her very considerable financial expenditure, which has restored and preserved Swarthmoor, but far more for the loving personal interest—worship would hardly be too strong a term —she has bestowed upon it. Her conversations people it again with the judge and his children, with Margaret Fell and with George Fox, with Daniel Abraham, husband of Rachel Fell, and their family till in 1759 it passed into the hands of heedless owners, who cared not for the sacred associations it holds for us.

A better day has dawned for Swarthmoor Hall, and this renaissance, both of interest in our Society's early history and of the desire to give widely again to the world the message of those whose home was at Swarthmoor, is of good augury.

The Washington Conference

IV

By William I. Hull

The fourth week of the Conference has been made rather sensational by newspaper reports that President Harding was planning to propose to the Conference the creation of an "Association of Nations." These reports have been variously interpreted to mean that the American Government was planning to join the League of Nations, either by the front door or by a back door or side door, or that it was proposing to create a rival to the League of Nations which would cause that organization to go out of existence. These reports naturally excited strong emotion among both the bitter enemies and the ardent partisans of the League of Nations.

I was present at both of the interviews in which the President referred to the continuation of the work of the present conference, and gained not the slightest impression that he would propose anything different from what he referred to during the presidential campaign and in his inaugural address. It can be stated, "on the highest authority"—as the newspaper correspondents say—that the present administration has not suggested, and will not suggest, that the United States should enter the existing League of Nations by any door whatever. On the other hand, it appears highly probable that the United States will continue to participate in future international conferences and in various forms of international co-operation. It appears probable, also, that future conferences will include Germany and Russia, and indeed all of the world's sovereign states, thus reviving the precedent set at The Hague in 1899 and 1907. It is greatly to be hoped, also, that among the forms of international co-operation in which the United States will participate, will be the new International Court which is to be inaugurated at The Hague in February, 1922.

This court was planned by an international committee which met at The Hague in the summer of 1920, and was adopted by the Assembly of the League of Nations. Among its judges is one American; and it is possible, according to Elihu Root, who participated largely in planning the court, for the United States to adopt it without becoming a member of the League of Nations. When America does adopt it, it is greatly to be hoped that an effort will be made to restore to it a feature of fundamental importance which the Council of the League of Nations

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cut out of the plan as proposed by the Hague Committee; this feature is the proviso that *either* party to a dispute shall have the right of bringing the case before the court, instead of being obliged to wait until the assent of the other party can be secured. The decisions of the court are not to be enforced by economic or military coercion, but they are to rest, like those of the existing Hague Court of Arbitration, upon the honor, the enlightened self-interest and the sense of justice of the nations, and upon the organized public opinion of the world.

There is an intimate connection between the International Court and the reduction and limitation of armaments; for, unless a curb is placed on the size and use of national armaments, no international court or other peaceful means of settling disputes can possibly meet with complete success. For this reason, and for others, it is unfortunate that a tendency has developed in certain circles during the past week to magnify the importance of developing an Association of Nations or of entering the League of Nations, and to minimize the importance of the reduction and limitation of armaments. The fundamental importance of the American proposition to reduce and limit naval armaments grows steadily in the popular mind, and will continue to do so in the perspective of history. If the Washington Conference can succeed in adopting it and putting it into practice, it will rank in that illustrious but tragically small company which includes the Quaker Disarmament in Colonial Pennsylvania, the Disarmament of 1818 between the United States and Canada, and the Argentine-Chile naval holiday and land demobilization of 1902, which is commemorated by "The Christ of the Andes."

The large reduction in the number of capital ships and the restriction on their size, which is part of the American proposal, is a very great step in itself; but beyond this, is the proposal for a naval holiday of ten years; and beyond this, is the effort to make impossible the waging of offensive naval war. Whatever may be true of aviation and submarines in the future, the chief reliance in naval warfare at present is the capital ship. It is the chief reliance not only in battle, but also to convoy transports of troops and supplies, to enforce blockades, to serve as base for hydroplanes, and to carry to the minds of other peoples a sense of the might and power of the country whose flag it bears. To strike at it, then, is to strike at the chief naval weapon, and at one of the chief material and psychological incitements to modern war.

Secretary Hughes evidently divides armaments into three classes, namely, those used for offensive war, those used for coercion (as proposed in the Covenant of the League of Nations), and those used in defense; and he hopes through his proposal to curb offensive war. Friends, of course, find it impossible to detect any logical line of division between the three classes, and they will continue to work for the abolition of all three. But meanwhile they can heartily rejoice in the taking of what Secretary Hughes himself calls "the first great step."

This step has not yet been fully decided upon, for the Japanese have not yet agreed to the ratio of 5:5:3, but the American and British delegations are still quite confident that the ratio will be adopted. Italy desires a navy as large as that of France, but would be pleased to have both of them put on a small scale. Italy also greatly desires the reduction and limitation of land armies, but will not take the initiative in proposing it, preferring to leave the initiative to the United States, whose lead —her spokesmen said this afternoon—Italy will gladly follow. The British spokesman in an interview yesterday, pointed out the difficulty of an attempt by the Washington Conference to settle the land armament question, in view of the absence from it of Russia, Poland and the other European states, with large armies. Premier Briand's refusal, on behalf of France, to consider reducing its army placed another, perhaps insuperable, obstacle in the path of the Conference along this line. Although the American delegation still asserts that the question is not yet ruled out of the Conference, it is with great regret that I must express the fear that this part of the disarmament program will be deferred until the meeting of that much-to-be-desired future conference.

The questions of naval bases in the Pacific, of submarines, poisonous gases, warfare in and from the air, and those associated with China, are still under consideration in committees. None of China's problems, according to statements this afternoon by Minister Hanihara of Japan, and Wellington Koo of China, are yet settled. The fate of Shantung, Manchuria and the Mongolias; the four-power consortium; Japan's "twenty-one demands"; the Anglo-Japanese Alliance; foreign troops, foreign "spheres of influence," and foreign extra-territoriality in China; China's control of her tariff duties and of her post-offices; these are the problems of the Far East which have emerged into animated discussion, but not yet into definite agreement.

There is a conviction in Conference circles that the naval ratio of 5:5:3 will be agreed upon first, before the questions of the Pacific and the Far East are definitely answered; and in regard to agreement upon the ratio, Arthur J. Balfour, Secretary Hughes and President Harding all expressed entire confidence today. When asked about the Japanese naval experts' demand for a ratio of 10:10:7, Mr. Balfour sententiously remarked that while the experts have important duties to perform, it is no part of their duty to dictate to statesmen. As against Admiral Rogers' fear that the naval holiday of ten years would cause much unemployment in American shipyards, President Harding expressed the opinion that such unemployment would not be serious. In congratulating the newspaper correspondents on their work for the Conference, the President said: "You have contributed to the creation of a sentiment in favor of the Conference on the part of the American people, the revelation of which is unparalleled in the history of the Republic."

Washington, D. C., December 3, 1921.

"The log-book of Columbus bore again and again the entry: 'This day we sailed on.' That was all. Behind lay defeat; ahead lay hope; aboard ship seethed distrust and deceit. In the face of fear and suspicion and tradition itself, Columbus *sailed on.*"

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, TWELFTH MONTH 10, 1921

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The short statement by Lady Barlow on "British Womanhood and War," printed elsewhere in this issue, gives more genuine insight into the causes of modern war and the means of abolishing it than any other statement, long or short, which we have recently seen. Lady Barlow is a Friend, and though at present in a position where her future depends upon public opinion, she does not hesitate to openly champion the Quaker tradition against war. She is the sister of a former Governor General of Australia and the wife of a former Member of Parliament. She knows world politics, therefore, from the inside, and what she has to say about war has unusual significance.

The first striking thing in her statement is her summary of the "procedure" by which war gets its hold on the nations. It never comes as the malicious intention of some criminal power, which suddenly attacks an unexpectant and innocent world. It comes as a net woven over all the nations, one thread at a time—secret diplomatic obligations which no foreign office has a right to assume, entanglements, deceit, sinister intrigues for commercial advantage. What begins in secrecy has to go on in secrecy. The diplomats are afraid to consult the people because to do so would be to admit their previous sins in entering into secret agreements, and because they are afraid the people might refuse to follow the course upon which their personal honor is pledged. And so the net tightens; a crisis arrives, justifications for war are invented, the press is filled with the poison of hate propaganda, the people come to believe that the ideals of their countries are at stake—and the war is on. With what result? The young men of the race are struck down on the battlefield, the world is left in ruins, famine and chaos rule, and for a generation the soul of the race remains poisoned with hatred.

Any who doubt Lady Barlow's analysis of the case should read Francis Neilson's pamphlet, "Duty to Civilization," published by the Unity Publishing Company of Chicago. By a study, based largely upon official state papers, of the situation in Europe during the ten years prior to the war, the author shows that *all* the nations were implicated in bringing it about, and that it *could have been prevented* had not French, British, Russian, German and Austrian diplomats all been entangled in a web of criminal diplomacy. It is hard for us to face these facts. Our personal honors are all involved to some degree on one side or the other. But "duty to civilization" demands that we attempt to discover and publish the truth, regardless of personal predilections.

Lady Barlow's second striking declaration is that the only way to stop war is for men to *refuse to fight.* We all know that the British Labor party prevented a war with Russia a year or so ago by declaring its program of non-co-operation with such a war. We all admire the British laborer for the great service he rendered to the world by this act of vision and courage. Whether the "next war" will come or not depends largely upon how many of us are ready to act in the same way. We can fulfill our obligations to our country and to the world in no more vital way than openly and continually to declare our conviction that *all* war, offensive or "defensive," can result only in harm to America and to all her sister nations. And must we not at the same time declare that as a consequent necessity, we find ourselves called upon to refuse all implication with any future war whatever?

It takes a remarkably fresh and striking bit of writing to arouse the enthusiasm of an editor at the end of a week during which he has gone over twenty-five or thirty exchanges, read what books he could for review and examined what he could not read, in addition to attempting enough general reading to keep in touch with the march of history. We have just read two short compositions, however, which accomplished this feat with *eclat.* We recommend both to every one of our readers.

One is reprinted in pamphlet form from the "Friends' Quarterly Examiner," by the War and Social Order Committee of London Yearly Meeting. We suppose that it may be obtained through American Friends' bookshops. It is entitled "Letters From a Rich Young Ruler." The other goes under the forbidding name of "The Four Immoralities of the Church," and is by Dr. Frank Crane, the four-minute essayist of world-wide fame. It is published in the August issue of the "Century" magazine, and may be obtained from the Century Co., New York, or found in any public library.

Lack of space necessitates that we leave it to the reader to discover for himself what these articles present. But both make clear great truths of utmost importance to the alert Christian of today.

Our attention has been called to the fact that proper credit was not given to the creator of the original painting of the landing of William Penn, a copy of which was reproduced in our issue of Tenth month 22nd. The original work, which is copyrighted, is by J. L. G. Ferris, and forms part of the collection of historical paintings on exhibition in Congress Hall, 6th and Chestnut Streets, Philadelphia.

British Womanhood and War

By Lady Barlow

Lady Barlow is an English Friend and is now a candidate for Parliament. She is the first woman member of the Society of Friends to seek to enter that body.

"Our policy is to seek peace and to ensue it," said Mr. Chamberlain, in the House of Commons recently in the debate on the Washington Disarmament Conference.

The women of this country must see that there is no departure from this purpose on the part of their representatives at Washington.

My experience is that women are keen on the question of disarmament. Their views merely want focussing in order to get a powerful volume of expression in support of this movement. This is my sincere opinion from what I have noted at meetings up and down the constituency since in June of this year I was adopted as Prospective Liberal Candidate for the High Peak Division of Derbyshire.

As a Quaker, I constantly express my strong belief that there is one way, and only one, by which war will cease. It is *when men refuse to fight.* This is quite a new idea to many, but they immediately recognize the logic of it. And they are encouraged when I speak of the hold this thought is taking throughout the world—more especially of the young people.

I believe the churches in their own interests would do well to emphasize this thought, otherwise the Great Reform—abolition of war—will come as the Anti-Slavery Reform came—through the laity and not through the spiritual guides of the country.

I want women today to band together with the determination to put down war. Let them ask their political candidates "Will you refuse to vote for war?" So only can they be safe. Because the Government of the day invariably justifies every war, as it comes up as being "inevitable."

The procedure as I have watched it is thus:

(1) A secret treaty.

(2) Silent and sinister development by powerful armaments and combines of huge munitions.—Their secret agents pulling wires behind the scenes.

(3) A political impasse.

(4) Passion poured out by the Press.

(5) Declaration of war.

(6) "Your King and Country Need You."

This is the routine:

I call on women to refuse submission any longer to this war tyranny. Washington is the chance to break this vicious circle. Ask your minister and your political representatives what they are doing.

The Wisdom of the Peoples

Compiled By James Waldo Fawcett.

VI.

THE PROVERBS OF ARABIA

Patience is the key to glory.

If begging should unfortunately be thy lot, knock at the large gates only.

Three persons united against a town will ruin it.

Riches are the fomenters of desire, the thirst after wealth is more vehement than after water.

A rich miser is poorer than a poor man.

Improve thy intentions, and thou mayst sleep fearlessly, even in the desert.

Throw not a stone into a well from which thou drinkest.

Have patience with a friend rather than lose him forever.

Accept information and knowledge, even from the snout of a hog.

The dream of the cat is all about mice.

There are no faults in a thing we want badly.

Who possesses little has the first right to it.

Cleanse thy heart from greed, and thy foot shall remain free from fetters.

The rejoicing of the envious rends the heart.

Covetousness is the punishment of the rich.

Four things cannot be brought back: a word spoken, an arrow discharged, the Divine decree, and past time.

The beetle is a beauty in the eyes of its mother.

A man profits more by the sight of an idiot than by the orations of the learned.

No man is a good physician who has never been sick.

One lie in the Sultan's head will keep out twenty truths.

A generous man can be known by his eyes, as a horse by his teeth.

A dog traveling with kind men becomes a rational being.

To abstain from desires is riches.

Man amasses and Time disperses.

The sword wounds the body, but words wound the soul.

A heart free from care is better than a full purse.

Weapons ready and good sense absent.

All my goods are silver and gold, says the boaster, even my copper kettles.

God deliver us from the man of one book.

The mouse that has but one hole is soon caught.

Hearsay is half lies.

God sells knowledge for labor, honor for risks.

Every ambitious man is a captive and every covetous one is a pauper.

The mistakes of a learned man are like a shipwreck which wrecks many others with it.

He that leaves fame behind him does not die.

More than one war has been caused by a single word.

The camel has his projects and the camel driver his projects.

The tongue of the wise is in his heart, the heart of the fool is in his mouth.

It is only a wise man who despises himself, it is only a fool that trusts his own judgment.

Covetousness has for its mother unlawful desires; for its daughter, injustice; for its companion, violence.

A fable is a bridge which leads to truth.

"He who feeds men serveth few;
He serves all who dares be true."

Emerson.

Quakerism and the Social Problem

A Book by a German Quaker

An interesting outcome of the work of the Society of Friends in Germany since the war is the publication of a little book, "*Die Stellung des Quakertums zur Sozialen Frage*" (The Attitude of Quakerism to the Social Problem), just issued by Christofer Kaiser, Munich. The author, Dr. Walthor Koch, has joined the Society of Friends and was one of the small party of Germans permitted by the Government to be present at the Young Friends' Conference at Jordans in August, 1920.

In the book he says: "The doctrine of the Inner Light led Quakers from the first to conceive of life as a whole and gave them a sense of world responsibility. Fox's first awakening was not over his own sins but over the moral condition of the world around him. Mysticism has often led to individual isolation, but in the Society of Friends the meeting for worship created an intense community consciousness which showed itself in practical work. In this combination of freedom and fellowship, of individualism and social responsibility, is to be found one of the deepest roots of the movement which makes it so valuable today.

"It was of first importance that Quakerism not only formed a link in the age-long chain of mystical movements, but, as R. M. Jones shows, was connected by an underground channel with the Anabaptists, the forerunners of modern socialism. At its inception it was closely related to the various peoples' movements of the time. "Levelers" and "Diggers," disappointed with the failures to set up the Kingdom of God by violence, were attracted by the Quaker doctrine of the Inner Light, and sought to revolutionize the world from within. In these early days the Society was in more living touch with the masses than ever since. Braithwaite shows that in 1680 60% of the members were manual workers, whereas a century later they formed only 20%."

Koch discusses the various causes which led to the raising of the social status of Friends and their becoming alienated from the proletariat, and he quotes Augusta Jorns, who says: "While the economic level of the Society rose, its inner life suffered loss." Attempts were made to improve matters by a rigid discipline which was quite un-Quakerly in spirit. Friends of this time were quite unable to appreciate the revolutionary outlook of the early Quakers. But we, living in the swift changes of modern life, are better able to understand the meaning of primitive Quakerism.

Many individual practices of early Friends show communistic tendencies. The refusal to remove the hat and the use of "thou" in speech (for which many suffered imprisonment) with their implied protest against class distinctions, only take on a revolutionary character when it is borne in mind that the individuals belonged to the lower classes. Thus they approached the social question from beneath as a peoples' movement. Their insight enabled them to realize much which democracy is only now beginning to recognize, such as the equality of women.

Passing on to modern times, Dr. Koch asks: "What is the attitude of Friends in the great modern conflicts between capitalism and socialism? Everywhere there is a great desire to face up to this problem and be worthy of the great past. Friends take active part in all efforts to remove the evils of capitalism. In literature, at conferences, in committees, the question is discussed. The relief work of Friends rests to a large extent upon the philanthropic tradition, but the more thoroughly it is taken up the clearer becomes the duty to get to the root of the evil. This was felt in the past by John Bellers, who besides anticipating many modern socialistic ideas, formed a link between the prophets of the first generation of Quakers and the philanthropists of the 18-19th century, and he was very much concerned with land colonization, prison reform, and the anti-slavery movement. But all such plans must work with the materials of capitalism and depend upon capitalist philanthropy. "New Town," the scheme for a modern garden city which is being taken up eagerly by many Quakers, is a development of the old Utopian socialism of Bellers and Allen.

Knowing the harmful results of exclusiveness, Friends are active in all kinds of social and spiritual efforts outside the Society, such as co-operative movements, temperance, workers' education, and particularly Adult Schools. But as the social question is not merely a question of education, many Friends are active in various political bodies—radical, Liberal and I. L. P. For some time past there has been a growing interest in social questions in the Society. A valuable document in this connection is L. F. Morland's "The New Social Outlook." In 1916 the War and Social Order Committee was established. The Society could no longer remain satisfied with a bourgeois pacifist position, but sought for the human and economic causes of war."

Q. Q.

A New Crash in Vienna

This is a frank appeal for funds. Asking for money is always a disagreeable task, but this is not the time for easy feelings. It would be easier to write an account of the details of human misery in the hope that a reader would be sufficiently stirred to have no peace of mind until a subscription was sent.

Unfortunately, the story of Austria's misery contains nothing that is very new, and its constant repetition has taken away the sense of the dramatic. It fails to stimulate instinctive generous impulses, for the stimulus has been so often applied, and continually applying has hardened our spiritual skins.

The overwhelming tragedy of Russia is staggering the mind of the world, and with that, and the uncertainty of the economic conditions at home, a demand for help to the five-year-old misery of Vienna seems almost unreasonable.

It is with a full consciousness of all these difficulties that this appeal is made, and we feel it is justified even in the full light of the claim of all the other misery in the world, the claim of Austria's situation still stands out vividly as too great to be ignored. The Quaker Mission has been at work for two years in Austria and has had the joy of seeing conditions improve greatly in the life of the people. Most of the relief has been given to very young chil-

dren, and though some of the children crippled by the war famine will never be cured, all have received care, and the younger children have been given some chance to withstand rickets and tuberculosis and to grow into healthy, normal men and women.

During the early summer a new atmosphere of hope began to grow in Vienna and men began to believe that the endurance of the last years would prove to have been of such strength that happier and better days were near. Then, within a space of time measured by hours, there came the sudden crash of the crown, a sudden leap in prices, panic and desperation. These are strong words, but they represent hard, actual facts. Today the crown has dropped in value until a dollar will buy 2,600—so putting the financial situation of Austria almost on a par with that of Poland and Russia. Unless something is done immediately to deal with the crisis, Austria will be in a worse plight than she was on that day the armistice was signed. If help is not brought it would seem almost better not to have helped them at all than to have brought them through such misery to such an end.

It is strange what little incidents bring the situation home. The gratitude of a professor's wife for the present of a toothbrush seems tragic. She had been unable to afford one for a long time, and had used chalk rubbed on paper. Everyone in a civilized country has a right to be able to buy a tooth-brush. But still more has every mother the right to be able to buy sufficient food for her baby. It is terrible to see the immediate effect of the scarcity of food upon the mothers. They are always the first to go short, and the babies of the future are sacrificed to the babies of the present.

Is there a crisis in Vienna today? Flour is $60 a pound, sugar $65 a pound, lard $230 a pound, beef $79 a pound. It is either help or ruin.

The Friends' Relief Mission has carried on for two years in the face of a child population starved and dwarfed and stunted, and in the face of homes where fathers and mothers were unable to supply warmth or food. We have faith that you will respond to this appeal and give to aid in carrying a helpless and broken nation through to life. And somehow it is not possible to believe that those whose lives and whole future have been saved will ever be able to forget those who saved them.

Christmas in Poland

Stephen Leacock has written a story in which he describes the lukewarm pleasure of a child when he discovers that all his Christmas presents are warm clothing, a tooth-brush, a nail-brush and shoes. Certainly an ordinary child prefers a toy to a warm coat as a present, unless he happens to live in a cold country and possesses only a shirt made of an old sack. Perhaps such a child would welcome the coat.

Unhappily in Poland there are many children whose fingers will be too cold and whose minds will be too dull to play with a toy when Christmas comes. There is a terrible shortage of clothes in the devastated areas. Many children are in rags, with no chance of getting warmer clothes unless help is given.

Very few of the children, also, have shoes. Some have one shoe, some have bits of leather, some have simply a shoelace. For the rest, they either go barefoot or wear bits of cloth tied around their feet, but often there is not even enough cloth to spare for such purpose, as every available inch is wanted for shirts and coats. Then the child runs barefoot.

Christmas is not going to be a very pleasant time for these barefoot, thinly-clad, under-fed children. A very little sum of money would give warmth to one shivering creature and make Christmas a happier time for one small child.

Christmas is the festival of the children, the festival of toys, of laughter, of warmth; but in Poland they do not want toys, and they have very few reasons for laughter—but at least give them a little warmth. It is a small thing to give. It is a small thing to give the used clothes, yet it is desperately important.

What Comes of Bad Housing!

In 1884, the St. Mary Street Library was founded near Seventh and Lombard Streets, among a forsaken people, for so they seemed.

What was known as a library had two objects: one, the circulation of good books for children in order to push out the kind of reading common in the street; and two, another object was to get in touch with the children themselves, and so far as might be, with the promiscuous element thronging the narrow alley.

An outrageous group of little colored boys frequented the library, who styled themselves the Black-fat-gang. One of them named B—— was very small, very black and very troublesome. He used to slip into the room without being noticed and was proud of his membership in the gang. Another boy was W——, reported by a detective as probably at the bottom of a robbery. A delegation of five boys waited on the librarian and wanted to know "what that man, the detective, is doing in the street."

The most degraded classes of white and colored lived side by side and overcrowding was the rule, an evil which is far greater than those who know only the better parts of the city can realize. Almost every room formed the abiding place of a family, and should any have two rooms or a small house, they were almost sure to increase their numbers by taking lodgers.

These were the homes from which the children came and so slight was the control exercised over them, so fully were they their own masters, that it was almost wholly left to themselves to decide whether it should be the streets or the schools which should educate them.

Thrift Clubs were started in 1893, and during the year ending October 1st, 1920, 24,123 calls were made to collect small sums. As a result, $34,503.88 was received. Many nuisances were reported, such as defective drainage, foul cellars, scant water supply, one hydrant for many families, inadequate toilets, and the like.

Out of this knowledge, the Whittier Housing Center grew. The first group of houses was built in 1916, at Opal and Dickinson Streets, and contained seven two-family houses. In the second venture, in 1920, there were thirty-two houses, badly run down. About half the work which is needed has been accomplished and we are now asking the friends of the colored people to buy 500 shares of stock. Of this number, 182 shares have already been sold. Every share helps. Will you not subscribe?

Susan P. Wharton.

Fairfax Quarterly Meeting

The retrospect of Fairfax Quarterly Meeting held at Waterford on Eleventh month 21st, is one that leads to the desire to make public the spirit in which those meetings were held. The matters at large that claim attention today are so great, the subjects so far-reaching, the figures so vast, that it is a mental rest to spend a few days in a quiet little spot where hospitality, liberty of thought and love for mankind are felt on every side.

Not so very long ago an humble, consecrated Friend came around among us leaving in her wake a feeling of appreciation and encouragement for the small meetings, those little groups of people who only need a keener appreciation of the strength of small cords twined together, to put aside as unworthy, the thought that because the numbers are few the meetings are weak.

Fairfax Quarterly, at Waterford, is one of our small gatherings, but the wonderful spirit of unity and uplift felt at the meeting for Ministry and Counsel on Seventh-day afternoon, was commented upon—several agreeing that *here* more than at some other places, this spirit was felt.

The belief that it was, at least in part, true because circumstances drew us together for *that* meeting, in a small room where we were close together in body and spirit, is worth passing on to others, with the suggestion that where the room is large members sit near together.

Friends from each of the other quarters and several from Baltimore were in attendance. The great issues of the day were felt in their importance, and the prayers of the little gathering went out for Divine guidance for the men in whose hands the weal or woe of nations is placed.

The importance of civic conditions in every neighborhood was not overlooked, and the necessity of individual faithfulness and service first, and above all, was enjoined.

Isaac Wilson and Edward C. Wilson added greatly to the uplift and spiritual strength of the meetings and the presence and service of the former in the Methodist Church on First-day evening was appreciated by its members.

In looking back we feel as though we had stepped aside from the dusty highway of life into a little green spot and partaken of a refreshing drink from a pool of living waters.

A Quaker Pilgrimage

A concern to visit in the love of Christ, all who bear the name of Friends in Ontario in meetings in a united or all Friends capacity so far as possible, also visiting in the homes as way might open, came to R. Wilson Brown, of Pelham, in the early spring of 1920. He took the matter up with Fred L. Ryon, the pastor of the meeting at the Friends' Brick Church and at Effingham, expressing a desire that they might be united in the proposed work. The latter, feeling that it was a call of the Master to a service, the weight of which he also had been feeling, freely united in the concern. Minutes for such service were secured from their respective meetings and they duly set out upon the work that seemed laid upon them.

The first meeting attended was Young Street Quarterly Meeting, held at Toronto, Maitland Street. On First-day morning R. Wilson Brown was taken ill. He was for a time quarantined in the hospitable home of the pastor, Elam Henderson and wife, and later removed to the hospital. This unforeseen and unlooked-for event hindered for the time being the accomplishment of the proposed itinerary.

The way did not again open for the going forward upon the anticipated pilgrimage until in Ninth month, 1921. Promptly then, following the Pelham Quarterly Meeting, held at Pelham, the 17th and 18th of that month, with the addition of two other concerned Friends, Edgar Haight, of Sparta, and William Willson, of Pelham, the long-anticipated service was again entered upon. It was the unanimous feeling that the delay had been providential; that the many events occurring in the meantime had opened wider the door of acceptance for the spirit of love which they felt they had been called collectively to bear to all Friends. That the Divine leader of His people makes no mistakes they fully realized. The journey throughout confirmed the wisdom of God in hindering or permitting as pleased Him, for the weather was ideal, the roads were in almost perfect condition; no delays were experienced, no dates missed and the receptions everywhere without exception were replete with manifest Christian love and good-fellowship. Not one unpleasant event occurred to mar the unity and harmony of the undertaking. In several of the meetings the three groups of Friends were represented. In them all "He brought us into His banqueting house and His banner over us was love."

The meetings visited were: Parlor meeting at the home of Lydia Richards, 655 Euclid Avenue, Toronto; Monthly Meeting of Friends, Maitland Street, Toronto; Friends' Mid-week Meeting at Pickering; Appointed Meeting at Wooler; Regular First-day Services, both morning and evening at Wellington; First-day afternoon at Friends' Brick Meeting-house, Bloomfield; Parlor Meeting in the home of Dr. Charles Zavitz, Agricultural College, Guelph; Parlor Meeting in the home of Albert A. Colquhoun, Hibbert; First-day morning with Friends at Cold Stream and in the evening a Parlor Meeting in the home of Samuel Brown; Friends' Meeting-house at Sparta, and Parlor Meeting at the home of Edgar Haight which, though the last, was not the least. The presence of those of other folds and their expressed desire for a larger manifestation of love and good-fellowship on the part of all who name the name of Christ, was indeed a crowning service, a fitting close of a pilgrimage of love.

Meetings which had been previously visited were Newmarket, Norwich and Beaconsville.

Friends were visited in their homes in Picton and in all the meetings attended as opportunity afforded. While ostensibly watering others, the little band felt that the supreme refreshing had been turned back into their own hearts. Sometimes among the isolated or the ill, the loving administration was attended by an infilling of the grace of our Lord Jesus Christ, which proved the truthfulness of the words of Jesus when he said "Give and it shall be given unto you; good measure pressed down and shaken together, and running over shall men give into your bosom."

Everywhere there seems apparent a longing to be delivered from the hampering shadow of contention that lurks in our closet and grins when we attempt to proclaim from the housetop the everlasting principles of the Prince of Peace. Also there is a freedom of expression as to a need in the Society of Friends not only of the spirit of oneness, but the spirit of progress and aggressiveness. Increase is impossible from within our gates. The world must become our field. Methods and principles are not synonymous. Principles are everlasting and indestructible truths. They are the goods we have to market. Methods are the vehicles by which we must get them to the world. This is the Great Commission given us by our Lord and Master.

The following beautiful poem written by our friend, Edgar Zavitz, of Coldstream, was so appreciatively rendered in song by William Willson in most of the meetings held, that it seems appropriate to append it to the report.

Christ of Galilee

Of all the wonders Jesus wrought
Beside the Galilean sea,
His greatest miracle was love,
His love for all humanity,
His love for you and me.

Shall we accept this wondrous love
By which He lived, for which He died?
Then let it enter in our hearts,
And rule and reign and there abide
Forever more our guide.

We love not Christ, we love not God,
If we love not our fellow-man;
So let us have this triune love
And thus fulfill God's holy plan,
Designed when time began.

Oh, erring one repent and live!
Let God redeem that soul of thine,
Remember Mary Magdalene,
How sinning soul became divine
By drinking in love's wine.

Of all the wonders Jesus wrought
Beside the Galilean sea,
His greatest miracle was love,
His love for all humanity,
His love for you and me.

FRED L. RYON.

Notes From Baltimore

We have been fortunate of late in that a large number of our older boys have stayed over from First-day School to attend the morning meetings for worship. It would seem that more of our men, who have so successfully solved the problems that these younger men are just beginning to face, would feel that Inward Impulse to share the lessons they have learned with these younger people.

The Thanksgiving sketch by the First-day School was very much enjoyed by all. The scenery was unusually typical of the times and the costumes most excellent. The only regret is that we could not give more of the class time so that all might have had leisure to study the costumes. We hope La Verne Forbush and Dorothy Pidgeon will find time to give us more of these dramatic sketches before long.

Ninety-one members and thirteen visitors at last First-day School.

This fall a number of Friends' School boys have joined the Bible Class. They are splendid fellows and we wish the men of our First-day School would make a special effort to speak to these young men and let them know we are interested in them and very glad to have them with us. Back the teacher up!

The Advisory Committee has just sent a letter to all our non-resident members telling them of our activities this fall. We will also send the News Letter to any of these distant members who request it.

The funds realized at the annual Friends' School Supper and Doll Show go to the support of eighteen orphans in France.

At the meeting of the Benevolent Society last year's officers were re-elected. Mary Dare is president. The Benevolent Society recently joined the Baltimore Branch of the International Needlework Guild. The garments made have been sent to many different institutions and to individual homes. Early in December Daniel Batchellor is to give us an evening on Christmas Carols.

Does anyone know the address of the following: Edward and William Rushmore, Mary E. Kirk, Margaret E. Yardley, William P. Offley, Clyde R. Meredith, Ellen R. McKeon.

The Advisory Committee recently had printed a card addressed to our neighbors giving some of the things we offer to all, they were as follows:

Graded Sunday School, from Kindergarten to Adult Classes.

Graded Gymnasium Classes, for Men, Women and Young Men.

Graded Social Clubs: Two Castles of the Knights of King Arthur, and a Queens of Avalon.

Young People's Sunday Evening Study Group.

Women's Relief Work for Home and Abroad.

A Complete Church Home.

Are you taking full advantage of what we have to offer?

BLISS FORBUSH.

Friendly News Notes

Dr. Emma G. Holloway, of North Manchester, Indiana, in a letter to the office, gives the following echo of the National W. C. T. U. Convention which she attended, held at San Francisco last summer. Miss Anna Gordon, in speaking of the struggle for prohibition, quoted Lady Carlysle, of England, as saying that the women of the land with others had "prayed as though there were no work and worked as though there were no prayer." Dr. Holloway adds: "And it seems to me that that tells us what we must do for the peace of the world! The Golden Rule of Christ will bring the Golden Reign of Man."

Burlington Quarterly Meeting discussed with grave interest and strong hope for the future peace of the world, the Conference for Limitation of Armaments in Washington and its achievements.

After the discussion, it was decided to draft a minute expressive of the feelings of the Friends toward the Conference to be forwarded to President Harding and the American delegates in the Conference.

An invitation to the annual meeting of the Women's Southern Homeopathic Hospital, Philadelphia, accompanied by a booklet giving the history of the growth of the hospital from the beginning to this, its silver anniversary year, contains the information that a number of Friends are interested in its support, and also that Emma Speakman Webster was the first treasurer, and has held that office to the present time with the exception of three years, from 1900 to 1903, when Mrs. Ella R. Young relieved her. Mrs. Webster has also been Chairman of the Finance and Property Committee since 1912, and her tireless energy in collection and her wise disbursement of funds are largely responsible for the retirement of bonds amounting to $28,900, from the issue of $40,000 needed for the erection of the present hospital building.

The following extract from one of the advertisements that appear daily in the *Public Ledger*, Philadelphia, is of interest to Friends:

"It was a great privilege fifty years ago to meet at breakfast for a man as young as myself, and sit at the table in London with John Joseph Gurney, the notable Quaker philanthropist. His face, smile and words have always stood out plainly as the finest personification of that

splendid old British Quakerism of the past. This is the place to pass on a part of a letter Mr. Gurney wrote to his son at school, when he said: 'Be a whole man at everything, at Latin, geometry, athletics; be a whole man at play and at work. Put your whole manhood into what you do. Whatever is worth doing, is worth doing well.'

(*Signed*) JOHN WANAMAKER.

November 26, 1921."

An exhibition of the works of Benjamin West, one of the best known American colonial painters and one of the most famous artists ever produced by the Society of Friends, is being given at the Art Alliance, 1823 Walnut Street, Philadelphia. Critics speak of the work with unexpected favor, claiming that the general conception of West as academic and out-of-date does him injustice. The object of the Art Alliance in holding the exhibit is reported by the press as being to inaugurate a movement to purchase the birthplace of the painter, which is the well-known "West House" on the campus of Swarthmore College.

Flushing First-day School has an addition of three new members this fall. The Friends' Sewing Circle has also started work for the winter, meeting once in two weeks at the homes of the members. There is an enrollment of twenty-eight.

Alan C. Valentine, of Glen Cove, N. Y., has been awarded a Rhodes Scholarship for Oxford University.

"Mr. Valentine, the first Swarthmore man to receive this honor, was one of sixteen men who appeared in person before the State Committee, last Saturday, at the University of Pennsylvania and, although the competition was unusually keen and every other applicant fully qualified for the appointment, his selection was unanimous.

"Prof. L. A. Post, secretary of the committee, said that Valentine was the composite of the three important essentials demanded in a successful candidate. These are character and leadership, literary and scholastic ability and physical vigor.

"Mr. Valentine was graduated from Swarthmore last June at the age of twenty, and was regarded as one of the best students at the institution. He won the Phi Beta Kappa key in his senior year, was a varsity guard on the football team for three years and a varsity lacrosse player for two years. At the commencement exercises last year he was awarded the Ivy medal, the highest honor that can be conferred upon a student.

"Alan Valentine prepared at the Friends' Academy in Locust Valley, L. I., and entered Swarthmore the youngest member of his class. He was a member of the debating team in his second year and local editor of the school weekly, the Phoenix. During his third year, he became editor-in-chief of the Halcyon, the junior year book, and was also elected editor of the Y. M. C. A. handbook.

"As a climax to his collegiate career he became president of the student government organization and a founder of Pi Delta Epsilon, national journalistic fraternity.

"His tastes are distinctly literary and he aspires to be a writer after the Thomas Hardy style. He attended the Friends' conference in London in 1920 as one of the American delegates.

"The Rhodes Scholars selected will enter Oxford in October, 1922, for a three-year course, the scholarship paying 350 pounds per year."—*Public Ledger.*

The Thirtieth Annual Report of the Friends' Boarding Home at West Chester, Pa., contains the following items:

"We are glad to say that we have continued evidence of the kindly interest which prevails among our friends and supporters, and wish especially to thank those whose liberal contributions toward the heater fund last year enabled us to install two hot-water furnaces at a cost of $4,557.11, which are giving satisfaction.

"We have been remembered in a very substantial way by legacies received from the estates of several departed Friends, which have been placed to the endowment fund, and for these we are especially grateful.

"From Twelfth month 3rd to Eighth month 18th we have admitted eight new members, but still have quite a number on the waiting list, and our family now numbers forty-one, thirty boarders and eleven helpers.

"It has been nearly a year since the authorities at Harrisburg condemned the elevator in the main building as unsafe, so we were obliged to discontinue its use. The additional expense for the shaft in the basement and the extension of the roof above will be about $700.00, making the total cost about $4,000.00. $2,500.00 of this has already been collected through individual subscriptions and entertainments given under the care of our several Monthly Meetings. It is to be hoped that the remaining $1,500.00 will be forthcoming by the time the improvement is completed. The committee wishes to express its sincere appreciation of the general interest that has been manifest in the home, through this effort in its behalf."

THE OPEN FORUM

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

To the Editor:

I wish to say a few words about the weather. I feel that the subject has been neglected. The late Mark Twain observed that everybody has *talked* about the weather but nobody has done anything about it. If the average person will reflect on the amount of anti-weather complaining he has done since he learned to talk, and on how little of good his complaining has done, he may be led to a further thought anent the Washington Conference.

I am not advocating a Pollyanna attitude regarding either weather or war, but if we would look at the hard facts with a fuller vision we might observe that even a file, one of the hardest phenomena, always has two and frequently three sides; that the wettest rain is storing the soil reservoir for the coming year; that the coldest day is making ice and killing garden bugs; and that, anyway, it does no good to kick; we might realize the outstanding fact that the Conference is already a success. Nothing can prevent great good resulting even should all the untoward things happen that the pessimists predict.

For the peoples of the world are at work at Washington, through their representatives, and both the peoples and their representatives are more keenly conscious of their relation to the Conference and to the world than ever before. A world sense is being rapidly developed. That alone would be worth the expense of the Conference. The daily news marks real achievement, in spite of pessimistic headlines, as progress shows down during the negotiation of details, and our acquaintances begin to suspect Japan—and England—and France—and Italy, let us speak a friendly word of optimism to dispel their gloom.

The world's leaders will do all they dare in the matter of disarmament. Let us support them to a great daring.

New York. JOHN COX, JR.

To the Editor:

Again Samuel Green declines to discuss the general outline of principles and methods presented for the promotion of human welfare; declaring that the fundamental principles of Christianity are all-sufficient, and that they are universally accepted. They are accepted academically, but they are denied and reversed in practice, and he gives no hint as to how they are to be taken out of cold storage, and applied to produce the desired results.

Steam can do a lot of good work, but it must have a *mechanism to work through*. Christian principles are tremendous, but they also must have a *mechanism to work through* or continue to be largely lost as has been the case for the last two thousand years.

In these days we recognize that securing the higher life for humanity *in this world* is an essential preparation for a future higher life. And it is because we have before our eyes the progressive demonstration that the divine urge to the higher life is largely nullified in man generally by the insidious incentive of wealth inherent in the profit system, that it is becoming obvious that the ownership and government by the few, for the benefit of the few, of the means by which the many make their living, is the *mechanism* which defeats the divine will for our up-building.

And conversely we declare that the collective ownership and control of the means of making a living, which have become too expensive and too extensive for the individual to own and to operate by himself, is the *mechanism* through which the Divine Urge, the Live Steam of Christian Principles, will have the chance to develop the Higher Life in man generally, by giving him that interest in, and responsibility for, and mutual administration of, the maintenance of life.

We do not have to pray and exhort that that stream shall expand in order that it may serve us. Our business is by experimentation *to provide the mechanism* through which that natural property of stream may operate. In like manner, I would timidly suggest that we do not have to pray and to agonize that "God shall come in and sup with us," but that it is our business, by honest investigation, to *perfect the system or mechanism of our various human institutions*, so that the inherent divine urge may operate through them to develop us into the best possible men and women. God cannot make the mechanism, and we cannot lift ourselves. We must do what God cannot do, in order that He may be enabled to do for us what we cannot do for ourselves.

Shall we blindly strive to retain the present proven evil system, or shall we give timely consideration to a reasoned and reasonable change? Friends, mind the Light!

Brooklyn, N. Y. JONATHAN C. PIERCE.

To the Editor:

A Brooklyn judge has decided that after a man marries he does not legally belong to his mother's family. The mother, who inherited a house, wanted her son to live with her and the tenants to move out after twelve months to find another place. The tenants are in and the son, his wife and child are out.

I have also read the evidence concerning Sacco and Vanzetti, and in both cases I am ashamed of the judges.

New York City. ALICE DONLEVY.

Items From Everywhere

"There is only one safety for the world, total disarmament, no more armies or navies to breed disturbances."—*John Wanamaker.*

The publishing house of the United Presbyterian Church, Harrisburg, Pa., is issuing a loose-leaf Bible. It is printed on India paper and includes 250 blank sheets on which the reader can make notes, and which the loose-leaf system permits him to distribute through the text at whatever points desired.

The World's Purity Federation, in co-operation with other organizations and individuals interested in social purity, is planning to hold a conference on the 27, 28 and 29th of December, in Chicago. All organizations interested in human uplift are invited to send delegates. Programs, and all details may be obtained from the World's Purity Federation, La Crosse, Wis.

John C. Trautwine, Jr., a Philadelphia engineer, has sent the following message to each of the thirty principal delegates to the Disarmament Conference:

Permit me to remind you that, for more than a century, perfect unpreparedness has preserved perfect peace throughout the 3,000-mile boundary between Canada and the United States.

The Committee of Forty-eight, 15 East Fortieth Street, New York City, is working to put a new political party in the field for the elections of 1922. Its platform is to be the extension of real democracy. It aims at the abolition of privilege, to accomplish which, it advocates public control of natural resources, public ownership of railroads, and equal economic, legal and political rights for all citizens.

"The Church and World Brotherhood" is the theme which, from various angles, will be discussed at the annual meeting of the Federal Council of the Churches of Christ in America at Chicago, December 14 to 16. The sessions are to be held in the new First Congregational Church, the Chicago Church Federation serving as the host of the meeting. Brotherhood will be considered at various sessions, in relation to church communities, racial problems, industrial relations and international relations.

MARRIAGES.

DOWNING-POTTSMITH—At Xenia, Ohio, on Tenth month 29th, Ada Irene Downing, youngest daughter of J. J. and Almina J. Downing, and Edward C. Pottsmith, of Dayton, Ohio.

DEATHS.

BROWN—At Pasadena, Calif., on Tenth month 12th, Emily A. Brown. Miss Brown was the daughter of Joshua Pierce and Rebecca F. Jacobs Brown, members of the Society of Friends, and her youth was spent near Kennett Square, Pa. In the early eighties, Miss Brown was confirmed in the Old Swedes' Church, Philadelphia. She early became an unusually successful teacher in various Pennsylvania schools, and later took up the study of German and French, preparatory to conducting small parties of students abroad. She was a pioneer in this field of education. Miss Brown had the eager mind that cannot work long in any rut, however wide; therefore, in 1885, after eight European trips, she took up a government claim in Colorado, and for thirteen years she gave her splendid energies chiefly to the development of two Colorado farms.

In 1898, she came to California to live, where she made many friends who now mourn her loss. The funeral service was held at All Saints Church, Pasadena, and interment made at Mountain View Cemetery.

MARY P. MANLY.

HENDRICKSON—On Eleventh month 23rd, Mahlon Hendrickson, a resident of Morrisville, Bucks County, Pa., and a member of Trenton Friends' Meeting, of Hanover Street. At the funeral many friends bore testimony of his beautiful life as a consistent Friend and a true Christian man. He was a member of Friends' Ministry and Counsel, serving that committee as clerk for many years.

His quiet loving ways won the love and respect of all those who were privileged to know him.

E. B. S.

JOHNSON—On Tenth month 22nd, at her home in Cincinnati, Ohio, Elizabeth Fell Johnson, daughter of Charles and Betsy Moore Good, formerly of Chester County, Pa., in her 81st year. Burial at New Vienna, Ohio.

MAGILL—Near New Hope, Pa., on Twelfth month 3rd, Elizabeth P., widow of Thomas H. Magill, aged 80 years.

RICH—At Friends' Home, Newtown, Pa., Eleventh month 30th, Susanna Rich aged 79 years.

WEST—At King of Prussia, Pa., on Twelfth month 1st, William West, in his 92nd year.

Slowly but surely we must at last realize that William West has been taken from us; that the loving father, the steadfast friend, the generous philanthropist and able public benefactor has passed, nor left his work undone.

He was born in Middletown Township, Delaware County, on the fourteenth day of Second month, 1830, was educated in the Delaware County public schools and the Treemount Seminary in Norristown, Pennsylvania. Later he learned the trade of tanner and furrier and, on account of the failing health of his father, he abandoned his trade, returned home and took up farming, which business he actively continued until 1873. A remarkable feature of his career was that he stood in Spring Garden Farmers' Market for upwards of forty-nine years.

In the year 1858 he married Rebecca K., daughter of Charles and Ruth Thomas, of Tredyffrin Township, Chester County, Pennsylvania, and is survived by three daughters, nine grandchildren and seventeen great-grandchildren.

He was a director of the Ridge Avenue Farmers' Market, the Philadelphia City Passenger Railway Company, the Wayne Title Trust Company, the Berwyn National Bank, Treasurer of the Mount Joy Horse Company, Assistant Fire Marshal for his district, and for many years a Road Commissioner of Upper Merion Township, of Montgomery County, Pennsylvania, active in all up to the time of his death.

His ancestors were members of the Society of Friends, he and his family, members of Radnor Monthly Meeting, of which he was a very regular attendant. The funeral, held Seventh-day, Twelfth month 3rd, at his late home, was attended by many relatives and friends.

WILKINSON—In Philadelphia, on Eleventh month 26th, Henry L., husband of the late Mary A. Wilkinson.

COMING EVENTS

TWELFTH MONTH

10th—Lecture at George School, Pa., at 8.15, by Captain Grant Williams, of New York City, on "Methods of Identification."

11th—Elbert Russell, director of Woolman School, expects to attend meeting at 1811 Eye Street, N. W., Washington, D. C.

11th—Philadelphia Quarterly Meeting's Visiting Committee expects to attend meeting at Reading, Pa., at 11 A. M.

11th—Free lecture, under auspices of The Young Democracy, at Broad Street Theatre, Philadelphia, at 3 P. M. Speaker—John Howard Melish. Subject—"The Place of Women In Modern Democracy."

11th—First-day School and Conference Class at Fifteenth and Race Streets, Philadelphia, at 11.40. Subject—Europe and the Disarmament Program. Speaker—Dr. Jesse H. Holmes. Dr. Holmes will attend the meeting for worship.

11th—Dr. O. Edward Janney will attend meeting for worship, in Flushing, N. Y.

12th—The regular meeting of the Philadelphia Young Friends' Association, in the auditorium, at 8 P. M., at Fifteenth and Cherry Streets. Elbert Russell will give his second lecture on "The Four Gospels."

12th—The Friends' Association will meet at Friends' School, Media, Pa., at 8 P. M. There will be an illustrated bird talk by C. J. Pennock.

12th—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn. Dr. O. Edward Janney will attend, and will give his address on "The Washington Conference and the World Crisis." In order to make place for this, the regular Monthly Meeting Supper will be served at 5.45, instead of at 6. The address will be given at 7 o'clock, and Monthly Meeting will follow the address and brief discussion. Before supper, and until 7 o'clock, the supplementary sale after the fair will be held.

15th—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10.30 A. M. Dr. O. Edward Janney expects to be present. Meeting of Ministry and Counsel at 9.15.

18th—Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 P. M.

18th—Dr. Frank Aydelotte, President of Swarthmore College, expects to attend meeting for worship at 1811 Eye Street, N. W., Washington, D. C., at 11 A. M.

18th—Providence Preparative Meeting at 11 A. M.; Chester Monthly Meeting at Chester, at 2.30 P. M.

18th—Elbert Russell will address the Open Forum at Terre Haute, Indiana.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
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CASH CONTRIBUTIONS
Week ending November 28.

Five Years' Meetings	$259.00
Other Meetings:	
Rahway and Plainfield	50.00
Somerton Friends	10.00
Newmarket Friends, C. E.	32.00
Swarthmore Meeting, (Collections)	21.60
Contributions for General	1,004.93
For Germany	893.35
For Austria	2,449.86
For Poland	270.35
For Russia	3,513.04
Russian Overhead	1,844.56
For Clothing	22.50
For Refunds and Payments	88.22
	$10,459.41

PHILADELPHIA YEARLY MEETING, FIFTEENTH AND RACE STREETS
November, 1921

Wrightstown Mo. Mtg., by H. L. Hund	$105.51
Fifteenth and Race Streets. Mo., by C. M. Biddle	53.50
Anna B. Griscom, Chester Prep.	10.00
Greenwich Mo., by Louisa Powell, Russian Relief	15.00
Darby Mo., by W. R. White	50.00
Newtown Prep., by M. T. Dutton	20.00
Orange Grove Mo., by E. D. Hopkins	30.00
Swarthmore Mo., by E. J. Durnall	115.00
Wilmington Mo., by S. H. Stradley	1,013.00
Makefield Mo., by H. G. Miller	15.35
" Russian Relief	10.00
Girard Avenue Mtg., by M. J. Garrett	13.00
Greenwich Mo., by Louisa Powell	100.00
Swarthmore Mo., by E. J. Durnall	77.00
Fifteenth and Race Streets, by C. M. Biddle	379.20
	$2,006.56

Shipments received during week ending November 26th, 1921: 76 boxes and packages received; 6 for German Relief.

NOTICE—A pilgrimage of the Quarterly Meeting Advancement Committee is planned for First-day, the Twelfth month 11th, at Flushing, N. Y. Meeting for worship at 11 A. M. Dr. O. Edward Janney will attend. An informal meeting of the committee will be held during lunch at the meeting-house, and an afternoon discussion will follow, on the topics of the last Quarterly Meeting, using as a basis the *World's* articles on Peace and War, by H. G. Wells, and the INTELLIGENCER report of Miss Grant's talk on the World Situation in the issue of Eleventh month 19th.

NOTICE.—Friends' Select School, Sixteenth and Race Streets, Philadelphia, invites all who may be interested to attend the following lectures:

Sixth-day, Twelfth month 9th, 7.45 P. M., Anna J. Haines, graduate of Bryn Mawr, experienced social worker, just returned from several years in Russia, where she was for many months the only American relief worker allowed by the Soviet Government, as representative of the Friends' Service Committee, will tell a thrilling story of "Russia Now."

Sixth-day, Twelfth month 16th, 7.54 P. M., Dr. William Wistar Comfort, President of Haverford College, formerly head of the Romance Language Department of Cornell University, will lecture in commemoration of the six hundredth anniversary of the great Italian poet's birth on "Dante."

There will be no charge for these lectures, but an opportunity will be given to contribute toward the work in Russia.

"All noble achievements were at first 'impossible.'" *Carlyle.*

FUN

Bobbie (whose father has just helped him to a skimpy piece of pie): "Dad your name ought to have been Brutus,"

"Why?"

"You gave me 'the most unkindest cut of all.'"

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Buck Hill Falls

Many changes and improvements have been made for the Winter Sports. A toboggan chute has been cut in the face of "Swarthmore," giving a safe slide for all from this long hill. New Skiing runs have been formed by the leveling of the north face of this hill, increasing to a great extent our playground.

A skating pond is being built on the ball diamond in addition to Deer and Birch Lakes.

The season is now open for deer. One of the Stroudsburg papers reported that in Monroe County alone, 5,000 hunters were out the first day. Now many of these have returned from their camps, and there is plenty of game left for those who would rather not risk the woods on the opening day.

The dining room has been enlarged and more rooms heated. Have you made your Christmas accommodations?

THE WINTER INN

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REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' MEETING is held every First-day at 11 A. M., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

FRIENDS' MEETING IN PASADENA, California—Orange Grove Monthly Meeting of Friends, 520 East Orange Grove Avenue, Pasadena, California. Meeting for worship, First-day, 11 A. M. Monthly Meeting, the second First-day of each month, at 1.45 P. M.

WANTED.

WANTED—KINDERGARTEN TEACHER as nursery governess. Montessori training preferred. Friend's family in California. Write Mrs. G. B. Elliott, 410 East Lake Ave., Watsonville, Cal.

WANTED—PLAIN HAND SEWING, OR as assistant to dressmaker. $2 per day of 8 hours. Alice Tyler Osler, Haddonfield, R. D., N. J.

BOARD WANTED—IN FRIENDS' FAMILY in Baltimore, Md., by woman Friend, employed. Address, M. 910, Friends' Intelligencer.

YOUNG LADY STENOGRAPHER, Friend, with four years' experience, desires position where ability, character and refinement will count. Prefer work in school, hotel, institution, or literary work. Address, F. 911, Friends' Intelligencer.

WANTED—THE CARE OF A SEMI-invalid couple by a northern woman in Florida. Philadelphia reference given. Address, Ella L Hayes, Sutherland, Florida.

WOMAN OF MIDDLE AGE, NURSE, wants care of invalid. Address P. 913, Friends' Intelligencer.

LADY IN CITY TEMPORARILY DESIRES position before January 1st as visiting or resident governess for children from six to ten, housekeeper in gentleman's family, or companion for semi-invalid. Neither city nor location a consideration. Mrs. Louise Grayson, General Delivery, Philadelphia, Pa.

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Charles F. Jenkins, 232 South Seventh St.
Stuart S. Graves, 3033 Germantown Ave.

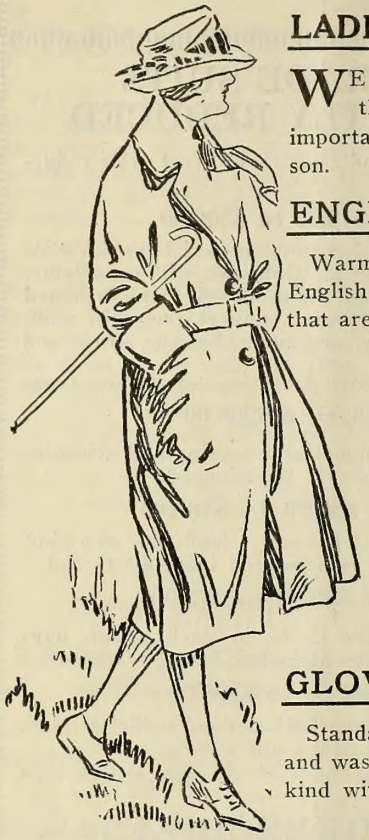
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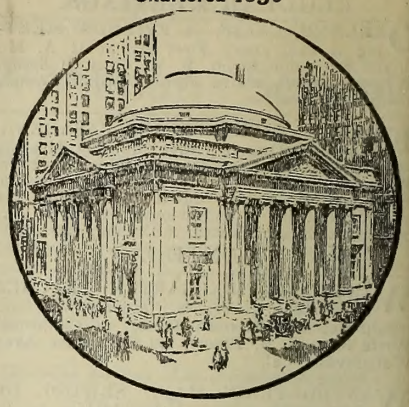
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ESTABLISHED 1844 PHILALDELPHIA, TWELFTH MONTH 17, 1921 VOLUME 78 NUMBER 51

"Not dynamite, but intelligence is the hope of the world; not brutality, but reason shall determine the reforms of the future. Books are more potent than bullets in righting wrongs and slaying oppressors."
—GEORGE C. LORIMER.

The Way to Industrial Peace

By B. SEEBOHM ROWNTREE

In response to our request for material for publication, B. Seebohm Rowntree, sends us the following synopsis of his address, "The Way to Industrial Peace." We publish it in its original outline form in order that it may retain the exactness of a first-hand statement.

JUST as the policy of the Balance of Power between nations makes the world's peace a mere contingency, so the policy of federated capital on the one hand and federated labor on the other, each trying to become so strong that it can dictate its own terms, has resulted in appalling instability in industry. Better methods must be devised and there never was a more favorable opportunity than the present for finding and adopting these.

The only effective way of dealing with industrial unrest is to get down to its root causes, and then seek to remove them.

An unbiased examination will show that there are certain minimum conditions which any satisfactory scheme of industry must provide for the workers. These are:

1. Earnings sufficient to maintain a reasonable standard of comfort.
2. Reasonable hours of work.
3. Reasonable economic security during the whole working life and in old age.
4. A reasonable share with the employer in determining the conditions of work.
5. An interest in the prosperity of the industry.

1. *Sufficient Earnings*

The first condition implies the payment of wages to workers of normal ability which, in the case of a man, will enable him to marry, to live in a decent house, and to bring up a family of average size in a state of physical efficiency, leaving a margin for contingencies and recreation. A woman should be able to live in accordance with a similar standard of comfort, providing for herself alone. To fulfill this condition will involve a considerable advance in wages in some industries.

At a time like the present, when employers everywhere are trying to get wages down in order to reduce the cost of production, it may appear Utopian to suggest that wages should be increased. It is not suggested that it is possible to increase wages at once. The important point is that employers should do everything in their power, by improving industrial processes and organization, to render industry so efficient that such wages can be paid in the near future, and not rest content until this has been achieved. It would have a striking effect on the relations of capital and labor if employers on their own initiative took the necessary steps to enable them to pay minimum wages on the scale proposed above.

2. *Reasonable Hours of Work.*

The workers should have sufficient leisure for recreation and self-expression outside the factory, and their working hours should not be so long as to prejudice health. On the other hand, if they are too short it will be impossible to raise the wealth production per worker to the point necessary to enable adequate wages to be paid. A working week of 48 hours has proved to be a satisfactory general standard, and any deviation from it, either up or down, should be justified by special circumstances.

3. *Reasonable Economic Security*

(a) *Unemployment.* Until the menace of unemployment is removed we can never hope for industrial peace. After the State, the Municipalities, and employers have done everything possible to reduce the volume of unemployment, there must still remain a considerable and fluctuating amount of unemployment which is unavoidable. This can only be dealt with by a system of insurance. In order to remove the menace of this involuntary unemployment from the minds of the workers, the benefits payable must be adequate. Mr. Rowntree suggests that these should be 50 per cent. of average earnings for unemployed workers, with an addition of 10 per cent.

for a dependent wife, and 5 per cent. for each dependent child, with a maximum of 75 per cent. of average earnings. This insurance may either be undertaken by the State, by industries, or by individual factories or small groups of factories, or by a combination of these methods.

The advantage of action by the State is that its application is universal. The advantage of organization by an industry is that administration will probably be less costly, and the responsibility for avoiding unemployment is placed diretly on the industry. Insurance by individual factories or small groups of factories would only be undertaken in default of any more general system. It is, however, quite a feasible scheme, and is being applied successfully in Mr. Rowntree's own works, which employ 7,000 people. The Match Industry in Great Britain has adopted a scheme on these lines, and other industries are considering it.

Experience in Britain points to the fact that it is possible to introduce administrative checks which will keep abuse of an unemployment insurance scheme within small compass. Mr. Rowntree estimates that the cost of providing benefits on the above scale universally would amount to about 3½ per cent. on the wages bill, and suggests this might be shared between the State, the employers, and the workers. Against this added burden on industry must be set the important reactions which would result from removing the menace of unemployment from the workers.

(b) *Sickness.* Probably it will be possible for workers to make their own arrangements for insurance against loss of wages through sickness. There is, however, a good deal to be said in favor of a national system of insurance against sickness. In Britain, the benefits are 15s. a week for men, and 12s. for women, and the contributions 10d. for men and 9d. for women, of which the employer pays 5d. in each case. Even where there is a national scheme, it will probably be necessary to develop a system of sick clubs for paying supplementary benefits.

(c) *Old Age.* No system of industry can be considered satisfactory under which a worker who has been reasonably thrifty all his working life finds himself nevertheless in want in old age. Action either by the State or by individual employers should be taken to insure against this risk.

4. *Reasonable Self-determination*

Everywhere workers are demanding a greater share in the determination of their working conditions. Probably this movement has advanced further in Britain than in America, which may partly account for the different attitude adopted to Trade Unionism in the two countries. In Britain the right of workers to collective bargaining is never questioned, and a vast number of employers regard it as an advantage that workers should be organized in Trade Unions. Experience shows that as the employers' opposition to trade unionism has been removed, so the antagonism of the unions to the employers has disappeared. Besides the universal recognition of trade unions, employers in Britain are feeling their way toward methods of giving the workers in their own factories a greater share in determining their working conditions. It is necessary to move cautiously so that the efficiency of industry may not be lessened. Satisfactory results are being obtained in many cases. It is essential that the workers shall have a share in determining matters which are of real consequence—not just welfare matters. They should have a share in the legislative, executive and judicial functions of factory administration.

5. *Interest In Prosperity*

The last condition of industrial peace is that the workers shall have an interest in the prosperity of the business in which they are engaged. It is important to be clear as to what it is expected to gain from the introduction of a system of profit-sharing. It will not be an effective substitute for payment by results, nor must it ever be introduced in order to undermine trade unionism. Its purpose is to create a psychological atmosphere in the works, favorable to harmony between capital and labor.

If the antagonism between capital and labor is to be replaced by co-operation, the five conditions outlined above must be met. Some employers may argue that the workers are never satisfied, for they have tried sometimes one and sometimes another of the methods referred to above, with unsatisfactory results. The mistake has been in not applying the whole remedy.

The present situation calls not only for bold action, but for imagination and sympathetic insight on the part of those who conduct industry, and the first step for dealing effectively with the problem of industrial unrest must be taken by employers.

Shall We Set New Standards For Prison Reform?

By Caroline H. Robinson

May I call attention to one line of thought in my husband's recently published "Penology In the United States," which has been of special interest to me as a Friend?

As we know, Friends have a long record in what is called reform. They have been among the first to strive and struggle in the following: The purification of religion from superstition; the humane care of the insane, and of the criminal; total abstinence from liquor; abolition of slavery, and of the English corn laws; the emancipation of women; the education of Indians, Negroes and others; world peace and union.

Here was many a hard nut to crack. Many of them have been cracked. Much progress has been made with many. Take prohibition for instance, though it may be outward and a mere pretence in our nation, it is inward and real among ourselves. Few Friends drink. And disarmament and the in-

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ternational mind, at least we do have these blessings among ourselves over nearly all a great continent (north of the Rio Grande).

The situation in prison reform is almost the most discouraging. Many prisoners, though not all, are more comfortable than in Elizabeth Fry's day. But of what importance is this compared with the fact that nearly all prisoners still are *made worse* by their term? It is only those who disbelieve in the soul who can regard this fact with equanimity.

Why have Friends failed here? Why have others failed? And what is the way out?

The book I have mentioned (because it sets down in chapter after chapter the hopes and the disappointments of generation after generation of prison reformers for five hundred years of Anglo-Saxon history), comes in the last chapter almost inevitably to a consideration of how these ups and downs could be changed to a consistent progress. One suggestion is this: That the salvation of the prisoner be confided to one of the "learned professions."

Consider the insane as a parallel case. Formerly they, too, grew rapidly worse under custody. They were, however, absorbed into the whole beneficent system of nursing, hospitals and medical science. Now they grow better under custody—or if they grow worse, it is for the most part without suspicion or reproach to the system that has cared for them.

Suppose prisons should be turned over to the Department of Education in every State. Educatable prisoners would perhaps be educated—with all the wealth of meaning there lies in that term today. Non-educatable prisoners would perhaps be held in the tender, merciful firmness of that great public school system which knows a hundred ways to deal with a little devilish boy besides beating him.

Or prisons might be delivered to a committee of the medical profession.

Or prisons may have to wait for the development of a learned profession specially devoted to them. One feels this might be a long wait. Consider how long it was that young boys were given a sort of college education (Euclid and composing Latin poetry) by a sort of teacher who would seem like a college professor to us, before the really new profession of secondary education was invented.

Have Friends in the past days of prison reform put too much hope and dependence in great personalities and great ideas? The persons die; the ideas prove enduring aids rather than panaceas and turn out to be applicable to certain types of prisoners more than others.

To me the time seems ripe for examining every prison and every criminal, every problem and every policy, from this point of view. How can the matter be handled so as to develop a tendency and tradition, always to turn similar matters over to a learned profession? Also so as to develop a learned profession or a branch of a learned profession ready to receive the responsibility?

BE YOURSELF.

It is the little voice inside that we should hearken to. My motto is never to try to imitate anybody; I have always looked inward and followed the inward voice.—*John Burroughs.*

What Toys for Our Children?

Toy whips, swords, guns, cannon and soldiers are early lessons in war. The immediate results are games of whipping horses and games of killing people. The smallest guns plant seeds of violence in children's minds.

Children's clothes in imitation of soldiers' uniforms lead young people, and adults, too, to continue to believe that war is a pleasant game largely made up of decorations and parades.

Instead of the old-fashioned military toys, parents may choose builders' tools in miniature, toy trains and tractors. Children long to make things for themselves, and they long to imitate grown people at work.

Dolls in costumes of other countries are interesting and instructive, and, what is more important, they teach that foreigners are like us, not barbarians and enemies.

No store would put into stock a toy guillotine, or a headsman's ax and block, with puppets to be beheaded. Parents would revolt at the idea of their children playing games with such toys of violence and death. If they would think, they would revolt at the idea of all kinds of war toys and war clothes. Sham battles are both silly and wicked. Uniforms are made to be soaked in gore.

Read Will Irwin's book, "The Next War," and be instantly instructed and convinced that human beings who commit the atrocity of a next war will do so on so huge a scale, both as to life and as to property, that the slaughter of ten million strong men in the four years and four months ending in 1918, will be a small loss in comparison with future wholesale destruction. Besides, there will be no pretense of protecting civilians. Men, women, and children will be annihilated wholesale where they live and work.

How unwise—to use the mildest possible word—to conceal from ourselves and from children, the true nature of "civilized" warfare now.

ALICE PARK.

Environment

I would that I might sing the dawn upon the fragrant hill,
The sunset glow on cottage panes, the breeze of eager spring,
The shy white violets in the fields, the wild lark's lovely trill,
The wonder and the beauty of every brave young thing.

But I have always dwelt in cities dark and bleak and cold
Where all my weary brothers learn is everlasting wrong,
And all that I have ever known is grave and sad and old;
So human sorrow is the burden of my only song!

JAMES WALDO FAWCETT.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILALDELPHIA, TWELFTH MONTH 17, 1921

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One of the large motion-picture producing establishments sends us weekly press sheets dealing with its activities. For the most part we are not greatly enlightened thereby. The series of articles on "The Philosophy of Foolish Wives," for example, we politely declined for publication. But a recent edition of the sheet contains a saying of one of the film stars which seems to us of profound wisdom. Whoever grasps it, has sounded the depths of prayer. We pass it on as a problem in religious experience:

"It's a poor prayer that isn't answered."

Even diplomacy seems to be evolving. The Washington Conference, first of its species to make this advance, has developed ears. It is consciously listening to public opinion. A special sub-committee of the Advisory Committee has been appointed to receive, digest and report the opinion of the country on the vital issues that confront the Conference. Never before in modern history has a conference given evidence of such a desire to know what the people want.

It now falls upon all of us as "the people" to let our wishes be known. Silence will give consent to minimum accomplishments from the Conference; continued expression of vigorous opinion in favor of radical advances will stir it to maximum accomplishment. Let us not weary of sending letters and telegrams to Washington. For the moment, they constitute one of the most effective means of action toward the abolishment of war. They should be addressed to Col. Wm. Boyce Thompson, New Navy Building No. 6, Washington, D. C., who is in charge of the new sub-committee.

We should urge:

1. That the Hughes program for scrapping battleships and for a naval holiday be not reduced. We regard it as a notable first step, but only as a first step toward complete disarmament. To reduce so little may be disastrous. To do less would be criminal in the face of the accepted fact that armaments breed war, and that war means the destruction of civilization.

2. The abolition of submarines. An associated press report of December 2nd is authority for the statement that the Advisory Committee "finds public opinion opposed to the abolition of submarines or to the limitation of their size in any drastic degree." The New York Herald on the other hand asserts that the Advisory Committee has approved the restriction of the use of submarines. We should make it clear that we favor the total abolition of submarines as a step toward the abolition of war.

3. The outlawing of poison gas and of warfare in and from the air.

4. Owing to the action of France and the absence from the Conference of several of the powers intimately concerned in the problem of land disarmament, press and public have little hope of accomplishment in this direction. The question, however, must not be dropped. As the *Washington Post* says, "It is the ardent hope of mankind that a plan will be evolved at the Conference which will do away with large standing armies and perhaps abolish conscription." There is no "perhaps" in our hopes regarding this subject.

If the present Conference cannot take steps toward the abolition of large standing armies and conscription, let another Conference be called at once which can. The present effort toward peace, of which the disarmament movement is but the first step, should not be allowed to stop until war has been finally stamped out. This is the great issue of the age. War can never be civilized. The world must make its choice between war and civilization Better continue conferences for a century—to do which would cost much less than to construct a few battleships—than to stop short of the total disarmament and the establishment of a peace basis for civilization which alone can prevent universal catastrophe.

Every Friend of today who is concerned for the Society's efforts toward social progress will want to follow the work of B. Seebohm Rowntree and his colleagues in the field of industrial relations. Not to be alive to the importance of the industrial problem today is much the same as not to have been alive to the problem of slavery in the days of John Woolman. As a whole our Society has persisted in conventional types of philanthropic work, and has given little effort toward the solution of this greatest of all problems which faces the evolving social life of the race.

To many Friends, particularly those engaged in agricultural pursuits, the words "industrial problem" have little meaning, and it is doubtless difficult for some to see why industry should be a subject of concern for a religious society. The best angle of approach from such a point of view is the realization that what we call industrial relations are today the determining factors in the development of more millions of human lives than anything else in the world, and that these relations, as

they exist at present, constitute a physical barrier to the progress of the Christian ideals to which the Society of Friends stands pledged by magnificent spiritual tradition.

The ideal of brotherhood, for instance, calls for at least a sustaining portion of the material basis of life for every member of the human family, for educational and social advantages for all. The ideal of a life dedicated to the guiding of the spirit demands the time and the surplus energy for the cultivation of the spiritual nature. The hard realities back of the words "industrial problem" deny both of these prerequisites to millions of human souls all over the world.

It is futile for us as Christians, and after we realize its futility would be hypocritical, to preach ideals of service and brotherhood unless we ourselves strive to remedy the root conditions which block the expansion and practice of those ideals. We might as well stand on high ground and shout to a man struggling in a bog that it was unseemly to crawl, and that he ought to walk erect like us. Rather let us, strengthened by all the advantages and traditions which have come down to us, do our honest best to practice our own ideals; to get the man out of the bog, and then to drain it and help in laying the firm road over which humanity can advance toward the real brotherhood for which we all long.

For the moment most of us do not have the knowledge or the experience to begin effective work in this line. But we *can* begin conscientiously acquiring such knowledge, and if we do so the work will follow in due course. The English Friends have advanced much farther along the line than have we in America. Seebohm Rowntree's statement—our leading article this week—if read with the thought in mind that most of the millions of workers do *not* have the five guarantees of a decent existence for which he calls, offers a good opportunity for a first approach to the problem.

A Prayer

Lord, I am listening,
Speak Thou to me!
Lord, I am weak and blind,
Oh, make me see!
All power in Heaven and earth
Dwelleth in Thee.

Lord, I am petulant,
Make me serene!
Give Thou me seed to sow,
Though others glean.
Thou art the husbandman,
Full well I ween.

Lord, I am filled with self,
Fill me with love!
Make Thou my spirit rise,
Base thoughts above.
Spirit of freedom, Thou!
Spirit of Love!

ANNIE MARGARET PIKE.

The Washington Conference

V

BY WILLIAM I. HULL

The week which saw an approximate solution of the centuries-old Irish Problem should have been an auspicious one for the Washington Conference also. At the present moment the Conference is on the very eve of important decisions, and before this letter is published these decisions will probably have been recorded in the daily press. President Harding, in an interview this afternoon, declined to talk about the pending decisions, but in an address to the American Red Cross on the 7th instant, he declared: "I hope with all my heart that much of the big work which has been yours in the past will never be asked of you again. It will be a wonderful thing for you and for me to have lived in a period in which we have brought the conscience of mankind into an understanding whereby we shall have done something tangible to prevent calling upon you for war service. I like to say this to you, because I know whereof I speak. *We are going to succeed beyond our fondest hopes.*"

The questions which have received the most serious consideration during the past week are those relating to the return by the Japanese to the Chinese of the public property and railroads in Shantung. Wellington Koo said this afternoon that good progress has been made on the first of these and that the second, he hoped, would be decided tomorrow. There has been a great deal of discussion also, both within and outside of the Conference, of a "cooling-off" treaty or agreement, by which the four powers of Great Britain, France, Japan and the United States would agree to rely upon conciliation, arbitration or some other form of peaceful settlement for future disputes which may arise among them in the Far East and the Pacific. It is evidently believed that if a "ten years' holiday" in the building of capital ships is a wise measure, the same principle can be usefully applied to such causes of hostility as the increase of naval bases and fortifications in the Pacific; for during the delay, peaceful settlement would have a chance to succeed. Such an agreement also would carry with it the abrogation of the Anglo-Japanese Treaty which the United States and China, as well as the people of the British Empire, so greatly desire.

Various proposals have been made for the disposition of the doomed dreadnaughts and cruisers, short of "scrapping" them. Among these are Henry Ford's offer (which was referred to in a previous letter), the conversion of them into ocean liners, and the presentation of them to the weaker powers, as for example Japan's mighty *Mutsu* to China. This last proposal was made by an eminent clergyman and is reminiscent of the Salvation Army lassie's remark that "when she found her jewels were dragging her down to perdition, she took them off and gave them to her younger sister." Apropos of this probably apochryphal story, it may be noted that the Salvation Army, eight millions strong, paused in their labors in every part of the world for two minutes at five o'clock on the afternoon of the fourth instant, and engaged in ardent prayer for the success of the Washington Conference.

One of the most interesting of the interviews given during the week by various delegates was that with the delegate from India, Srinivasa Sastri. This able and eloquent representative of the Orient spoke freely and fearlessly of many things connected with India, such as the result to India of the liberation of Ireland (which would hasten India's self-government, he said); the reduction of armaments (of which India greatly approves); the abrogation of the Anglo-Japanese Treaty (which India greatly desires—since it objects to the landing of Japanese troops on India's soil whether for defense against foreign foes or for the suppression of Hindu revolts); the desirability of prohibition; the movement against the old caste principle of "untouchability"; the Gandhi movement; the Servants of India Society, of which Sastri is the head; "Asia for the Asiatics"; and India's relations with Russia. Perhaps the most significant feature of his address was the emphasis which he laid on India's interest in the Washington Conference as a means by which the "colored" races of the East might interpret the spirit of the Orient to the "colorless" peoples of the West. As an exponent of the Oriental spirit this Hindu statesman and orator deserves to rank with his rival Gandhi, and with the poet, Rabindranath Tagore, whose ideals have stirred the minds and hearts of the Occident in a different and better way than the military triumph of Japan over Russia, or the marvelously rapid material development of the Far East.

The subjects of land armaments, aerial warfare, submarines and poisonous gases, have received little or no attention from the Conference during the past week. As to poisonous gases, a British spokesman said that he supposed the subject had not been broached because no one in the Conference had any interest in it! Even among pacifists there is a tendency to minimize the importance of prohibiting their use, on the ground that "the prohibition could not possibly be enforced." This subject is of such very great importance that I will defer its consideration until a later letter.

The fourth plenary session of the Conference, from which I have just hastened to finish and mail this letter, was of transcendent interest to a member of the Society of Friends and an admirer of the international vision of William Penn. After Secretary Hughes had opened the session by reading and inviting the adoption of some very significant agreements relating to the sovereignity, protection and prosperity of China—which were unanimously adopted—Senator Lodge made his memorable address, in the course of which I was repeatedly reminded of the high ideals and practical proposals for the preservation of world-peace which have been associated with the founder of Pennsylvania and the Society of Friends for nearly two centuries and a half. That is a long time for the Society of Friends to have waited; but these great days are worth waiting for!

The "brief and simple" treaty which Senator Lodge read and advocated attempts, first, to remove the causes of war associated with the vast Pacific Ocean and its unnumbered islands; second, should such controversies arise in the future which cannot be settled by diplomacy, to bring the four strongest powers in the world to submit them to conference and conciliation. This in substance was what Senator Lodge called "the great experiment"; and his phrase recalled the noble words of William Penn in 1693, when he pleaded with the nations to create a conference in which the potential causes of war might be removed by conciliation or arbitration. "There is no provision for the use of force," Senator Lodge declared, "to carry out any of the terms of the agreement, and no military or naval sanction lurks anywhere in the background or under cover of these plain and direct clauses. We make the experiment here in this treaty of trying to assure peace in that immense region by trusting the preservation of its tranquility to the good faith of the nations responsible for it." Thus, not military nor economic coercion of nations, but their national honor, mutual good faith, the will to peace and justice are relied upon to cause the faithful observance of this historic agreement.

Senator Lodge's peroration was also noteworthy from our Friendly point of view. "If we enter," he said, "upon this agreement, which rests only upon the will and honor of those who sign it, we at least make the great experiment and appeal to the men and women of the nations to help us to sustain it *in spirit and in truth.*" As I listened to this pregnant utterance, there came inevitably to mind those other great words of Holy Writ: "Not by might nor by power, but by my spirit, saith the Lord."

The new agreement is to replace the Anglo-Japanese Treaty, which has caused so much anxiety to China and so much uneasiness in the United States. It was therefore a thrilling moment when first, Arthur J. Balfour, of Great Britain, and then Prince Tokugawa, of Japan, renounced their mutual alliance and gave cordial adhesion to the new arrangement. Mr. Balfour, as he reminded the audience, was the head of the British Government when the Treaty was first negotiated twenty years ago, and also when the Entente Cordiale was created between Great Britain and France. He praised the utility of the treaty during the years of its existence, but both he and the Japanese spokesman welcomed with cordiality and apparent enthusiasm this new arrangement, which is far more consistent than alliances based on force, with the spirit of what all the world hopes is the dawn of a new era in international relations.

One by one, the nine nations present through their spokesmen, expressed their hearty approval of the agreement and their belief that it would mark a most noteworthy step in the organization and perpetuation of world peace. The session was closed by Secretary Hughes in a very brief and simple manner with the statement that although the conference had been dealing with a very simple paper, one of the shortest and simplest in the history of diplomacy, it was nevertheless reminded once again that great things are the simple ones. And with the close of the historic session we realize what it was which had been in President Harding's mind when he declared three days ago: "We are going to succeed beyond our fondest hopes."

Washington, D. C., Twelfth Month 10, 1921.

In the Field With Our Service Units

Austria

A cablegram received December 5th from the Austrian mission stated that the mission was unharmed by the riots which took place December 1st in Vienna. The outbreak was directed by the mobs mainly against the wealthy cafes and hotels. The cablegram further stated that, while the disturbance had quieted considerably, the problem which created it was by no means solved. Another outbreak is likely at any moment until the financial and economic conditions become more stable.

A meeting of physicians was held at the headquarters of the mission in Vienna and was attended by the leading physicians of Austria. They gave serious consideration to the living conditions of the people. The serious outlook for the winter was emphasized. More people are coming each week to the point where it is impossible to secure any old clothes. Prices of the most necessary foodstuffs have risen to heights which are beyond the buying power of the people.

Poland

The Polish mission reports that arrangements have been made with the Ministry of Social Care for the purchase of seventy tons of potatoes and two carloads of corn for devastated districts. Large stocks of wool and flax have been bought for the industrial scheme.

The unit reports that the need for clothing in Poland continues very great, and expresses the hope that further contributions may be quickly forthcoming. Cases of yarn are acceptable and will work in well with the industrial program. Second-hand clothing can be used, but Friends should bear in mind that it should be put in good condition before sending. Strong shoes are also in demand.

Russia

Arthur Watts writes that "the only possible course for us is to undertake to feed the whole district, starting in with 30,000 children, extending it to 100,000 by Christmas, and ultimately to 300,000. All visible supplies of funds will be exhausted by January at this rate, but we must go forward in faith, and the home committees must make superhuman efforts. The responsibility is tremendous. We simply must meet it."

Germany

The unbelievable has happened. Of course, it does not seem true, but facts have a habit of being very stubborn things. The other day the sum of 300 marks was handed to the Friends' Unit in Germany, a contribution in small amounts from soldiers of the French Army of Occupation stationed at Dusseldorf, to aid the feeding of the German children.

Following the summer vacation period, arrangements were completed in all the German districts for the renewal and the extension of the feeding from now until next April. With the continual rise of prices, with the depreciation of the German mark and with the continued scarcity of food products and clothing, the prospect is not an alluring one. The Friends' workers, however, throughout Germany are going forward with their plans in the full confidence that the American people will supply the necessities demanded.

An important statement has been given out by the President of the Shop Committee of Krupps, at Essen, to the effect that their 42,000 workers are engaged only in the production of peace material. Twelve officers of the Allied Military Commission are in constant supervision of the works. By their order all special machinery used in the manufacture of arms or munitions, has been destroyed. This statement negatives a somewhat general impression that seems to prevail in America.

A Stove and a Piece of Glass

Winter is coming on swiftly now in Poland, and at the outpost station of the Society of Friends, organized to aid the peasants in the devastated areas, the workers are arranging for defense against the cold. They are repairing boots, sorting out mittens into pairs, sewing fur on to their coats and experimenting with fires.

At one of these stations a few days ago the mission workers decided that they must have a stove. They were living in a house which had been wrecked by the Bolshevist invasion last year, and the usual big white stove had been destroyed. They inquired therefore if it was possible to buy a stove in the small neighboring village. The answer was, as they had feared, that it was not possible. But then a man came forward and stated that he would make them a stove himself, with his own hands. "What kind of a stove?" asked the mission workers, "and are you an expert ironworker, and do you know about stoves, and what will your stove cost if you make it for us?" "Come and see my house," answered the man, "and I will answer all your questions there."

In a few minutes the party were ushered into a small dugout which was hardly visible above ground in the heaps of surrounding rubble and bricks. The inside of the shelter, which was about eighteen feet by twelve, was made of wood collected from ruins, sawn and smoothed and shaped so that it fitted floors and walls beautifully. The roof was of corrugated iron, with the points and crevices neatly filled with clay. The table and chairs, and the bench which ran along one wall, were also made of the same wood, but so exquisitely carpentered that, with a coat of paint or varnish, they would have passed for the work of a professional furniture maker. The bed was covered with a neatly-patched old blanket. The floor was spotless. And in one of the corners stood a stove, in which a fire was burning steadily.

"I made the stove," said the man, "after I had made the rest of the house." But it was such a skillfully-made stove that the workers looked at it dubiously. After all, they felt, mission money cannot be thrown away on elaborate things when simple ones would be as good and cheaper. So they asked tentatively how much it would cost them to

have a stove like that made. In reply the man pointed to the small oblong windows at the end of the shelter. It was the only window, and it was eighteen inches long and about five inches broad. It had a neat frame of white wood, opening on two brass hinges, but there was no glass. "I don't know," he said simply, "whether you consider my price excessive, but I will gladly make you the best stove I can if you will get me a piece of glass for my window."

That was all he wanted, a piece of glass, a very small piece, but a treasure beyond price of labor in these poor districts.

Annual Meeting Woolman School Association

About fifty former students rallied on December 3rd for the annual meeting of the Association, which took the week-end form this time.

From the welcome of the President, Esther S. Chambers, to the closing prayer of William Littleboy on First-day afternoon, every moment was enjoyably occupied.

A slightly discouraging note was struck when Howard L. Fussell, Treasurer, spoke of the comparatively few of the 261 past students paid dues in this Association, which forms an ever-widening chain, of which each student leaving the school is a link. Despite this, however, the Scholarship Fund is, each year, a means by which one new student comes to Woolman, thus testifying to the loyalty of former pupils.

The election resulted as follows: President, Edith M. Winder; Vice-President, Richard R. Taylor; Secretary, Ethel Martin; the present treasurer succeeding himself. This year's members on the Executive Board are: Agnes L. Tierney, Dorothy Brook and Ethel Reynolds. Some change in by-laws was made to enable the Scholarship Committee to be comprised of six members, two retiring each year hereafter.

An interesting feature was the presentation of "Reminiscences" of "ye olde tyme" at Woolman by members of the nineteen terms already held, all of which, save one term, had representatives present, a number of letters being received from absent though interested members.

Music by Walter and Richard Abell preceded the evening session, wherein Elbert Russell spoke of "Woolman School Progress" and the need of young, especially young men, to do the work of the Society. Following him, William Littleboy, Birmingham, England, now staying at Woolman School, spoke of "Woodbrooke and Young Friends in England." "I never was a young Friend," he said, "for in my youth there was no such thing." He made an appeal to the young people today, saying, "I beg of you not to leave our ministry in the hands of the older generation." He referred to the first summer school held in England in 1897, attended by 800 Friends. The Young Friends' Movement had its beginning in the Scarborough Conference. In 1903, Woodbrooke came into being through the gift of George Cadbury of house and garden. "Our social system," he said, "is not in accord with Jesus' teaching. The weak part in American Quakerism is that it is confined to the middle social class. We need to get in touch with the workers."

A group of "Woolmanites" took the old tramp to "Woolman Tree." Meetings for worship in various localities were visited on First-day and in the afternoon another talk by William Littleboy on "Extension Work—Appeal of Christ to our Youth," wherein he dealt plainly with questions raised, and with an earnest prayer closed the conference.

The following notes were taken from William Littleboy's address:

Quaker faith is extensive, not quiescent.

People are afraid of proselyting lest they be accused of desire to add members; joining is a mere incident.

In the past we have adopted the policy of hoarding our treasure and lost many who might have been pillars of our faith.

Philanthropic work will never save us.

Older people get into a rut and stay there, disapproving of anything new. We must look to the young for individuality and adventurous spirit.

If Jeseus were here He could choose twelve from this group as fully fitted for the work as were those he chose of old—they were men and women like ourselves. No one is shut out of service by increasing years; the spirit need not grow old.

A. C.

Purchase Quarterly Meeting

There was a large attendance at Purchase Quarterly Meeting held at Chappaqua, New York, the 6th of Eleventh Month, and the meeting was a live and enthusiastic one.

Mary Travilla's message was an urgent appeal to live in closer communion with God. Those who, through sincere prayer, seek a clear understanding of God find a source of strength and cheerfulness which enables them to accomplish much for good in their daily lives.

Anna Curtis drew a lesson from a story of the Disciples who, being tempted to turn their efforts to worldly, more lucrative pursuits, gathered to discuss their problems but, upon being reminded of their promises to the Master, "carried on" as "fishers of men."

The hearts of those present seemed so full that there was little time for silence. Friends and visitors alike found expression and their messages were all helpful and were thankfully received.

The attention of the meeting was directed largely to the great subject of the day—the Washington Conference on the Limitation of Armaments, and there was a feeling that now is the time for us individually and collectively, to exercise what influence we have in pointing out the ideals of peaceful international relationship in which our Society has so long believed.

At the business meeting which followed the meeting for worship a letter to President Harding, drawn up by the Orthodox Quarterly Meeting held at Chappaqua the day before, commending him for calling the Conference and urging that the sessions be open, was presented for consideration. The meeting, by rising, expressed its unanimous approval of the communication and it was accordingly forwarded to Washington as a joint message from the two meetings.

Following a bountiful lunch, generously supplied by the home meeting, the afternoon session was given a vivid and thorough account of the Richmond Young Friends' Conference by a number of delegates who attended it from New York.

Perhaps the outstanding feature of the Quarterly Meeting was the frequent expression and general feeling of harmony and unity of spirit between the two Purchase Quarterly Meetings. This feeling is well in keeping with

a growing sentiment among Friends in and around New York for greater acquaintanceship, closer friendship and a mutual understanding among all Friends.

White Water Quarterly Meeting

The largest and most satisfactory session of White-water Quarterly meeting held in December was held Twelfth month 3rd and 4th, at Pendleton, Ind. The Young Friends were present in unusual numbers and attended all the sessions. The Young Friends of Richmond gave a play in town on Seventh-day night. On First-day afternoon an open session of the Young Friends Movement was held. Their president, Esther Allen, presided. William J. Sayers had been invited to deliver the address of the day. The address which followed seemed to fit the situation exactly and was one long to be remembered.

On Seventh-day and also on First-day morning the question of disarmament seemed uppermost. Many Friends spoke on this subject which was opened on First-day by Olive Haines. William Swain, Finley Tomlinson, Albert Wood and others followed.

An account of what one isolated Friend did in her community for disarmament was given. She happened to be the only Friend in the community, but during the many years she lived there she joined in all the neighborhood activities, and kept in close touch with the thought and spiritual faith of her neighbors. Thus when she asked their co-operation in behalf of disarmament, they were ready to help in the work.

Besides the distribution of literature supplied by the Friends' Disarmament Council, a Disarmament program was given in the Township High School and the W. C. T. U.; Will Irwin's book, "The Next War," was placed in the village library; and a union mass meeting was held in the Township Hall on the evening of Armistice Day, in which the ministers of three churches, the president of the Grange, the Farm Bureau, the Library Club and the W. C. T. U. took part. At this meeting resoolutions were unanimously adopted commending the President for calling the conference, and resolving, "that we will strive in the future to teach and practice internationalism, justice and goodwill as we have striven in the past to be kind and just to our neighbors and friends."

Trenton Week-End Meetings

A successful Pilgrimage and Peace Meeting was held at Trenton, N. J., over the week-end, Twelfth month 3rd and 4th. The Pilgrims reached the Meeting House at the corner of Hanover and Montgomery Streets shortly after 4 o'clock on Seventh-day afternoon. The party consisted of: Abigal Blackburn, Marian Justice, Martha Corson, Ella Evans, Byron Conrad, Herbert Ely, Elizabeth Ely, Parry Paul, Lindsley Noble, Eliza M. Ambler, Margaret Griscom, and Henry Pickering.

The balance of the afternoon was spent socially, with supper at 6 P. M. An evening meeting convened at 7.30, at which reports were heard regarding First-day Schools, Study Groups, and young peoples' activities in the several meetings represented. Lindsley Noble and Byron Conrad also gave a review of the Earlham Conference, and urged a larger attendance next year. Following these reports an open discussion was held on "What is the Message of Friends Today." Service seemed to be the one thing emphasized; not service in the abstract, but as applied to our daily lives.

This same idea of *doing for others*, was the keynote at the Meeting for Worship on First-day morning. Speakers both young and old brought it out repeatedly. During First-day School, the Pilgrims visited the different classes to get a general idea of First-Day School work at Trenton.

Picnic lunch was served in the Meeting House dining room, after which was the public peace meeting. Frederick Libby, of Washington, D. C., Executive Secretary of the American Council for the Limitation of Armaments, was the principal speaker. He made one of his characteristically strong appeals for peace, and warned against a reaction that is bound to follow the present Washington Conference. This reaction may take the form of another preparedness campaign. It can only be met by a sound and wide-spread public opinion, irrevocably opposed to an increase in armament. It is the purpose of the American Council, through their educational work, to help form that opinion. The Trenton Study Group pledged a contribution of $25 towards this work.

In speaking of the submarine, Friend Libby urged all present to write at once to Col. Thompson, New Navy Building, Washington, D. C., and enter protest against that inhuman weapon. Frederick Libby also said that the French army is a menace to world peace; the French attitude has blocked the present conference as far as the limitation of land armaments is concerned; French diplomacy is sowing the seeds for future war with Germany.

Trenton, N. J. JOHN S. RUHLMAN, JR.

A Chance to Help a Student

There are Friends who would much rather help with an individual case than contribute for the general relief fund. Here is one which deserves consideration of any such person.

A young man of a very prominent family is now a refugee in Switzerland He is one of five children and his family has lost everything. The mother is nearly blind and the father is now working at cobbling shoes and gardening. This young man, now 18 years of age, has a B. A. degree and wants to study medicine. He needs one hundred dollars a year for two years to complete this work. He wants to finish his medical course so as to be able to return to Russia and there live among his people as a doctor.

Contributions for this particular case will be handled by the American Friends Service Committee, and the name and address of the young man will be given to anyone who inquires for them.

Friends' Charity Fuel Association

At this time, when Friends generally are actively engaged in philanthropic work, it seems fitting that attention should be called to one of our well established home charities.

In the First month, 1831, men Friends made collections for supplying the poor with fuel, which was distributed by the members of "The Female Association for the Relief of the Sick and Infirm Poor With Clothing, etc." In the winter of 1834-35, there being an unusual amount of suffering, Friends and professors with them met in the Meeting-house on Cherry Street and organized, First month 8th, 1835 "The Association of Friends for the Relief of the Suffering Poor" for supplying fuel in co-operation with the "Female Association." In Second month, 1836, the "Female Association" made an appropriation for the purchase of wood, and in the absence of minutes, it may be inferred our As-

sociation was not in active operation that year. Since that date, however, it is believed to have annually engaged in the distribution of fuel.

Sixth month 11th, 1869, a charter was obtained under the title of "Friends' Charity Fuel Association," for the purpose of aiding the poor of the City of Philadelphia during the inclement season of the year, by the distribution of fuel or other aid, upon such terms and conditions as the by-laws and regulations may determine. The application for charter was signed by fifty prominent men and women Friends of whom Edmund Webster was the last survivor.

The association is again making preparations for the distribution of fuel. It does not solicit subscriptions, but Friends or those in sympathy with them, may have the privilege of helping whoever are needy or in reduced circumstances by contributing to the association. Five dollars ($5) entitles the contributor to give one ton of nut coal; or one dollar ($1) entitles the contributor to sell one ton of nut coal to a worthy person at five dollars ($5). No contributor is entitled to more than ten tons. Coal may be given or sold to individuals only and not to institutions or organizations.

Any who are interested may communicate with James Buckman, Treasurer, 1412 North Fifteenth Street, Philadelphia, or J. Horace Walter, Clerk, Swarthmore. Other managers are:

William S. Ingram	Arthur C. Jackson
Clarkson Fogg	John H. Wood
T. Morris Perot, Jr.	E. Lawrence Fell
Thomas P. Bacon	Anna C. Emley
Ellis W. Bacon	William S. Hallowell

The Dante Commemoration Meeting

On the evening of December 8th, a meeting filling the Academy of Music in Philadelphia, was held in memory of Dante Alighieri, whose death occurred in 1321. This meeting of unique interest, of invited guests, was arranged by the Catholic Alumni Sodality of Philadelphia, under the auspices of St. Joseph's College. They were moved to this public-spirited action in part by a recent encyclical of the Pope; and in part as a pledge of loyalty to Cardinal Dougherty, of Philadelphia, and through him an offering to the "Holy Father." It was very interesting in the spectacular details of robes and their colors; the singing of the Palestrina Choir was exquisite, and poems graced the program. Among the letters that were read were those from Vice-President Coolidge, and from our Governor Sproul.

But the most precious element of this evening of character-analysis, of literary study and of spiritual values, was the thought that pervaded the addresses. In presenting Dr. LaPlace to act as presiding officer of the evening, Dr. Fortier characterized the meeting as "a religious, academic and civic tribute to the greatest lay mind of the age; a theologian, philosopher, poet, loyal son of the church, and patriot, whose influence and fame have already endured in increasing intensity 600 years."

In taking the chair, Dr. LaPlace presented a high standard for society to reach. He said: "There is a tendency throughout the course of civilization to let the material bear down on the spiritual. Now that a new order of things has come about, it must start on the higher plane of the domination of the spiritual over the material."

With a brief and very spirited address, President Brown, of St. Joseph's College, placed a laurel wreath upon a marble bust of the poet.

As the meeting was nearing its close, announcement was made that a cablegram had brought to this gathering a message of benediction from the Holy Father.

The memorial meeting was dismissed with the singing of our national anthem.

ELIZABETH POWELL BOND.

Friendly Contact With Foreign Students

A group of Philadelphia Friends met recently to consider plans for establishing closer contact with the foreign students of nearby institutions, particularly of the University of Pennsylvania.

As a pamphlet issued by the International Students' House of the University says: "Many foreign students, upon their arrival in the University, have misconceptions of American life. Often they are strongly prejudiced against our institutions and some of our ideals. Where they have not met Americans of the best type, they return home even more prejudiced. While here their life is apt to be lonely and circumscribed by their lack of American friends."

By being entertained in Christian homes and brought into contact with the higher elements of American life, our foreign students are given opportunity to know the *good* of our national life, as well as the all-too-evident bad which is apt to be the only side impressed upon them. Contact between them and ourselves helps to establish the threads of international understanding and appreciation from which the fabric of Christian international relations must be woven.

At the meeting of Friends referred to above, it was decided to begin informally through individual effort, with the prospect of calling a larger social gathering later. Two methods of procedure are open. One is for Friends to visit the International Students' House, 3905 Spruce Street, Philadelphia, on Sixth-day evenings at which time "open house" is maintained and guests are welcomed by the students. The other is to invite the students into our homes. Arrangements may be made by writing to Eliza M. Ambler, under the care of the Young Friends' Movement, 140 N. Fifteenth Street, Philadelphia.

It goes without saying that what this group of Philadelphia Friends is undertaking may be equally well applied in any of our Friendly centers. Columbia, Johns Hopkins, the University of Chicago, and other institutions offer fields as fertile as that of the University of Pennsylvania.

Friendly News Notes

Laura E. Holmes writes from Clarksboro, N. J., "One hundred at our First-day School, and a large meeting for our little meeting-house."

Norman Stabler, Swarthmore, '23, won first award in the Potter Prize debate. The subject was "What Should Be the Aim of a College Education?" Norman Stabler, who closed the discussion, gave a clever talk on the folly of wasting time at college. He said that since college students were allowed to do with their time what they pleased, it was their own fault if they got nothing from a college education.

The November issue of *The Lyceum Magazine* contains the announcement that President Harding has been elected as Honorary President of the International Lyceum and Chautauqua Association. He has accepted the honor and writes: "It is always a satisfaction to be associated with the busy workers in this movement that has contributed so much to the shaping of the public sentiment of the country."

Paul M. Pearson, of Swarthmore, who is one of the Board of Managers of FRIENDS' INTELLIGENCER, is president of the I. L. C. A.

A Society has been formed with the title "Friends Esperanto Society," with the object of winning an increased support from the Society of Friends for the Esperanto

movement, and in general to promote the cause of peace by the means of the International Language.

Membership is open to all Friends and Attenders interested in Esperanto. Several prominent Friends have already joined.

Montagu C. Butler, "The Nook," Penrhyn Road, Kingston-on Thames, England, has been elected secretary pro tem. He would be glad to have Friends who are interested in the removal of the language barrier between the nations write to him for information, and, if approving the objects of the Society, join it as members. Minimum annual subscription, 20 cents.

Forty-seven members of the Baltimore First-day School have not yet missed a morning since September. The average attendance for last month was ninety-four. Isaac Walker's class again wins the banner for the highest attendance during the month, not a member absent.

The First-day School has secured dolls and reins for the children of the McKim Kindergarten for Christmas. It has been decided to give them a party as usual this year.

During Christmas week, groups of the Young Friends are going Carol Singing. On December 30th, at the Meeting House, the Oberlin College Glee Club will give a concert.

PITTSBURGH FRIENDS

The Quaker Round Table met at the home of Mrs. J. O Reed, in Crafton, on the evening of November 26th. An outline of the subject chosen for the coming season was given by the program committee, who also presented a list of books in the Pittsburgh library bearing on various phases of the subject, "Quaker Writers and Quaker Literature." The next meeting will cover the earliest period in the history of the Society, and include brief papers and readings on "The First Quaker Preachers and Their Message," "Persecutions," and "Organization." Over a score of the members attended the meeting and enjoyed the hospitality of Mrs. Reed and her daughter Helen.

Pittsburgh Friends were favored with a visit, at their regular First-day morning meeting, on the 4th instant, from Joseph Thomasson.

HAVERFORD COLLEGE NOTES

The Freshman Class took high honors out of 77 institutions of the country in a psychological test held at the college on November 9th. The highest possible mark was 168; *i. e.*, this mark would be obtained if all the 168 questions were answered correctly in the half hour allotted for the examination. Haverford Class of '25 made an average of 113.6, the Cornell Engineering Freshmen being next with 111. Only five colleges in the country thus far have averages above 100, the general average of the 77 institutions being 87. It is interesting to note that this general average is about the same as that received by a group of about twelve Haverford Freshmen receiving the lowest marks in the institution. It is intended that during the next few years this test will be given in addition to the regular entrance examination.

Professor Theodore W. Richards, '85, now Director of the Wolcott Gibbs Memorial Laboratory at Harvard, has been appointed a member of the International Committee on Elements. Professor Richards was winner of the Nobel Prize in 1914.

Dr. Leigh W. Reid, Professor of Mathematics at Haverford, was painfully injured in an automobile accident near his home on November 12th. He is now on the way to recovery, however, and again able to meet his classes.

A Disarmament Resolution, declaring the full accord of the student body with the action of the Princeton Intercollegiate Disarmament Conference, was unanimously passed by the Students' Association on November 7th.

Notes on Interesting Publications

WITH QUAKERS IN FRANCE. Dy D. Owen Stephens, London. C. W. Daniel, Ltd., 1921. 336 Pages; 17 illustrations by the author. All who worked with the Friends' Reconstruction Units abroad or who have supported the Service Committee at home, will look forward to this book as a special attraction. It is a diary kept by Owen Stephens during his nineteen months of service on the French field. He was one of the original unit which trained at Haverford during the summer of 1917 and sailed for France in September of that year. He describes the experience of our workers at Troyes, Lourdes and other centers behind the lines, and in the devastated regions at the front. Seventeen sketches by the author help to bring back the atmosphere of days in France.

To be obtained from Walter H. Jenkins, 140 N. 15th St., Philadelphia.

JORDANS: A QUAKER SHRINE. By Ernest Warner. Friends' Bookshops, London. Obtainable through American Friends' Bookshops. Price, 45 cents. The purpose of this book is to provide the many who visit or hear of Jordans, with its William Penn associations, its hostel becoming so popular for conferences, its "Mayflower" barn, and its "Jordans Village," with a brief historical outline of its past, a description of the present, concluding with an outline of the faith, doctrine and practice of the Society of Friends. It is attractively printed and illustrated with a cut of Jordans Meeting House. An attractive Christmas remembrance.

THE PEOPLE OF PALESTINE. By Elihu Grant, Professor of Biblical Literature at Haverford College. J. B. Lippincott Co., Philadelphia and London, 1921; 271 pages, $2.50. This book is an enlarged edition of a previous work by the same author, "The Peasantry of Palestine; Life, Manners and Customs of the Village." It is drawn from life, picturing the people of Palestine as they are today, and is illustrated with forty-five photographs.

Two new magazines, one American and one English, have recently sent their first numbers to us for inspection. The American newcomer is the *Survey Graphic*, an illustrated monthly magazine, issued by the publishers of the *Survey Weekly*. It addresses itself to all who are concerned for social upbuilding. The first number contains articles on the defects of courts and law enforcement in American cities, the British Building Guilds, the mine warfare in West Virginia, and other subjects. Stories and numerous pictures add attractiveness. The *Survey Graphic* is published by the Survey Associates, 112 East Nineteenth Street, New York City. Subscription rate, $3.00 per year. Special rates are given to *Survey* subscribers.

The new English magazine is called *Looking Forward*. It is published at Castle Court, Poppins Court, London, E. C. 4, and is edited by Hamilton Fyfe. It aims to be a monthly review "of all world movements in a forward direction." Among the articles in the opening number are: "No 'Crisis' In India," by Lord Meston; "Nansen, the Man and His New Task," by Lord Weardale, and "The Law of Nations," by Sir Geoffrey Butler. Stories and verse are to be a part of *Looking Forward*, and numerous cartoons from all nations are reprinted to illustrate cur-

rent world topics. A specimen free copy may be obtained by writing to the publishers.

Those who give Christmas books to children will be helped by a catalogue of books for boys and girls just issued by the Macmillan Company, New York. It appeals to both child and grown-up, being fully illustrated and giving the ages of children to which each publication will appeal. It may be had from the publishers upon request.

As a supplement to its November *Annals*, the American Academy of Political and Social Science, Thirty-ninth street and Woodland Avenue, Philadelphia, publishes a collection of papers entitled "Austria Today." The editor in charge of the supplement is Dr. Wenzel Gleispach, a professor of the University of Vienna. Chapters deal with many phases of Austria's present social and economic life.

The Federal Council of Churches, 105 East Twenty-second Street, New York City, has issued a thoroughly revised edition of its pamphlet, "The Church and a Warless World," under the title, "Working Toward a Warless World." This new edition contains the program outlined by Secretary Hughes for naval reduction at the first session of the Washington Conference, a graphic showing of what it will mean in terms of tonnage to be scrapped and tonnage to be retained; a discussion on the subject, "What Has Created the Big Armaments?" and other valuable material. The price of the pamphlet is fifteen cents per copy, 100 copies, $5; 1,000 copies, $30.

SUNDAY TALKS TO TEACHERS. By Helen Wodehouse, is one of the recent Macmillan publications already referred to in our book column. Caroline B. Z. Lippincott, of Moorestown, N. J., writes concerning this work that "in the school of life, we need the uplift and striving" which it brings. "This is the law of the universe, that all work is done with chained hands." The manacles of insufficient or inefficient help, ill health or distracting annoyances must come in a large degree to each who accomplishes any great work. The book cites opportunities which are so seldom prized because they come to us without much effort on our part.

"The many forms of childishness noted among grown-ups make us resolve to put away childish things, and be each 'one that hath principle,' such as Cromwell chose for his army."

Items From Everywhere

A unique example of a religious plebiscite occurred in Columbus, Ohio, in 1919. The Grandview Congregational Church made a canvass of a new addition to its neighborhood and found that only nine families would support a denominational church of any kind. The majority wanted an undenominational democratic community church. The institution was accordingly transformed into a community church and, supported by all, is now thriving where no single denomination could have succeeded.

Speaking recently in Chicago, Marshal Foch, Generalissimo of the Allied Forces during the war, said:

"Peace—we shall have it soon on the same condition that we got war. We must fight for it in the moral sphere as we did in the physical sphere. Peace has been promised, from the first night of Christianity, only to men of goodwill. Goodwill must be in the bottom of the heart; without it, it is only a sham peace. . . . With a clear understanding of our duties and clear co-operation of our minds and proper co-operation of our vision, we can have a perfect peace."

"He who would study now must be a hero," said a recent visitor to Russia in commenting on the suffering endured by those attempting to train their minds in that famine struck country. The European Student Relief organization is making a special appeal to American students to raise a $500,000 Student Friendship Fund to help students in Russia.

Apparently our Catholic brothers might give us a tip or two when it comes to raising funds for religious and welfare purposes. The diocese of Philadelphia has just completed a four-weeks' campaign to raise $500,000 for the benefit of the five houses of the Sisters of the Good Shepherd. Instead of the $500,000 asked, the Catholics responded with $750,964.

In his first report from Washington, Charles S. MacFarland, General Secretary of the Federal Council of Churches, says:

"As to the Conference, everybody or nearly everybody is agreed that it has made a great beginning. It has done much to release at once the body from the hands of diplomacy.

"Let us, however, not mistake the beginning for the end. It is not done yet. True, enough has elapsed to bring to the surface the problems, doubts, questions, obstacles and consequent cross currents. It would be foolish not to reckon with them. They are here. The danger of reaction in the Conference itself is to be guarded against.

"Our people must not be misled. The happy issue of the present moment was clearly the result of popular feeling expressed over the entire nation without reserve. It comes mainly from three clear sources—the churches, the workers and the women. Most observers put it in that order and point to the widespread religious tone of the press, the religious sentiment evident in the Conference, and above all, the fact that everywhere the issue is treated with religious tone and sanction."

DEATHS.

DEACON.—At Mt. Holly, N. J., Twelfth month 9th, Mary Moore, widow of B. Frank Deacon, in her 90th year.

HAMBLETON.—On Twelfth month 6th, at her home near Wakefield, Pa., Sarah A. Hambleton, wife of Neal Hambleton, aged 76 years. She was a member of Little Britain Monthly Meeting.

HERITAGE.—At their home near Pitman, N. J., on Eleventh month 17th, Lucy Anne, aged four months, infant daughter of Milton W. and Alice Brown Heritage.

SMEDLEY.—Suddenly, at the Old Ladies' Home, Chattanooga, Tenn., Eleventh month 10th, Phœbe Gregg Smedley, widow of J. Frank Smedley. Born in Loudon County, Va., in 1852. Interment in Forest Hills Cemetery, Chattanooga, Tenn.

WING.—At Brewster, N. Y., Eleventh month 28th, Martha, daughter of the late David and Mary I. Wing, of Quaker Hill, N. Y.

URIAH BLACKBURN

Uriah Blackburn, a member of Dunnings Creek Monthly Meeting, died at his home in Fishertown, Bedford County, Pa., on Twelfth month 2nd, at the advanced age of eighty-five years. In his death the meeting has lost one of its most beloved and valued members, and the community a highly esteemed citizen.

His early life was spent on the farm of his father, a few miles west of the present village of Ryot, Pa. On arriving at manhood, he spent several winters teaching school and later took up farming a few miles distant from his birthplace. In 1870, he moved with his family to Fishertown and engaged in the mercantile business which he followed for twenty-seven years, the last six years of which were in a partnership with his nephew, Allen C. Blackburn. After retiring from business in 1897, he devoted his time to light work about his comfortable home. By habits of industry, frugality and sound judgment he succeeded well in all his undertakings.

He was married in 1863 to Hannah M. Engles, of Centre County, who died nearly two years ago. To this union were born six children, four little girls dying of scarlet fever soon after coming to Fishertown and another daughter a few years later, which leaves as the only survivor of the family Dr. Albert E. Blackburn, of Philadelphia.

The deceased was a life-long member of Dunnings Creek meeting, and for many years previous to his late illness he was actively interested in all the affairs of the meeting; the younger members especially having learned to know him as a safe counselor and reliable helper.

His funeral was attended by a large number of relatives and friends. Besides several who were present from other branches of this Quarterly Meeting, his long-time personal friend, Isaac Wilson, was here, by whom the devotional exercises of the funeral were conducted. The sermon was not only a beautiful tribute to the memory of the noble life of the deceased, but a most pleasing and instructive character sketch of life in general. All exercises of the day seemed to pass off in that orderly manner so befitting the funeral occasion of one like our deceased friend.

E. H. B.

COMING EVENTS

TWELFTH MONTH

17th—Daniel Batchellor, of Baltimore, Md., will give a lecture in Trenton Friends' Meeting House, corner Hanover and Montgomery Streets, Trenton, N. J., at 8 P. M., on "Christmas Myths, Carols and Customs."

18th—Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 P. M.

18th—Dr. Frank Aydelotte, President of Swarthmore College, expects to attend meeting for worship at 1811 Eye Street, N. W., Washington, D. C., at 11 A. M.

18th—Providence Preparative Meeting at 11 A. M.; Chester Monthly Meeting at Chester, at 2.30 P. M.

18th—Elbert Russell will address the Open Forum at Terre Haute, Indiana.

18th—First-day School and Conference Class at Fifteenth and Race Streets, Philadelphia, at 11.40. Speaker, Dr. William I. Hull. Subject, "The Americas and the Disarmament Program."

18th—Free lecture, under auspices of The Young Democracy, at Broad Street Theatre, Philadelphia, at 3 P. M. Speaker, Arthur Dougherty Rees. Subject, "The Tragedy of Financial Independence."

19th—Christmas gathering at Philadelphia Young Friends' Association. See notice.

21st—Monthly Meeting of Friends of Philadelphia, Fifteenth and Race Streets, 7.30 P. M.

22nd—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 P. M.

23rd—The Brooklyn First-day School will hold its annual Christmas Tree and Festival. Supper for all will be served at 6. After this will be games and stories, until time for the set exercises of the evening and the appearance of Santa Claus.

29th—Camp Onas Reunion, in the auditorium of the P. Y. F. A. Building, Philadelphia.

31st—Gwynedd Monthly Meeting at Gwynedd, Pa. Monthly Meeting at 3.30 P. M., will be followed by a box supper and an entertainment at which Eleanor G. Hirst will give a reading.

NOTICE—On December 19th, a Christmas gathering of the Philadelphia Young Friends' Association will be held in the auditorium at 8 P. M. The Rose Valley Singers will give us many of their carols and the Moorestown Young Friends will present their pageant, "New Life." An offering for the Friends' Service work in Russia will be accepted. All interested are invited to come and also to join in the social time afterwards.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS

Week ending December 5

Five Years' Meetings	$405.20
Philadelphia Yearly Meeting (15th and Race Streets):	
Wrightstown Monthly Meeting	105.51
15th and Race Streets Monthly Meeting	53.50
Chester Prep.	10.00
Greenwich Monthly Meeting	10.00
Hancock's Bridge	5.00
Darby Monthly Meeting	50.00
Newtown Prep. Meeting	20.00
Orange Grove Monthly Meeting	30.00
Swarthmore Monthly Meeting	115.00
Wilmington Monthly Meeting	978.00
Wilmington Relief in or near Vienna	10.00
Wilmington Relief Ras El Metn	25.00
Makefield Monthly Meeting	15.35
Makefield Russian Relief	10.00
Girard Avenue Meeting	13.00
Greenwich Monthly Meeting	100.00
Swarthmore Monthly Meeting	77.00
15th and Race Streets	379.20
New York (Hicksite):	
New York Monthly Meeting	400.00
Cornwall Monthly Meeting	10.00
Baltimore Yearly Meeting (Hicksite):	
Hopewell Monthly Meeting	10.50
Friends of Lincoln, Va.	200.00
Oxford Monthly Meeting	100.00
Baltimore Monthly Meeting	191.00
Mickleton Friends' First-day School	25.00
Mickleton Meeting	10.00
Pelisgrove Monthly Meeting	35.00
Long Lake Michigan Friends	2.25
Providence Monthly Meeting, Terre Haute, Ind.	10.00
Contributions for General	766.60
For Germany	635.75
For Austria	957.14
For Poland	139.00
For Serbia	12.50
For Russia	5,190.64
For Russian Overhead	443.00
For German Overhead	5.00
For Clothing	38.92
Refunds and payments	20.00
	$11,614.06

Shipments received during the week ending December 3: 133 boxes and packages; 2 from Mennonites, 3 anonymous.

FUN

Grocer: "We have some very fine string beans today."

Mrs. Newbride: "How much are they a string?"—*The Fun Book.*

School-teacher (to little boy): "If a farmer raises 3,700 bushels of wheat and sells it for $2.50 per bushel, what will he get?"

Little Boy: "An automobile."—*Western Christian Advocate (Cincinnati).*

Two Methodist preachers, one white and the other colored, served rural charges in Mississippi which were conterminous. The negro received a considerably larger salary than his white brother, who asked him if it was not his custom to expel his members who failed to pay. "No, boss," he replied "we would not like to put the gospel on a money basis. We gets them to subscribe, and if they don't pay we turns them out for lying."—*Memphis Commercial Appeal.*

He: "I could dance on like this forever."

She: "Oh, I'm sure you don't mean it! You're bound to improve."—*The Fun Book.*

A little fellow after his first day at school proudly announced to his mother that he could write, and to prove it made some scrawls on a sheet of paper. "But what does it mean, dear?" she asked. "How do I know?" he said. "I haven't learned to read yet."—*Boston Transcript.*

A monologue artist on a Chautauqua platform was greatly irritated to find the attention of his audience directed to the antics of a stray cat. He demanded: "Is this a monologue or a catalogue?"—*Ladies Home Journal.*

Tourist: "What a frightfully dangerous spot! Why don't they ever erect a warning board?" Local: "Well, they 'ad one up fer some time, mister, but nobody fell over, so they took it down, as they had a better use fer it."—*Windsor Magazine.*

Mr. McNab (after having his lease read over to him): "I will not sign that: I havena been able tae keep Ten Commandments for a mansion in Heaven, an' I'm no' gaun tae tackle aboot a hundred for two rooms in the High Street!"—*London Opinion.*

Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in consequence," writes Mrs. W. H. E.

HOTELS.

Buck Hill Falls

If you must have Winter Sports amid temperatures ranging from zero to 30 below, then we cannot supply you. Our lowest temperature in the past seven years has been 12 degrees below and the average between December 15th and March 1st has been 16 degrees above—just cold enough to be comfortable and enjoyable.

In this temperature one needs but little more protection while exercising than in the city, for the dry air of 1500 feet does not penetrate—it invigorates.

If you did not secure Christmas reservations, we too were disappointed and hope that you will try to come up some week-end in January when we will have accommodations for all.

THE WINTER INN

"WEALTH IN HEALTH"

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Strath Haven Tea Room

Dinner 6 to 7:30.

Sunday Special — Chicken and Waffles, 75 cents.

Swarthmore, Pa. Phone 680

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

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LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address

S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

NOTICE—Concise statements of the principles of the Religious Society of Friends and their application to the problems of every day living, including "The Spirit of Quakerism," by Elbert Russell; "A Quaker's Faith," by George A. Walton; and other articles by Henry W. Wilbur, Howard M. Jenkins, Elizabeth Lloyd, Jesse H. Holmes, O. Edward Janney, Edward B. Rawson, etc., to be had free on application to Friends' General Conference Advancement Committee, 140 North Fifteenth Street, Philadelphia, Pa.

Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. A good way to get new members.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' MEETING is held every First-day at 11 A. M., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

FRIENDS' MEETING IN PASADENA, California—Orange Grove Monthly Meeting of Friends, 520 East Orange Grove Avenue, Pasadena, California. Meeting for worship, First-day, 11 A. M. Monthly Meeting, the second First-day of each month, at 1.45 P. M.

WANTED.

WANTED—KINDERGARTEN TEACHER as nursery governess. Montessori training preferred. Friend's family in California. Write Mrs. G. B. Elliott, 410 East Lake Ave., Watsonville, Cal.

WANTED—PLAIN HAND SEWING, OR as assistant to dressmaker. $2 per day of 8 hours. Alice Tyler Osler, Haddonfield, R. D., N. J.

BOARD WANTED—IN FRIENDS' FAMILY in Baltimore, Md., by woman Friend, employed. Address, M. 910, Friends' Intelligencer.

YOUNG LADY STENOGRAPHER, Friend, with four years' experience, desires position where ability, character and refinement will count. Prefer work in school, hotel, institution, or literary work. Address, F. 911, Friends' Intelligencer.

LADY IN CITY TEMPORARILY DESIRES position before January 1st as visiting or resident governess for children from six to ten, housekeeper in gentleman's family, or companion for semi-invalid. Neither city nor location a consideration. Mrs. Louise Grayson, General Delivery, Philadelphia, Pa.

PRACTICAL NURSE FOR ELDERLY woman. Invalid, but not confined to bed. Good salary. Maid employed. Home in small Pennsylvania town. State full particulars. Address B-291, Friends' Intelligencer.

WANTED—A WOMAN TO COME TO the house and do upholstery and mattress renovation. Lydia C. Biddle, Lansdowne, Pa.

COMPETENT WOMAN WANTS POSITION immediately to take charge of elderly lady or as mother's helper. Good sewer; practical nurse. Small compensation. Katharine Kelly, 73 N. Clinton Ave., Trenton, N. J.

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SWARTHMORE, PA.—HANDSOME OLD cut-stone residence, 13 rooms, 3 baths, steam heat, all conveniences; fine old shade, garage, almost an acre more land if desired; possession. Sale to close an estate. Yocum and Powers, 20 S. 15th Street, Philadelphia.

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FOR RENT—TWO FURNISHED ROOMS, second-story front and next. Plenty of heat. Friends' family. Mrs. W. S. J., 2107 N. 12th Street Philadelphia.

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REMARKABLE VALUES indeed. Great, heavy Ulsters and smart-looking Ulsterettes, of warm, fleecy plaid-back fabrics, tailored with exacting care. They are the sort of Overcoats every man admires, and, therefore, would be delighted to receive as a gift—if you wish to surprise him.

Overcoats of Crombie fabrics—$58.00 and $78.00.
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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the Committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.
Stuart S. Graves, 3033 Germantown Ave.

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For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or 5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TWELFTH MONTH 24, 1921 VOLUME 78 NUMBER 52

Christmas Myths, Carols and Customs

By Daniel Batchellor

CHRISTMAS is the greatest festival of the year. It is the holiday of childhood, when all the world turns young. It is the time of universal goodwill. All self-seeking is put away for a time and the dominant wish is to bring joy and gladness to others.

The sweet old story of Christmas carries us back across the centuries. With the wise men from the East we see the bright star of promise shining in the sky, and with the shepherds we hear the song of the angels: "Glory to God in the Highest, and on earth peace."

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
'Peace on the earth, goodwill to men
From Heaven's all gracious King;'
The world in solemn stillness lay,
To hear the angels sing!"

But the bright vision faded, and the angels' song was lost in the world's clamor.

"—With the woes of sin and strife
The world has suffered long;
Beneath the angels' song have rolled
Two thousand years of wrong,
And man, at war with men, hears not
The love song which they bring;
Oh, hush the noise, ye men of strife,
And hear the angels sing!"

The vision and the song have never been entirely lost. With each revolving year, as Christmas time comes around, we catch glimpses of the divine glory and seem to hear the echoes of the celestial choir.

But, however beautiful the Christmas story of the past twenty centuries may be, it is not complete in itself; it is part of a larger story—one chapter in the book of human life. True, it is the brightest and best chapter; but it is vitally related to all the rest of the book. To change the figure it is one link in the chain of events—a golden link, but interlinked with the long chain that connects all human experience. Let us look at Christmas from this larger point of view.

THE actual time of the birth of Jesus is not known. Among the primitive Christians there seems to have been no interest in the matter. Their whole thought was when Christ would reappear on earth.

After two or three hundred years we find them celebrating the birth of Jesus with a Christ-mass, but for centuries there was no uniformity in fixing the date. By degrees there came a general agreement to celebrate it from December 25 to January 6 (Twelfth Night).

The reason was that this had been from ancient times the period of a great nature festival. Almost all nations regarded the winter solstice as the turning point of the year—the beginning of a renewed life and activity of the powers of nature.

In the primitive religions the noblest form of worship was that of the heavenly bodies. Special honor was paid to the moon—the queen of heaven. But the supreme object of worship was the sun—the Heaven Father, bringer of all good. The morning worship from the hilltops must have been impressive. As the sun rose above the horizon, he would be greeted with prayer and praise from his worshippers. Charles Wesley's Christmas hymn is like a paraphrase:

"Hail, the heaven-born Prince of Peace!
Hail, the son of Righteousness!
Light and life to all he brings,
Risen with healing in his wings."

It would be a matter of deep concern to them that in the latter part of the year their God was losing His power. He rose later and sank earlier day after day. This would be especially noticeable in the northern part of Europe, where at the winter solstice the sun does not rise at all.

"I heard the cry go wailing thro' the land,
Balder, the beautiful, is dead!"

But soon there is a growing brightness in the east and the sun's rim again rises above the horizon. The risen sun is hailed with general rejoicing. Then come glad greetings and gifts. This was the great yuletide festival. But it also was associated with the Saturnalia. This was originally a harvest festival, akin to our Thanksgiving—also old English Harvest Home. Saturn was one of the earliest personifications in the Roman religion of immemorial antiquity. During the festival distinctions of rank disappeared, or were reversed—a custom which survives in New Year mummers. One feature of Saturnalia, was singing of hymns to Saturn which developed into Christmas carols—especially in England. Most of these were very crude, but a few fine speci-

mens have come down to us, and are still sung. Foremost among these are "The First Nowell," and "God Rest Ye, Merry Gentlemen."

Longfellow has given us a graphic picture of Christmas in England, when it was under the sway of the Norman barons. Coming down to more modern times, we have "waits," who went around in the night singing carols. Two of the best known are "While Shepherds Watched Their Flocks By Night," and "Hark! the Herald Angels Sing."

The most celebrated German hymn is "Silent Night." The most beautiful Christmas hymn that America has produced is Phillips Brooks' "O Little Town of Bethlehem."

Every land keeps Christmas in its own way and there is a multitude of local customs which we may pass over. But there are others of more general import, and if we can trace the history of these they will open up for us visions of human life in far off times and in many climes. For instance, why do we decorate our homes with evergreens? It is bright and cheerful and the green leaves remind us that the earth will again be clothed with verdure. But there is a deeper reason than that. We are following a beautiful custom of thousands of years ago.

Men then believed that the woods were peopled with gentle sylvan spirits called Dryads and Hamadryads. They thought that the woodland life must be pleasant, but when the woods were bare and the wintry winds blew coldly through the branches, they pitied the cheerless condition of the woodland spirits. The people would gladly receive them into the comfort of their own homes; but to do this, they must provide them with leafy boughs. Hence the custom of using evergreens as a harbor for the Dryads. But with the first budding of springtime they were careful to remove every leaf, lest a spirit should be imprisoned indoors.

With the passing of nature worship, the sylvan deities gave place to a belief in fairies. We have outgrown that also, but we still decorate our houses with evergreens.

Closely associated with evergreens is the kissing under the mistletoe. This, too, had a significant origin. It carries us back to the worship of the Druids, who had a special reverence for the oak tree. The mistletoe is a parasite which grows on different trees, and it is occasionally found growing on the old oaks. Its green cluster seen amid the bare branches of the noble tree is rather a striking object. To the old Druids it seemed like a cropping out of the soul of the sacred tree, which gave it a specially sacred significance.

At a stated time there would be a procession to the tree. The Arch Druid would ascend by a ladder and with the sacrificial knife cut off the bunch of mistletoe, which was caught in a white sheet held by four Druids. It was then conveyed to the altar and cut up into small pieces, which were distributed among the assembled people. These took it to their homes and suspended it over the doorways, then as the visiting guests passed under the portal the host and hostess on either side gave them the kiss of hospitable welcome. That form of it died out long ago; but the young people still seem to find something attractive in it.

The Christmas tree is generally thought to be of German origin, but they probably inherited it from the early Romans. It would naturally be part of the harvest festival. Originally it was simply a fruit tree, on which was fastened the various fruits and nuts, to which sweetmeats were afterwards added. Now, it is rather a feast for the eye than the palate.

No account of Christmas customs would be complete without some notice of the yule-log. This again is something that takes us far back into ancient times. We know that the old Scandinavian name for the Christmas festival was yule-tide. This name is in some way connected with the sun, and from the early sun-worship we get different forms of fire worship. A very important part of this was the burning of the yule log. This ceremony reached its culmination in England in the reign of Henry VIII.

A selected tree was cut down and left to season. On Christmas eve this would be dragged from the forest with ropes. There is a picture extant of the court jester sitting astride of the log as it was drawn along, while the spectators reverently uncover as it passes. It was taken into the hall and laid on the burnt fragment of last year's log. The old cradle was then lighted and from this the new log caught its fire. This has been sung in a spirited way by the poet, Robert Herrick:

"Come, bring with a noise, my merry, merry boys,
The Xmas log to its firing,
While my goodwife she bids you all be free
And drink to your heart's desiring.
From the last year's brand light the new one, and
For good success in its spending,
Let the minstrels play, that good luck may
Go with the log in its tending."

The log was left to burn all night, and if it burned well it was a good omen. In the morning there was a general assembly in the hall, to partake of the wassail cup. From this none was excluded. First the master took the tankard, and with the pledge "Wassail" (Waeo nael—wish health) drank from it. Then it was handed in turn to the members of his family, and so on down to the lowest menial. It was a pledge that in the sacred warmth of that fire all hard feelings should melt away, and that old quarrels and grudges should be forgotten.

Another ceremony was that of burning the yule candles. In those times the housewives prided themselves on their ability to make good bread, brew good ale and make good candles. The two yule candles were very large and, like the log, they were expected to burn all night. To this end there had to be watchers with snuffers to snuff off the burnt wicks. This reminds us of the Roman Vestal Virgins who tended the sacred lamps. It is interesting to notice that the yule candles have dwindled down to the pretty

(Continued on page 824)

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Wanted: A Million Barrels of Flour!

The American Friends' Service Committee, in issuing the following appeal, states that it is concentrating its whole effort on a campaign to obtain flour for Russia. J. Augustus Cadwallader, a miller, of Yardley, Pennsylvania, a member of Makefield Monthly Meeting of Friends, is now at headquarters organizing the campaign.

The nation has been asked to give a million barrels of flour to the 15,000,000 starving people of Russia, to be distributed by the Friends. Every miller of the country has been approached and asked to give, and the great flour weekly papers, *"The Northwestern Miller"* and *"The Modern Miller,"* have editorially commended the appeal and have given free pages of advertising to it.

The plan as outlined by the Service Committee is, each miller will be asked to make a direct contribution in flour to the campaign, and with this as a nucleus, to solicit and accept contributions from the community about him. He will sell at cost the flour which the community buys from him, thus making every dollar buy the greatest amount of food possible. In the community all agencies will be asked to contribute. The bankers, the chamber of commerce, the Rotary or Kewanis Club, the woman's club, the lodges, the grange, the labor unions and the churches will be asked to take their share in raising this amount of flour. The basic cost of a barrel of flour will be put at $5 and each organization will be asked to contribute one barrel for every ten members, which will mean a giving of only fifty cents per member.

The family is the great unit of American life. How many families in the circle of your acquaintance would not be able to give one barrel of flour this winter, out of their abundant supplies, to save men, women and children from the agony of death by starvation? The family which gives a barrel of flour will practically never know, by the quantity of food that is served upon its table during the winter, that it has given the flour. Even with the remembrance of all that we have given during the past five years, is it not true that not one of us even, has ever begun to actually suffer because of what we have given? We have always given of our surplus, and even those of us who went deep into our surplus have always stopped when the limits of our surplus had been reached. We have never given of our actual needs and wants.

Suppose, just as a dream, we have given until all of the extras of our life are gone, and if we should give more it would take of that which we actually need for ourselves. The world, and life, has never been saved by some one giving of their surplus. Its saviors have always been those who have given of their very life.

Today one-seventh of the number of people who live in the comfort and security and luxury of the United States are standing helpless while Death overruns them, tears their children from them, separates families and causes the agony and misery that starvation alone can bring. The world is suffering the agony that would come to us if one of our children should die, multiplied by 15,000,000. In the face of this shall we give simply of that which we do not need, or shall we give until it begins to take even life-blood itself? Somehow a young man of Nazareth tried to teach that to give until one sacrificed one's very life was the only way to give. Shall we follow Him?

An Emergency Call for Public Opinion

The British delegation to the Washington Conference has announced that it will propose in the Conference the abolition of the use of submarines for both offensive and defensive warfare. It is greatly to be hoped that the people of the United States will urge our government to comply with the British proposal. Great Britain has stood magnificently by the United States in support of our propositions to reduce and limit capital ships, to place the British and American naval strength on a basis of equality, and to abrogate the Anglo-Japanese treaty. These three great steps have been made possible only because of the hearty co-operation of Great Britain with America. Now America has a chance to reciprocate. The goodwill of the British people will be of far more value to the United States, either in war or in peace than would any number of submarines, offensive or defensive. Moreover the American people have not forgotten their horror of the submarine as a weapon of warfare which the Germans used with such deadly effect in the recent World War.

Let us all, through letters, telegrams, resolutions, and articles in local newspapers—start an avalanche of public sentiment, in behalf of the British and civilized proposition, and roll it down upon the American Advisory Committee and our delegation in Washington.

WILLIAM I. HULL.

Washington, D. C.,
Twelfth month 13, 1921.

The Silent Place

When, to the closet of my soul I enter in,
And shut, without its close, closed door,
The world with its ambitions, strifes and sin.
I, there in spirit, worship and adore
The One in whom I live and have my being,
And in the glow of inner light am seeing.

Within the sacred portals of that silent place,
Illumined by The Light Divine,
The spirit, meeting spirit face to face.
All things are plain, full understanding's mine;
And thus I grow in Wisdom, Love and Power,
Sufficient for my needs each day and hour.

Receiving freely, freely we must give,
'Tis Law and Love that fix this price.
If we would grow, then we must live
The life that serves with sacrifice.
And our reward is boundless peace,
Content and joy and happiness.

F. CURRAN WILLSON.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, TWELFTH MONTH 24, 1921

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Taken together, Daniel Batchellor's fascinating discussion of Christmas myths and customs and the appeal of the American Friends' Service Committee for flour for starving Russia, form a cross-section of what Christmas means to the world in this nineteen-hundred-and-twenty-first year of the Christian era.

On the one hand, we have that wealth of beautiful tradition, drawn from a thousand sources, which was impressed into the service of Christmas by the church of the middle ages. There are the stories and observances which delight the children and which cast their spell over even the later years of life. There is the chorus of peace and goodwill, which, echoing back from all lands and all centuries, becomes the dominant note in the more mature spiritual experience of the Christmas season.

On the other hand, we have millions literally starving in Russia; millions to whom Christmas, if it is remembered at all, must mean a strange recollection of former holidays, the memory of which is now all but blotted out by hunger and cold and disease. To one degree or another, we know that all the world is in the grip of such conditions. Even in careless America, which has not begun to really feel the world's need, six million men are unemployed, with resulting suffering to themselves and a large number of dependants.

That such conditions prevail, we ascribe to no other cause than the fact that the peoples of the world have never seriously accepted the principle of peace and goodwill as a working hypothesis. As an anthem from the lips of angels, a high sentiment to deepen the joyousness of the holidays, it has found a welcome among men. But as a principle by which to live, and if necessary by which to die, it has gained a pitifully small response. As long as the angels were content to act as stage effects in our Christmas drama, all went well. But as soon as they began to seriously question our methods of living, we gently but firmly stopped their song.

To perceive that the cause of present world chaos is man's failure to live by the principles of goodwill is easy. To remove that cause and thereby achieve a Christian world and a Christmas for all the world, is tremendously hard. It involves the revolution of accepted standards of personal life. It must be begun where things are hardest to begin—in our own hearts. It constitutes that terrifically painful growth by which religion is transformed, first for the individual and later for the group, from a series of thoughts about life to an actual way of living.

But who among us is afraid to try the venture? In our halting way, we have been trying it all along. The angels do not bring us a new song, but a renewed appeal to more fully respond to an old one. We have long since recognized the truth of their precepts. Now they ask us if we will not strive more seriously to follow them; if we will not deepen our goodwill from an absence of illwill to a daring, self-forgetful, positive love. They ask us to shake off our indifference and respond with some show of fervor and heroism to the cry of Russia's starving hosts, in the service of whom and similar sufferers we must spend our goodwill if genuine workable goodwill we have.

What shall be our answer? We know of one family of such moderate income that members debated the possibility of giving five dollars to send one barrel of flour to Russia. But after considering the question in the perspective of Christian ideals—the ideals of giving all, even life, for love—this family decided that it could send fifty dollars at once, and did so. If we were all to form our estimates of our power of giving, and then to multiply them by ten, would many of us be reduced to a point of destitution for which we doubt the power of providence to provide?

As we have thought over what it would mean in individual life if the Christmas ideal were really put into practice, our mind has turned back to reconstruction days in France. In the type of life entered upon by Friends' relief workers, we see the ideal which all of us should strive to realize at home. Each worker went forth to put a great ideal of service into action. He looked upon his life as no longer his own, his time, his strength, his thought, had been given to the labor of service. His needs were provided for, and wherever possible, he was afforded comfort, sufficient leisure for necessary recreation, and slight funds for personal use as desired. But he received no salary, nothing beyond simple necessities. He was there to give, not to gain.

Is not this the true Christian ideals according to which all of us should be seeking to live? We should look upon our lives and our possessions as humanity's, not our own. Humanity, of course, expects us to provide for our own needs and for the needs of those dependent upon us. It calls upon us, however, to be honest in distinguishing between our *needs* and our desires or conveniences. And beyond these needs, it calls upon us to free *all* for the service of love. It matters not whether our particular possessions be a life to be lived, or a million dollars, or a thousand acres of land. If we are

living the selfless life, we will put our *secondary* considerations beneath the *life-and-death needs* of others.

The real message of Christmas is that every human being should be inspired by a conception of the corporateness of humanity, a conception which will impel him to give himself and all that he has to the service of those who have greater need than he. If we acted upon this spirit, world chaos would change to world harmony in the space of an hour, and within a year there would not be a hungry soul on earth. And this spirit can come only if an increasing number of pioneers have the courage to begin acting upon it as examples, long before their contemporaries are prepared to follow. It has been done. Jesus did it. Many are doing it today. Shall you and I pledge the angels on Christmas eve to try it?

The Washington Conference

VI.

By William I. Hull

The naval ratio of 5:5:3 has now been definitely accepted by the governments of Great Britain, the United States and Japan. Some readjustment of the American program was necessary to comply with Japan's desire to retain its latest battleship, and to even things up with Great Britain and the United States; but the program has been adopted almost intact. This involves, in the first place, a noteworthy reduction in the number of capital ships in the three navies. Sixty-eight dreadnaughts and super-dreadnaughts, with a displacement of nearly 1,900,000 tons, are to be "scrapped." With this great reduction there goes an equally noteworthy limitation, including a ten years' naval holiday and a maximum of 35,000 tons displacement for any ship built after the ten years have elapsed. Had not this two-fold limitation been agreed upon, there would doubtless have been a continuation of the feverish competition in the number and size of super-dreadnaughts which the three powers have engaged in during the past three years.

It is small wonder, then, that Secretary Hughes refers to the agreement as "the greatest event since the Armistice;" or that Arthur J. Balfour should have stated in an interview this afternoon that the President of the United States has inaugurated through the Washington Conference a new era in international relations, a new page in the history of the world, a wholly new departure from the old order of things, which deserves all the praise that has been showered upon it, and which will shine with increasing lustre as its significance is made more clear by every passing year. "This naval agreement," Ambassador Balfour continued, in an address filled with enthusiasm, said to be quite unusual with its author, "will be of incalculable benefit to all nations, and especially to those with the largest navies; quite apart from the moral and idealistic points of view, even the richest of nations will find it a boon of vast economic importance."

The Anglo-American-Japanese ratio of 5:5:3 will be maintained, even though the number of capital ships possessed by each of the three nations may be increased by the success of the French Government's demand that it be permitted to build ten super-dreadnaughts between 1925 and 1935. This French demand for naval expansion has startled the Conference today, but it seems quite improbable that it will succeed. Great Britain and the United States are both unalterably opposed to it, since to maintain the ratio of 5:5:3, each of them would be obliged to build ten capital ships within five years! The Italian spokesman, also, said today that Italy, while it desires naval equality with France, is wholly opposed to the French demand for naval expansion. Not only because of the enormous cost of such a program, he said, but because Italy has come to the Washington Conference with a firm determination to follow America's magnificent invitation and example in *reducing,* rather than *increasing,* naval armaments. "The United States", he continued, "could become the strongest naval power in the world, should she so desire; but the United States is idealistic, so is Italy. The spirit of moral disarmament, which Premier Briand referred to in his speech the other day, Italy has already begun to put into practice and she is determined to carry it out still farther." There is quiet confidence that Great Britain and the United States will succeed, with Italy's aid, in persuading France to give up her present plan for great naval expansion, and accept a ratio for the five nations—which is based upon their existing tonnage—of 5:5:3:2:2. And then if the same three powers will introduce and succeed in carrying through a proposition to reduce and limit land armaments and abolish compulsory military training and conscription, then, indeed, we should feel that two mighty blows had been struck at both Mars and Neptune, the gods of war on both land and sea!

The Four-Power Treaty, in regard to the islands of the Pacific, having been negotiated and signed last week, is being discussed with great animation and interpreted in various ways. One group of its critics declare that its Article II provides for the same military sanction that was so vigorously opposed by the United States in Article X of the Covenant of the League of Nations; while another group of its critics declare that it is "spineless," and therefore "a mere scrap of paper." Secretary Hughes said this afternoon that, as far as he is concerned, the treaty is an accomplished fact and that he is too busy trying to get other things done to give his interpretation of it at present. President Harding, also, declined to discuss it at present, but simply remarked that there is absoluely nothing in either the letter or the spirit of the treaty which requires any of the four nations to engage in military or other coercive activities to enforce it. Minister Hanihara, commenting upon Japan's surrender of the Anglo-Japanese Alliance and acceptance of the Four-Power Treaty, said that "Japan has been materially affected by American *prohibition* . We have substituted water for whiskey." The comment of the French, who pin their faith to the League of Nations Covenant and desire also straight-out military and naval alliances, is that the weakness of the treaty

lies in its lack of guarantee and penalty. "The American Government," this comment continues, "opposes any real defensive alliance, and is unwilling that this agreement should entail any obligation to use force."

The affairs of China have been under slow but hopeful consideration, during the past week, and besides the naval ratio and the Four-Power Treaty, the question of submarines has been a topic of great interest. The British Government has served notice that it would propose to the Conference, at an early opportunity, the abolition of submarines for both defensive and offensive warfare. Ambassador Balfour declined this afternoon to state fully the British reasons for this proposition, which will later be laid in toto before the Conference, but he did remark that there is no real distinction between offensive and defensive submarines, since what is true of any weapon is emphatically true of submarines, namely, that they can be used for both offense and defense.

There is a well-grounded belief that American naval experts and the American Advisory Committee are advocating the continuation of submarines for war; and it is greatly to be hoped that the American public will come to the support of the British,—which is at the same time logical—and the civilized proposal to abolish this peculiarly pernicious instrument of warfare. Great Britain has stood gallantly by us in support of our propositions to reduce and limit capital ships, to place the British and American naval strength on a basis of equality, and to abrogate the Anglo-Japanese Alliance. These three great steps have been made possible only because of the hearty co-operation of Great Britain with America. Now America has a chance to reciprocate by supporting a measure which will redound to our own benefit as well as to that of the British and of all the world. Great Britain could, of course, continue to develop and construct anti-submarine devices; and thus would be carried on, in a new field of naval preparedness, the old, old competition which is illustrated by the race between the projectile and armor-plate. This kind of competition gave rise to ever more "invincible" guns and "impregnable" battleships; and it was to stop precisely this cut-throat competition that the Washingon Conference was summoned. The mutual goodwill of the British and American people will be of far more value, either in war or in peace, than any number or size of submarines, offensive or defensive. Moreover, it was horror and resentment at precisely this kind of warfare that did much to lead the United States into "the war to end war and preparations for more war." In justice to its ideals, then, and as an example and incentive to other and weaker nations, the American people should march shoulder to shoulder with their British cousins in achieving this great restriction on preparation for war which would at the same time diminish the danger of war itself.

While the British proposition for the abolition of submarine warfare is under discussion, it may be wholesome to recall the attempt of the Russians to secure the adoption of a similar proposition at the first Hague Conference in 1899. Great Britain, *Germany*, Japan, Italy and six other governments voted for the Russian proposition; France, Austria and four others voted for the use of submarines for defense; while the American Delegation, under the insistency of Admiral Mahan, refused to accept any restriction whatever upon the use of submarines, whether for offensive or defensive war. Eight other governments voted with the United States and the proposition was accordingly lost. It is not logical, of course, to assert that had it not been for American opposition at The Hague to the prohibition of the use of both submarines and poisonous gas, the Germans in the recent war would not have resorted to them; but it certainly does behoove us Americans of today to reverse that reactionary record of 1899 and to do our full share now toward prohibiting the use of weapons which are as nefarious as they are potent in creating hostile feelings, hostile preparations and hostile acts.

The United States and all the world have moved far from the spirit of the warlike past, and at this "Peace Christmas" here in Washington, we are glad to recall Whittier's poem on "The Peace Convention in Brussels," written seventy-three years ago:

"What folly, then," the faithless critic cries,
With sneering lips and wise world-knowing eyes,
"While fort to fort, and post to post, repeat
The ceaseless challenge of the war-drums' beat,
And round the green earth, to the church-bells' chime,
The morning drum-roll of the camp keeps time,
To dream of peace amidst a world in arms,
Of swords to plowshares changed by Scriptural charms,
Of nations, drunken with the wine of blood,
Staggering to take the Pledge of Brotherhood!"
Despite of sneers like these, O faithful few,
Who dare to hold God's word and witness true;
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime
Sees the calm future.
Still keep the path which duty bids you tread,
Though worldly wisdom shake the cautious head;
No truth from Heaven descends upon our sphere,
Without the greeting of the sceptic's sneer;
Denied and mocked at, till its blessings fall
Common as dew and sunshine, over all.
Lend once again that holy song a tongue
Which the glad angels of the Advent sung,
Their cradle-anthem for the Savior's birth,
Glory to God, and peace upon the earth!
Still lives for Earth, which fiends so long have trod,
The great hope resting on the truth of God:
Evil shall cease and Violence pass away,
And the tired world breathe free through a long Sabbath Day.

Washington, D. C., December 17, 1921.

The Crowd vs. Democracy

A Review of "The Behavior of Crowds," by Everett Dean Martin. 311 *pages. Harper & Brothers, New York,* 1921. $2.00.

Everett Dean Martin as director of the Cooper Union Forum, New York, has had an unusual opportunity to study crowds—the kind of crowds that you and I think are typical—the crowds made up of foreign radicals, of the American Bolsheviki, and the down and outers; but do you know there is another

kind of crowd? One made up of men such as you and I, who can be just as cruel and unjust, who can hold the law in disrepute—for the time being—as this crowd we call typical? What kind of a crowd hung the Mayor of Omaha last year? What kind of a crowd throws pop bottles at the umpire? You and I say decent educated men would not take part in crowds like these, but read what Mr. Martin has to say about the "crowd mind," which for the moment swallows up all the minds of its members, those of the upper as well as the lower classes, and works them to its will.

There is a sinister side to crowd psychology that Mr. Martin brings out clearly, which all thinking men and women should know. If crowds can, as he proves, be formed of well-educated people carried away by their passions, surely we should have as complete a knowledge of the facts as possible. This country already stands condemned in the eyes of the world for its past "lynching bees" and "race riots." If we are to prevent such occurrences in the future we must have the facts on hand, educate ourselves and then educate those about us.

Mr. Martin shows how a crowd forms and how gradually it develops what he calls the "crowd mind," a spirit made up of the unconscious, the worst thoughts of all its members. A "crowd mind" is man's mind thousands of years ago when he was swayed by hate and fear and greed. He speaks of how his vast audiences in the Cooper Union have turned to crowds, and he exposes the psychological facts back of our recent race riots. He goes even further than our own country, devoting much space to past revolutionary crowds in Europe, their fruits, and possible future crowd revolts.

He says the success of the Soviet Revolution in Russia was because all crowds are Soviet and that the modern world, everywhere, is already spiritually sovietized. He believes that revolution by actual crowds, or by resultant action forced by crowds, cannot bring good government. That the reforms which a crowd urges are simple will o' wisps, that the life it wishes to establish is an impossible one, like living in Alice's Wonderland. Where crowds have achieved changes they have simply changed old tyrannies for new—as in Russia today, and as in France during the Red Terror.

There is still another form the "crowd mind" takes which threatens free democracy today, and that is government by "majorities." This shows itself in public opinion which ostracized a man for not buying liberty loans, for not subscribing more than the individual cared to for Y. M. C. A. and other drives; and which a few centuries ago burned men at the stake for not "conforming." It is this spirit which multiplies bureaus for enforcement, establishes censorships, makes self-constituted "guardians of the peace" and "vigilance committees." This is government by the crowd mind and not democracy.

The way out of the ills of crowd mind is by slow education of the individual. One is sorry that Mr. Martin holds so little hope for immediate improvement, but he at least believes we are progressing. As he says, "we have gained the greatest victory over the crowd mind when we drag it into the light."

Baltimore, Md. BLISS FORBUSH.

The Wisdom of the Peoples

COMPILED BY JAMES WALDO FAWCETT.

VII.

THE PROVERBS OF FRANCE.

The absent are always in the wrong.

When the judge is unlearned it is the robe we bow to.

It is not enough to run well, unless you set out in time.

Hope is the dream of a man awake.

There are no miracles to a man who does not believe in them.

Shed blood, and men believe; shed tears and they doubt.

Patience is bitter, but its fruit is sweet.

A man is no happier than he thinks himself.

Justifying a fault doubles it.

If you would understand men, study women.

The king loses only what the people tear from him.

Death is far better than the fear of death.

He is a rich man whom God loves.

From an age without hope springs an age without fear.

Our fatherland is where we have friends.

Every man complains of his memory, but no man complains of his judgment.

He has everything who is content with nothing.

Power is not shown by hitting hard or hitting often, but by hitting straight.

Quarrels would not last long if the wrongs were all on one side.

The opposite of virtue is weakness rather than vice.

The head of a fool does not soon become white.

What orators lack in depth they make up in length.

Pride of birth has many tyrannies.

It is not that which is criminal that is hardest to confess, but what is ridiulous and shameful.

He does the crime who profits by it.

Men make laws, but women make morals.

Great artists have no country.

Great thoughts come from the heart.

He must have killed a number of people to have become so rich.

It is the imperfection of nature which is the origin of art.

It is through glory that free peoples are led into slavery.

It is profound ignorance that inspires the dogmatic tone.

The greatest weakness is the fear of appearing weak.

When a man is dead, it is no use calling in the doctor.

It is to my faults that I owe my virtues.

If we had no faults we should take less pleasure in remarking those of others.

There is no mortar that time shall not loose.

Prayer is a cry of hope.

No flowery path leads to fame.

Wisdom is on the lips of those about to die.

Who serves the unfortunate serves God.

Cowardice is the mother of cruelty.

The ideal is but the truth at a distance.

Honor but rarely points the way to wealth.

Inspiration is the opportunity of genius.

Christmas Myths, Carols and Customs

(*Continued from page* 818)

little candles on the Christmas tree or the birthday cake.

To the little child, the chief charm of Christmas gathers about the person of Santa Claus. It is so delightfully mysterious—so grotesque—and yet so winning. How is it that the story has come down through the centuries and gained such world-wide fame? Is it purely a creature of the imagination, or does it rest upon some firm historic background?

Let us take a good look at Santa Claus. We are all familiar with his jolly round shining face, with the clear blue eyes and the abundant white hair streaming out in every direction. Somehow we are reminded of the crude old pictures of the sun, and we cannot avoid the suspicion that here is an ancient sun myth.

He is always represented as driving a sleigh with swift reindeer. This shows that the myth, in its present form, comes from the far north, where reindeer are used for horses. Going over the housetops is natural enough, if we remember that the Esquimaux huts are like snow mounds, with no windows, and only a low passage way to crawl into the interior. Ventilation is secured by a hole in the roof. At night, the lower entrance would naturally be blocked up and then the only means of entrance was down the chimney! Then, too, we must remember that those ancient children were not dressed like the children about us. Probably the only pockets available were their little skin moccasins or leggings, and, of course, they would hang them near the chimney entrance where the night visitor could easily find them. The incongruity arises from bringing the old customs into the changed conditions of our time. But that doesn't seem to bother the children!

The original name of the wonderful old man is now unknown. It may have been Father Yule, for in England he is still often called "Father Christmas," and in France the children know him as "Pere Noel." We learn that in ancient Greece the children used to expect visits and gifts from an old deity named Silenus. This grotesque individual, according to some accounts, was pot-bellied, bald-headed, snub-nosed, and alas! habitually drunk!

The name Santa Claus is a little child's way of pronouncing Santa Nicolas, and here we come within the scope of recorded history. St. Nicolas is one of the most popular characters in the calendar of saints. He lived in Asia Minor in the latter part of the third and the early part of the fourth centuries. He was a successful merchant, and by middle life had amassed what was then regarded a considerable fortune. At the age of forty years he devoted himself to a religious life. He showed such marked ability and force of character that from the humblest position he became Bishop, or Archbishop of Myra. Remarkable stories are told of him and after his death he was canonized.

He has been claimed as the protector of various classes of people. He is the patron saint of sailors. So popular is he with seafaring people that there are said to be seventy churches dedicated to him on the coasts of the British Islands. It is recorded that on one of his mercantile voyages they were caught in a violent storm, and he vowed that if they were brought safely to land he would build a church there. This afterward became a celebrated shrine, to which sailors would bring votive offerings in thankfulness for the protection of their patron saint.

Bishop Nicolas took a great interest in the welfare of the young. He is the patron saint of maidens, and apparently with good cause. In the times of decadent Rome, the rich patricans, as a rule, were very licentious, and no girl's honor was safe among them. Macaulay, in his "Lays of Ancient Rome," tells of how Virginius was compelled to stab his beloved daughter, as the only means of saving her purity. Girls were openly sold in the market to a life of shame. We do not know what measures Nicolas took, but it is pretty certain that he did something to protect the virtue of maidens, and so won their lasting gratitude.

He is also the patron saint of students! In his time, schools of learning were few and far between, and travel for the schoolboys was very dangerous. It was not unusual for them to be robbed and even murdered for their few possessions. From the miraculous stories told of him we can gather that Nicolas was instrumental in protecting these boys and making it safer for them to travel.

By a whimsical turn, the bands of robbers claimed St. Nicolas as their patron saint. They called themselves "St. Nicolas' Clerks." It is curious that, in the slang of thieves, stealing a thing is called "nicking" it. It would seem that this brave, big-hearted man had shown himself a friend even to the outcasts of society.

Two things stand out clearly marked in his character; one was his passion for doing good; the other was his secrecy in doing it. He seemed to have a nervous dread of being caught doing a kind action. In illustration of this, the story is told that a gentleman in reduced circumstances had two beautiful daughters. They were very poor, starvation could only be staved off by the dreadful alternative of selling one of the daughters into white slavery. This came to the knowledge of Bishop Nicolas and the night before the dreaded separation he stole out in the darkness and threw a purse of gold in at the open window. Unfortunately, he could not get away in time, and being detected, he pledged them to silence in the matter. In this way it came about that whenever any good was done anonymously, the people would say, "Depend upon it, that is more of the good Bishop's doing."

Now, when the northern myth reached down into Asia Minor, it was natural that the children should think that the good old man must be their St. Nicholas, and that is how he came to be called Santa Claus.

When the Santa Claus myth spread into Germany, it came across an unexpected difficulty—it met with a rival. The German children already had a mysterious friend who came to them in the night—not in the form of an old man, but as a beautiful child, a new-born son, the Christ-child. They could not clearly pronounce its German name, Christus Kindlein, but as "Kris-Kingle" he was endeared to all hearts.

Now they were confronted with a choice between

the two. It was a logical difficulty; but children are not logical, so they held them both. Deep in their hearts they enshrined the beautiful Christ-child, while they love the jolly old man whom they came to name Kris-Kingle.

In his journeyings, Santa Claus came across another difficulty. In some countries the children did not wear stockings. But they found a substitute in their wooden shoes. These have given rise to some pretty stories, such as *"Paginini's Shoe Violin,"* and *"The Little Girl's Christmas Bird."*

We see that our Christmas festival receives contributions from many different sources and that a large part of it comes from our Scandinavian ancestors; but from whatever source they are drawn, the unmistakable lesson which they teach is unselfish kindness and goodwill among men. We see that in all the darkness and savagery of the past, there have been flashes of light and joy, and as the centuries follow one another, we see those fitful flashes becoming a steady gleam. In the words of our gentle Quaker poet:

"Thro' the harsh noises of the day,
A low sweet prelude finds its way;
Mid clouds of doubt and mists of fear,
A light is breaking calm and clear."

Far away in the future lies the vision of a Christmas celebration which shall last through the three hundred and sixty-five days of the year. Meantime, let us rejoice that every year brings us nearer to the good time coming. With each returning Christmas, the star of promise shines with brighter ray and the angels' song re-echoes more clearly in human hearts:

"Glory to God in the highest, on earth peace and goodwill to men."

The Christian Approach to Industrial Problems

The following extract, taken from the introduction to "The Church and Industrial Reconstruction," page 5, sets forth the distinctive element in the Christian's concern in industry:

"Hence the Christian emphasis is primarily on the need of a change in the motive and spirit of men's lives. For Christianity repentance is always the beginning of social betterment. To become a Christian is to have the center of one's interest shifted from self-seeking to concern for the common good. Fully to realize the Christian ideal would be to have done once and for all with everything that is self-centered and unbrotherly.

"This emphasis on the moral factor differentiates the Christian approach to industrial problems from any which assumes that economic conditions are the sole determining factor in human welfare and that the increase of prosperity will in itself solve the moral problems. Christianity is under no such illusion. It knows that no change in the external machinery of the production and distribution of wealth is sufficient to save society. It realizes that wealth in itself is only a tool, capable of serving either worthy or ignoble ends, and that all turns upon the spirit in which it is used."

Children's Peace Stories

Many of our readers are doubtless endeavoring to impress upon the minds of their children the lessons of peace which center about the Disarmament Conference. In this connection, the Literature Committee of Philadelphia Yearly Meeting's First-day School Committee recommends the list of stories which follows. All are stories that will win the interest of children, while at the same time illustrating the principles concerned in disarmament.

From the *Children's Story Garden*: Swords and Plowshares, The Invincible Leader, A Ride Toward War Paint, The White Feather, The Silver Tankard, Tommy's Birthday, How Ivan Overcame the Giant, The Highwayman, and The Latchstring.

Who Killed the Other's Babies? *Stories to Tell to Children,* by Sara Cone Bryant.

The Three Robbers. *God's Troubadour.* Sophie Jewett.

Fierce Feathers. *Quaker Saints.* L. Violet Hodgkin.

The Heroic Enterprise. *An Admiral's Son.* E. F. O'Brien.

Vacation Schools in New York and Brooklyn

"This is the nicest school you ever had," said a little girl in the New York Meeting's Vacation School last summer. She is twelve years old now, and as she has been coming regularly ever since she was six weeks old (in the baby-carriage, with an older sister), she ought to be able to judge.

The New York School was a class smaller than usual this year. On account of a deficit the two previous years no manual training class was given for older boys. Unusual efforts were made this year to collect contributions. The deficit has been entirely wiped out, and it is hoped that the class will be resumed the coming season in spite of the higher cost of teachers and material.

The average attendance in New York was 68, the children being divided into three classes—kindergarten, and two sewing classes. The younger children had ordinary kindergarten games and handwork. The two other classes made themselves dresses—pretty, comfortable, and well-made school dresses, with caps to match, in addition to some other sewing. Folk-dancing, games and singing gave variety to the day, and the joy of making something spurred them on.

Last year a girl who had been attending our Vacation School for several years received a prize for sewing in her regular school work. When asked where she received her training, she said, "Friends' Summer School."

In Brooklyn, there is much more playground activity. The playground and gymnasium are open for regular periods, both morning and afternoon. The average attendance was forty children in the morning, and sixty in the afternoon. Twenty-seven of these children were present every single day,—their substitute for the country.

Here there was kindergarten work for the younger children, handwork in weaving and sewing for the older ones who wished, and organized games for all. Folk-dancing was much enjoyed by the older girls. Twenty-five of the girls made blouses for themselves, the cost of of each blouse being less than forty cents. Other things

made were raffia or reed baskets, mats, balls, paper doll houses and cloth bags, besides much drawing and painting work.

A. L. C.

Haddonfield Quarterly Meeting

"Can we know God?" and "The Kingdom of Heaven is Within You," were the texts for the concerns expressed at Haddonfield Quarterly Meeting held at Moorestown, N. J., on Twelfth month 15th.

Dr. O. Edward Janney felt that though we were but the smallest portions of God's great universe, yet he revealeth himself to us in many ways if we but listen to his call. Daniel Batchellor said that Jesus in his ministry meant that the Kingdom of Heaven is on earth, but people involuntarily for many centuries looked above for the real kingdom. Only recently have they comprehended that it is here within our reach. Daniel Willets also explained more fully the thought of the earthly kingdom.

In the meeting for discipline the 1st, 2nd and 5th Queries were read and considered. The Friends were reminded in the consideration of the Fifth Query of our duties as citizens, by encouraging and helping to enforce the provisions of our state and national laws on the liquor question. The answers to the Seventh Query from the Monthly Meetings were full, and the summary expressed its approval of the work of the Conference at Washington and hoped that further efforts would be made along the lines of disarmament and in favor of future world peace.

Dr. Janney reported the progress of the Washington Conference and resolutions were ordered to be sent to our delegates in favor of the ten-year naval holiday, of scrapping the submarine, and against the use of poisonous gases.

Emmor Roberts announced that Charles H. Brown, a member of Salem Quarter, had been appointed Federal Director of Prohibition of the state of New Jersey. Much interest was expressed in this appointment, and a resolution sent to him to that effect.

A concern was expressed that the Quarterly Meeting appoint a Secretary to look after the work of the Meeting. This was referred to the Monthly Meetings for consideration to come before a future Quarterly Meeting.

Work Done by the Loudoun Council for the Limitation of Armaments

As a result of meetings held in the County by Frederick J. Libby and of a concern which arose in our own meeting, Loudoun County has been organized into a federation known as Loudoun Council for the Limitation of Armaments. Affiliated with the Council are three women's clubs, the County W. C. T. U., the County Teachers' Association, one farmers' club, several of the churches of the county including both branches of Friends, the parent teachers' association of Hamilton, and the Loudoun League of Women Voters. Three of our county editors and the secretary of the League of Women Voters are the publicity committee. The committee on speakers and meetings consists of the heads of two Chambers of Commerce, and the wife of a representative to our state legislature.

The work of Rachael Dubois was felt to be of great assistance in this effort.

She addressed many group meetings throughout Loudoun County, and had conferences with editors of the two county papers, as well as speaking to the students in various schools.

Her work among us was felt to have been most helpful and we recommend to other communities which are organizing for the campaign for general disarmament which lies ahead of us that they secure, if possible, her assistance. She comes full of her subject and her enthusiasm for service is inspiring. Our community co-operated in furnishing entertainment and transportation, and the addresses were made in response to requests from interested members of organizations.

Cornelia J. Shoemaker.

Philadelphia Young Friends' Association

The December meeting of the P. Y. F. A., held Second-day, 12th, was well attended, the members being eager to hear Dr. Russell give his second lecture on "The Four Gospels."

After the usual form of business, Dr. Russell began by telling three reasons for recording the gospels: First, the witnesses were becoming few in number; second, there were not enough apostles to go to all the churches; and, third, the need for accuracy. "Christianity probably would not have carried with it the power to reform itself if it were not for the written gospels."

"The Gospel" is given in four ways—according to Matthew, according to Mark, according to Luke, and according to John. The first is built on Matthew's collection of the teachings of Jesus; the second is the only early gospel that has survived; the third was written somewhat later, but is based upon accounts from living witnesses and is the most original and full; the fourth—"The sayings of John" is generally believed to have been written by the beloved disciple.

The effect of Jesus upon his period was to produce an enormous literature. These apocryphal gospels were of three classes—Pseudo-epigraphical (put out under assumed name), Midrash (didactic fiction)—religious truth set forth in form of fiction, and Heretical (gospels written to form the basis of the writer's interpretation).

It is known that twenty gospels existed and it must have been difficult to decide which to keep; we may feel, however, that we retained all that was vital and original. The modern task of scholars is to get back of the modifications of the story to the real Jesus.

It is hoped that anyone interested to hear Dr. Russell's third lecture, dealing with Matthew and Mark particularly, will feel welcome to come to the Y. F. A. meeting, January 9, 1922.

H. L. R.

Disarmament Work Among Friends

The chief point of activity as to disarmament work seems to have shifted recently to Virginia. The general meeting of citizens of Lincoln completed formation of the "Loudoun Council for Limitation of Armament." It is intended to consolidate all the groups and organizations in the county now working, or ready to work, to make effective the results of the conference at Washington. Each organization interested in the subject will be entitled to at least one representative in the general council and all residents of the county will be invited to enroll, regardless of age or sex. Dues will be left to the discretion of the local organizations. A general publicity committee was appointed.

Dr. O. Edward Janney is in and about New York, giving a series of talks on disarmament to meetings of Friends,

at times both branches together, as in Poughkeepsie, to the two Friends' schools in New York and Brooklyn and at Locust Valley. He has attended such meetings or will attend them in Brooklyn, Flushing, Jericho, Westbury, Plainfield, Newark and Glen Cove, occupying the time until December 20.

Friendly News Notes

Willis T. Keese, of Pasadena, California, writes that Joseph Swain and his wife were present at the Orange Grove Monthly Meeting. Joseph Swain gave a message of much interest.

The Fifty-ninth Annual Report of the Friends' Employment Society of New York City is most encouraging. The condition of the Society has steadily improved, not only financially, but in ability to provide work for much longer periods.

The work done by the Friends' Employment Society is helpful and practical and does not tend to pauperize. It helps those who are desirous of helping themselves.

With deep regret they record the death of two members of their Board of Managers Elizabeth M. Bunting and Anna M. Jackson.

President Frank Aydelotte was recently elected a member of the board of trustees of the Carnegie Foundation for the Advancement of Teaching. President Aydelotte succeeds Arthur T. Hadley, former president of Yale, who recently resigned. Dr. Hadley had been a member of the board since its creation.

Mortar Board, the honorary society for senior women at Swarthmore, has announced the election of Mrs. Frank Aydelotte to honorary membership, and the election of Henrietta Keller and Ruth Thompson to active membership in the society. The purpose of Mortar Board is "the furthering of student responsibility toward the best interests of the college." The members are chosen with reference to leadership, scholarship, and service to Swarthmore. The highest honor which can be accorded a Swarthmore woman is election to Mortar Board, and the election of Mrs. Aydelotte is a graceful tribute to her captivating personality and to her great interest in the college.—*Swarthmore Phoenix.*

A group of English Friends having learned that the Dean Farm Estate was about to be sold for building purposes, has secured the property, a part of which lies opposite the Jordans Meeting-house and Hostel, in order to preserve the quiet beauty and charm of this famous Quaker centre. A Committee of Jordans Village Limited plans to preserve the meadows and woodland facing these two ancient, historic places and to prevent buildings from being erected there. In doing so they sacrificed valuable rentals and so are selling "Founders' Shares" at 10 pounds each to cover the loss and to develop the remainder of the estate. The shares are not interest bearing but entitle the owners to a voice in the management of Jordans Village Limited.—*The American Friend.*

The Meeting for Sufferings, the Executive Committee of the Society of Friends in England, decided to send a representative of their body to be present in Washington during the Disarmament Conference. Francis E. Pollard, well known to many as the Secretary of the National Peace Council for the last eighteen months, has been chosen for this position.

Mr. Pollard was for many years a master at Bootham, the famous Quaker school at York, where John Bright was educated, and is eminently fitted for the post which will involve both "lobbying" and also the supplying of information to any enquirers bearing on the subject of the conference. He is a clear thinker and writer on the principles involved, and is equally a master of facts and figures. In Washington he will be working in the closest association with American Quakers and with the recently formed American National Council for the Limitation of Armaments of which Frederick J. Libby is acting as secretary.

H. W. Peet.

Francis E. Pollard has been spending a few days visiting Peace Committees, Friends' schools and colleges in and around Philadelphia.

BALTIMORE NEWS NOTES

A record attendance was shown by the First-day School, 103 members and 5 visitors. We very much enjoyed the talk by Isaac Walker on the Gideons. The collection for the McKim Kindergarten was unusually large, $14.

The Bible Class has kept good its boast of leading the School in securing new scholars. They report an increase of 40 per cent. The Junior Conference Class comes next with a 30 per cent. increase. What other classes are in the list? Not being content with securing new members for their own class, the Bible Class secured one new member for Arthur Fulton's class, Walter Brewington.

The following facts regarding the Baltimore Friends' School, are taken from the report of the Educational Committee, of Eleventh month 28th:

At the School Commencement last June, thirty-eight scholars were graduated, of these, twenty-five entered some college.

The faculty of the School numbers in all forty-four, eight are Friends.

On October 20 the enrollment was as follows: Kindergarten, 36; Primary, 153; Intermediate, 188; High School, 100. Total enrollment, 537.

A system of group and individual psychological tests are used.

The Christmas bazaar of December, 1920, cleared $1,119.19, which was distributed among different charities. In addition the School raised $475 for the American Friends' Service Committee.

One bus purchased for transporting children, two hired in addition.

The School has adopted uniforms for all girls above the second primary.

Afternoon work maintained in nature study, shop work, art, supervised study, field athletics and swimming.

New primary building erected providing for six new classrooms, five washrooms, four cloakrooms and a roof-garden gymnasium.

A new heating plant installed for heating the entire set of buildings.

Last year forty-two Friends attended the School.

Bliss Forbush.

LINCOLN YOUNG FRIENDS' ASSOCIATION

On the afternoon of Eleventh month, 27th., Lincoln Young Friends' Association held the opening meeting of the season. Bible reading, interesting current topics, and recitations by the children were followed by a review of Will Irwin's book, "The Next War." This was followed by

two illuminating papers upon the aim and scope of the Washington Conference. The White Man's civilization is an economic civilization. A sound economic system is the essential element in any extensive military undertaking. The action so far taken by the eight powers assembled in Washington lays the foundation for the much-dreaded "Next War," or for a permanent peace. Which will the people have?" The meeting was closed with a helpful and suggestive talk on steps to be taken to create sentiment for disarmament by Richard Dubois, who has been touring this county under the auspices of "The Loudoun Council for the Limitation of Armament."

Lincoln, Va. CORNELIA J. SHOEMAKER.

Book Notes

SOCIAL FREEDOM. A Study in the Application of the Ethics of Jesus to Modern Social and Industrial Problems. By Maurice L. Rowntree, B.A. Paper bound. 172pp. To be obtained through Friends' bookshops.

This study by the son of the late Joshua Rowntree, M.P., for Scarborough, has been written at the request of the Friends' War and Social Order Committee, specially with the needs of the "Industry for Service" Conference, convened by the Society of Friends for November 24th to 27th in mind. It is divided into two parts, the first dealing with the social teaching of Jesus, in which the historical background of the time is dealt with, besides an examination of His Social Message and teaching on Life, Property, Riches and Poverty. Part II, entitled "From the Old Society to the New," after examining the "Present Chaos" deals with current proposals including "Guild Socialism" and the Douglas Credit Reform Scheme, the latter having a special chapter devoted to it.

PROBLEMS OF THE PACIFIC AND FAR EAST. By Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches. Obtainable from the Federal Council, 105 E. 22nd St., New York City. A twenty-page pamphlet which gives the best discussion of the Far-Eastern problem in reduced form which we have yet seen. It has been prepared especially for young people and busy men and women who desire to understand the real situation in the Far East, but who have not the time for extended reading. Although brief, it gives sufficient information concerning the outstanding historical events and present conditions to enable one to form his own judgments.

THE OLD TESTAMENT IN THE LIFE OF TODAY. By John A. Rice, A.M., LL.D., Professor of Old Testament Interpretation in the Southern Methodist University. The Macmillan Co., New York, 1921. 320pp. $1.75.

An outline of the Old Testament in terms of men and movements, tracing the religious development of the Hebrew people and attempting to relate the great issues of ancient times to the needs of the present. Apparently a book which seems to make the Old Testament live.

THE A B C'S OF DISARMAMENT AND THE PACIFIC PROBLEMS. By Arthur Bullard. The Macmillan Co., New York, 1921. 122pp. $1.25.

This volume, published last October, gives book form to Mr. Bullard's contributions to the *New York Times* and will be very helpful to all who desire to follow and influence the Washington Conference. Mr. Bullard is, of course, not an advocate of immediate and unconditional love and disarmament, but is anxious to abandon the savage or "natural" methods of war, armament, fear, distrust and cunning for the "civilized" ways of agreement, conference, peace and trust as soon as and to the extent that others can be persuaded to see and listen.

As the author still regards the League of Nations as the proper Universal Agreement to banish war and armaments, it must be taken that in his view the voice of the Teutonic nations deceived and tyrannized by the Treaty of Versailles, and the voice of the Liberals of the world who condemn the cunning and violence of that Treaty, can be safely ignored.—CORNELIUS M. ENNS.

MORE THAT MUST BE TOLD. By Sir Philip Gibbs. Harper and Brothers. New York, 1921. 407pp. $2.50.

Those familiar with "Now It Can Be Told" and "Wounded Souls" will look forward to this sequel. What those books were for the War and the Armistice—frank revelations of the actual facts, as these were known to the author through his wide experience as a correspondent—this new book is for present-day Europe under the "Peace." "The Need of the Spirit," "The Social Evolution in English Life," and "The Chance of Youth" are among the chapter headings.

Items From Everywhere

Dr. Phelan, Field Secretary of the Minnesota Russian Relief Committee, recently told the story of the Russian famine to the young people's group of one of the churches of Minneapolis. The group had planned a Christmas social gathering of the conventional type. On hearing of the need in Russia, its members decided to dedicate their party to a collection of clothing, flour and money for Russian relief. They have also asked Allen Webb, a member of the Minneapolis Friends' Meeting, to be present and tell more of the Quaker work in Russia.

The *New York World* gained an increase in circulation of 100,000 within a few days after it began the publication of its recent series of articles against the Ku Klux Klan. Why?

An active campaign is being waged by the National Consumers' League to induce the great national organizations to hold their conventions where the health of women hotel workers is protected by law and where the statutory eight-hour day, forty-eight-hour week and one day of rest in seven are enforced and where women workers are paid a living wage. Local committees of national organizations are urged to inspect the help's quarters before decisions are made to establish national convention headquarters in any hotel. Local Consumers' Leagues are urged to establish "white lists" of hotels which observe Consumers' League standards so that the sympathetic public may be enabled to discriminate in favor of those hotels which live up to the League standards.

The National Association for the Advancement of Colored People, 70 Fifth Avenue, New York, has made public a statement to the effect that since the introduction of the Dyer Anti-Lynching Bill in Congress on April 11, 1921, there had been 38 persons murdered by mobs in the United States, of whom two were burned, four bodies being publicly burned after lynching. One of those lynched was a colored woman. Three were white men. Since the Dyer bill was favorably reported by the Committee on the Judiciary, on October 31, 1921, there have been seven lynchings, one body being publicly burned, in Helena, Arkansas. Is this "100% Americanism?"

Harry Chandler, editor of the *Los Angeles Times*, after commenting on the troublesome years through which Mexico has recently passed, says: "Mexico now has a great constructive genius in President Obregon, and her day of opportunity is at hand. I believe that every American citizen owes it as a duty to his country and the world to do all he can in a co-operative, helpful way to aid our neighbor to the south of us to attain the place among the nations of the world that destiny intended her to occupy."

A remarkable public statement has been issued by the Congregational Churches of Japan. The following paragraph expresses its spirit:

"To our keen disappointment the general post-war conditions of the world seem to be under the domination of the outworn ideas and habits of bygone ages, a domination which seems to threaten the destruction of those ideals recently won by noble sacrifice; hence the present is a most opportune time for the Christians of every country to rise up in their faith and do their part in making the world safe for humanity." The statement then urges Christians the world over to support the Washington Conference.

The National Council for the Limitation of Armaments is publishing large posters containing a cut of the four horsemen of the Apocalypse, and beneath it the words:

The Cost of the Last War
9,998,771 killed;
20,297,551 wounded.
337,946,179,657 dollars.
Never Again!

BIRTHS.

Griest—At Lancaster, Pa., on Twelfth month 1st., to Ellwood H. and Carolyn Hutton Griest, a daughter, whose name is Eleanor Preston Griest.

MARRIAGES.

Malin-Cleveland—In New York, by Friends' Ceremony on Twelfth month 13th, Annetta S. Malin, of Milbourne, Florida, and Verne Evans Cleveland, of 11 Munroe St., Northampton, Mass.

Miller-Stapler—At Friends' Meeting House, Newtown, Pa., on Twelfth month, 5th., Mildred Thorn, daughter of H. Griffin Miller and Mary Roberts Miller, and Robert Kenderdine Stapler, son of Eugene Stapler and Ruth K. Stapler (deceased), of Woodside, Pa.

DEATHS.

Harvey—At Mooresville, Indiana, on Twelfth month 10th, Eli H. Harvey, a minister in the Society of Friends, in the 84th year of his age.

Reeve—In Trenton, N. J., on Twelfth month 12th, Dallas Reeve, at an advanced age.

Passmore—At 6300 Greene St., Germantown, on Twelfth month 13th, Lydia Anna Passmore, a member of the Monthly Meeting of Friends of Philadelphia.

LYDIA ANNA PASSMORE

Amid the hurrying, clamorous life of today let us not fail to note the lesson of a life of quiet saintliness that has been lived amongst us.

Lydia A. Passmore has left to those with whom she was associated a beautiful memory of patience and courage in suffering; of sweet responsiveness to love and sympathy; and of Christian confidence. A friend recalls hearing her say that she could not understand why people so fear death, adding, "We are not afraid to go to sleep." Through that merciful doorway she has now entered into the "rest prepared for the children of God"; may the example of her gentle, unassuming Christian life abide with us.

"Oh, hearts of love! Oh, souls that turn,
Like sun-flowers, to the pure and best;
To you the truth is manifest;
For they the mind of Christ discern
Who lean like John upon His breast."

COMING EVENTS

TWELFTH MONTH

25th—George A. Walton expects to attend meeting for worship at 15th and Race Sts., Philadelphia. 11.40 a. m.

29th—Camp Onas Reunion, in the auditorium of the P. Y. F. A. Building, Philadelphia

31st—Gwynedd Monthly Meeting at Gwynedd, Pa. Monthly Meeting at 3.30 P. M., will be followed by a box supper and an entertainment at which Eleanor G. Hirst will give a reading.

FIRST MONTH

7th—There will be a recital by the Philadelphia Male Quartette at George School, Pa., at 8.15 p. m. General admission, 50 cents.

9th—New York Monthly Meeting at 221 East 15th St., New York. Meeting for Ministry and Counsel at 5 P. M. Supper at 6 for all present.

24th—Western Quarterly Meeting, at Kennett Square, Pa.

26th—Caln Quarterly Meeting, at Christiana, Pa.

28th—Westbury Quarterly Meeting, at New York, N. Y.

31st—Concord Quarterly Meeting, at Swarthmore, Pa.

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IN RETROSPECT

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"I got that jumping through a plate glass window in London on Armistice night."

"What on earth did you do that for?"

"Oh, I don't know. It seemed a good idea at the time."—*Tit-Bits.*

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If you did not secure Christmas reservations, we too were disappointed and hope that you will try to come up some week-end in January when we will have accommodations for all.

THE WINTER INN

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REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' MEETING is held every First-day at 11 A. M., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

FRIENDS' MEETING IN PASADENA, California—Orange Grove Monthly Meeting of Friends, 520 East Orange Grove Avenue, Pasadena, California. Meeting for worship, First-day, 11 A. M. Monthly Meeting, the second First-day of each month, at 1.45 P. M.

WANTED.

WANTED—KINDERGARTEN TEACHER as nursery governess. Montessori training preferred. Friend's family in California. Write Mrs. G. B. Elliott, 410 East Lake Ave., Watsonville, Cal.

WANTED—PLAIN HAND SEWING, OR as assistant to dressmaker. $2 per day of 8 hours. Alice Tyler Osler, Haddonfield, R. D., N. J.

LADY IN CITY TEMPORARILY DESIRES position before February 1st as visiting or resident governess for children from six to ten, housekeeper in gentleman's family, or companion for semi-invalid. Neither city nor location a consideration. Mrs. Louise Grayson, General Delivery, Philadelphia, Pa.

COMPETENT WOMAN WANTS POSITION immediately to take charge of elderly lady or as mother's helper. Good sewer; practical nurse. Small compensation. Katharine Kelly, 73 N. Clinton Ave., Trenton, N. J.

WOMAN OF MIDDLE AGE, NURSE, wants care of invalid. Address P-913, Friends' Intelligencer.

HIRED STENOGRAPHER, 40 YEARS' experience, has typewriter home. Wants night work. George B. Cock, Bell directory.

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Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the Committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.
Stuart S. Graves, 3033 Germantown Ave.

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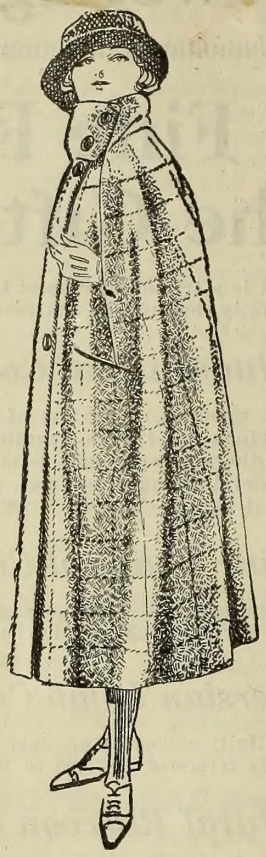
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Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TWELFTH MONTH 31, 1921 VOLUME 78 NUMBER 53

The Great War has not produced a Great Peace. Up to the present time the nations have clung for security to armies and navies larger than the great armaments under which the world groaned before the war.

May we recall you to the security proper to civilisation, the ordinary security which obtains among civilians, and which consists in an atmosphere of mutual trust, with the total absence of arms of offence.

We believe that the Gospel of Jesus Christ is the best practical guide for statesmen like yourselves, in your responsible place, and we trust that your service at Washington may be service for the Son of Man.—From a letter from the Society of Friends (English), to the British cabinet and British delegates to the Washington Conference.

The Spirit of Nationalism

And the Washington Conference

By Vincent D. Nicholson

ONE of the most interesting developments of the Washington Conference is the bringing forward by President Harding of his dark horse,—his "Association of Nations." A *permanent* forum of all nations (including those not now represented) is the logical development of the idea back of this Conference and in line with imperative world need. The Conference now in session for a few weeks can take only the first steps toward the solution of the few questions that are before it, and these are only a fraction of the questions that clamor for solution in a frightfully disordered world.

The logic of President Harding's idea (not to mention its practical realization) is seriously challenged by the fact that we already have in existence an Association of the Nations that includes most of the world. The relation between Mr. Wilson's League and Mr. Harding's Association will cause the President many sleepless nights if he really has the burden of the world's chaos upon his heart. Is the Association to merge into the League, or is the League to be swallowed up in the Association; will we allocate certain different functions to each, or will both exist as rival organizations in a struggle for the survival of the fittest? The last mentioned possibility would be a preposterous denial of the very purpose of both organizations. Each of the other possibilities must involve an agreement on the part of all nations (including our own) as to the methods and machinery for handling international affairs and as to the functions and future of the existing League. Whatever happens, our own country, if it plays a helpful rather than a ridiculous part in world affairs, must turn its back upon the past issues of our domestic party politics and consider the facts of the world situation as they now present themselves.

There are many reasons why a believer in the League,— or a League—of Nations should desire a drastic revision of the Versailles Covenant. It is too much in the nature of an alliance of victors to guarantee the continued status of a punitive peace. It includes Germany and Russia. Its usefulness is seriously impaired by the unanimous consent provision.

These considerations, however, are not the ones put forward in the inspired articles favoring Mr. Harding's "Association." We can toss aside, as scarcely worthy of consideration, the rhetorical references to the sacred policies of our fore-fathers and the Washingtonian objection to "entangling alliances." Those who thus pay homage to the spirit of Washington do not wear the clothes that he wore nor do they travel in the vehicles which he used; nether should they be bound by the thoughts with which he clothed his mind or by the peculiar political problems of the eighteenth century world.

Of little more importance are the statements that the new "Association" is to be one of "informal understandings" in which we will avoid the binding entanglements of the existing League. If the "informal understandings" are to mean anything when vital problems involving these understandings arise, they will be just as binding as lengthy covenants covered with all the fearful sanction of red seals and ribbon. If they are to mean that a nation is left free to do just as it pleases, regardless of the "understanding," then the Association becomes an empty shell.

There *is* a matter of serious danger in the dis-

cussion of the proposed Association of Nations,—namely, the emphasis being placed upon sovereignty and the fear of a so-called super-government. This type of international psychology (which sometimes seems to run riot in the United States) is the fundamental problem in the whole field of international relations. As a pre-requisite to any forward step we need a new conception of the word "patriotism." H. G. Wells evidently exaggerates the fact when he says that patriotism is largely a "snarling suspicion of foreign peoples." Mr. A. Clutton-Brock in his article in the December *Atlantic Monthly* only deals with one aspect of the problem when he describes patriotism as an objectionable and often dangerous type of collective self-conceit.

We need to recognize that a Nation is merely a political unit for dealing with certain problems of government that can best be dealt with by a unit of that size and character. When we strip patriotism of the traditional prejudices and the admitted excesses that cluster around it, we have little left but the same kind of relation which we bear toward other governmental units,—the State. the county, the township. We need to be loyal and devoted members of every unit to which we belong. In all the vast problems within the jurisdiction of our nation we should strive for a realization of our ideals and should be proud of achievement, just as we should feel the same obligations of citizenship in connection with the lesser problems of our borough or city. Anything more than this, in a conception of patriotism, seems based on traditions that do not correspond with the real interests of mankind. The vesting in a world organization of exclusive responsibility for all problems of international scope, even though it involves large abridgement of national sovereignty, is just as reasonable and necessary as the limitation of sovereignty by each of the American Colonies in 1783. How far our prejudices prevent an acceptance of this obviously true principle is indicated in the Society of Friends itself by the frequent objection of existing Committees or groups to a limitation of their "sovereignty" for the sake of a broader movement.

It is often urged that a nation is more than a governmental unit; that the sentiment of patriotism is based upon race, religion, culture, social and economic systems. Upon analysis, however, it appears that none of these important parts of the content of human experience are necessarily delimited by national boundaries. Usually just the opposite is true.

Our own nation is only one example among many of a composite of races. The converse is also true that one race often forms the predominant element in several different nations.

Religion is not circumscribed by national boundaries. Our feeling of Christian brotherhood—one of the strongest currents of our lives—pays no attention to national boundaries and flows across them to embrace persons of all nations.

The commercial firm with a large exporting business has a stronger community of interest with his foreign customers than with his neighboring firm across the street. Except for such artificial creations as tariff, national boundaries are as easily disregarded by business as are boundaries between our states and countries.

The best that we enjoy in the realm of culture—literature, music, art—are not American. Our loyalties and devotion in this realm must go out to the many foreign peoples who created the culture which we enjoy.

Patriotism, of course, often attempts to restrict the natural flow of these great fundamental loyalties of human experience. This attempt, which all too often succeeds, is a perversion of the true basic interests of men. We should be loyal to our country throughout the whole range of legitimate obligations which citizenship imposes, just as we should be loyal to the best interests of our state and county and city. We should recognize, however, that this loyalty to country—called patriotism—operates in only one field—the political; that other loyalties equally important have no relation to national boundaries; and that a patriotism that has anything of suspicion or antagonism or jealousy toward other nations strikes at the heart of these other world-wide loyalties and is opposed to the realities in human happiness and life.

The view of patriotism presented above seems the only one that squares with basic reality in human experience and is the goal toward which the peoples of the world must move if war is to be eliminated and constructive processes of mutual helpfulness substituted in its place. I do not mean to intimate, however, that we must not take account of the traditions and prejudices that have grown up around the concept of patriotism. Every actual step toward the goal of a true world brotherhood of peoples must make temporary adjustments and make-shifts in recognition of national aspirations that may be illusory but are none the less imperious.

The matter of real concern is the direction toward which we set our faces. So far as our own country is concerned, most of our emphasis upon "sovereignty" and "Americanism;" most of our objection to "entanglements" and a "super-government" are a look backward along the blood-strewn path that is marked by national antagonisms and war. For us, who are largely free from the traditional jealousies that curse the old world, the forward look must be free from the exclusive nationalism that has dominated American life for the past two years. We are called to a bold leadership in developing a world consciousness with world loyalties in connection with all questions that are international in scope. The measure of success of our present government in this great hour in American life will be the measure of its response to this call.

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The Washington Conference

VII.

By William I. Hull

There has been no plenary session of the Conference this week, and hence no formal progress can be recorded in this letter. One very important question has been settled, namely, that the French are not to be conceded the very large naval expansion which they demanded last week. The Japanese having definitely accepted the ratio of 5:5:3 for capital ships, the Conference was on the eve of holding a plenary session to adopt formally that ratio for Great Britain, the United States and Japan, with a probable ratio of 1.7 for France and Italy, respectively; at this critical moment the French plan of building ten capital ships, thereby increasing their ratio to more than 3, was suddenly spread before the naval committee. After a frank cablegram from Secretary Hughes to Premier Briand, this plan was withdrawn, and now it seems probable that the ratio of 1.7 will be accepted by France and Italy.

This decision depends partly upon the decision in regard to submarines. Great Britain is desirous of stating its proposition to abolish submarines, for both offensive and defensive war, in a plenary session and of having it discussed in the full light of the world's public opinion. This opportunity has not yet been accorded. Meanwhile a large volume of public opinion in favor of the British proposition is beating in upon the American delegation.

American public opinion as a whole, however, is still to be enlightened, organized and mobilized upon submarine, chemical and aerial warfare, and upon various aspects of land armaments. While our Secretary of State and his colleagues in the Washington Conference are laboring to reduce and limit armaments, it is an extraordinary and preposterous fact that our Secretary of War is advocating in his annual report and public speeches such things as "a more complete state of preparedness than at any previous period in the peace-time history of our country;" universal military training; a reserve army of 2,000,000 men; the use of the Regular Army mainly as instructors of the people in the military art; the maintenance of 17,000 officers, the doubling of West Point's capacity and the trainiing of as many reserve officers as possible in colleges and universities; the development of aerial weapons, poison gas and chemical warfare; and the mobilization of the industries and the entire man and woman-power of the nation for military purposes.

"I would conscript every person in the United States from eighteen to sixty years of age, should a future war prevail," declares our official representative of Mars, "and would say: 'You are to do thus and so, because you can do that better than anything else; you can fight, or you can serve in some other capacity for which you are best suited." The Secretary admits that his grandiose plans of military preparedness cannot succeed "until the American people, who are the source of material for the body of our defensive structure, (what a delicate way of suggesting that they are the real "food for powder" and the real instruments of organized murder!), throw themselves wholeheartedly into the work.—The American people have started along this path, and they cannot afford to turn back."

How characteristic of a Secretary of War that, with offices under the same roof that shelters the Department of State and within a stone's throw of the Pan-American Building which shelters the Conference on the Reduction and Limitation of Armaments, he should nevertheless discern the path of unprecedented military preparedness as that which the American people should still be intent on pursuing! And what a weird aspect of Mr. Facing-both-ways, of Dr. Jekyl and Mr. Hyde, is given by Secretary Weeks to an Administration which includes Secretary Hughes! It is of course to be expected that officials of the army and navy should be the last to read today's handwriting on the wall and interpret it aright; but the War Secretary's programme is a wholesome reminder that, after the Conference has accomplished its work of muzzling the dogs of war, as between nations, our own people must buckle down to work, in common with the army-ridden peoples of Europe, to extract the fangs and clip the claws of the dogs of war which are still rampant among us here at home.

The Shantung question has been given precedence in the Conference over other Far-Eastern questions, and just at present the discussion between the Chinese and Japanese over Shantung has been referred to Pekin and Tokio. The Chinese spokesman stated yesterday evening that the Japanese proposals were unacceptable, and the Japanese spokesman said that the Japanese delegates had already exceeded their instructions in the proposals they have made. The Shantung discussion is not a part of the proceedings of the Conference proper, but it is being conducted between the Chinese and Japanese, with the American and British first delegates acting as "guides, counselors and friends." The chief bone of contention is the Shantung Railroad, its ownership and control; and there should certainly be found some solution of the problem acceptable to both parties.

The naval committee is discussing this morning the French proposition regarding its auxiliary ships and the British proposal to abolish submarines. It is an unusually important and difficult discussion, and may be so prolongel that a plenary session of the Conference will not be able to pass upon its recommendations until next week.

Meanwhile, there will probably be an adjournment of two days for the Christmas Holiday. May the minds of statesmen be enlightened and their hearts softened by the spirit of the Prince of Peace so that they may join heartily in the Christmas anthem of "Glory to God in the highest, on earth peace, and goodwill to men."

Washington, D. C., December 22nd, 1921.

Under the Chisel

I am the formless slab of rock;
Strike me, Life; Swift, ringing blows!
Mind not the shattering, mind not the shock—
Under the chisel, the statue grows.

Walter H. Abell.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

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PHILADELPHIA, TWELFTH MONTH 31, 1921

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Significant in connection with our articles by Vincent D. Nicholson and Charles S. Gerrish, is an appeal from Anatole France, winner of the Nobel Prize in literature, which appeared recently in *The Nation.* We extract therefrom the following paragraphs:

"H. G. Wells (if it was not Swift returned to earth) records that a decade or so ago some of the inhabitants of our planet landed on the moon and talked to the Grand Lunar who rules the Selenites. This personage seemed not at all devoid of common sense; he asked the travelers how the terrestrials were getting on and what was their form of government. "They are," one of the travelers replied, "divided into independent states, some big, some little, and all inspired by an ardent patriotism, which is the ruling passion of the terrestrials." Did you not say," asked the Grand Lunar, "that these states are independent of each other? Then what tribunal judges their disputes?" "There is none," answered the terrestrial; "the pride of the states would not suffer it. When one of them thinks itself wronged or offended, it takes to arms to defend its rights or avenge its honor."

On hearing this reply, the Grand Lunar looked at the terrestrials with surprise mixed with horror and, without saying another word to them, he had them locked up as the most dangerous kind of fools.

The nations of the two worlds would rival each other in indignantly repulsing the idea of submitting all their differences to arbitration if by an impossible chance this idea were submitted to them. European civilization has always been military. When the entire planet is prey to such folly how can one believe it possible to establish a tribunal, a force for harmony among the amphictyons? It is impossible.

"Impossible now—but always? Things have happened in recent years which may bring the greatest changes in the ideas and habits of the Old World. War, which sometimes wins riches for the peoples, finally brings ruin and death too. There are plenty of examples in history. We shall see new ones which will touch us more closely. It is not impossible that the long conflagration which has desolated Europe, and the peace which followed the war and was only its prolongation, have struck the old civilization of Europe more cruel blows than our ignorance and frivolity believed. We begin to suspect the depth of the evil. Throughout the world the nations are torn out of their ambitious dreams by an unknown disease. The great and terrible lesson is not yet understood. Newspaper lies and the false words of statesmen will not always stifle the terrible voice which is already crying throughout the world: Europe is dying; the war has killed her.

"The people will finally understand, and if they do not wish to perish, they will have to unite and, abandoning their pride and avarice, submit to the decisions of a tribunal peace."

With this conviction we unite. And we ask again, Why is this idea of war's alternative so terrible to us? It is a heart-searching question that needs to be looked into, not passed over by the utterance of some catchword or platitude. J. R. S.

The Conference on "Industry for Service" called by London Yearly Meeting, and reported by an English correspondent in this issue, appeals to us as one of the greatest evidences of spiritual vitality offered by the Society of Friends since the inception of our service work in Europe. This Conference marks one of the first assumptions, by a Yearly Meeting, of a definite stand on the industrial issue—the issue which, because it involves the roots of war, the realization of true democracy, and the means of the development of personality for large masses of human beings, must be regarded as the great religious issue of the century.

A statement issued by the Philadelphia Orthodox Yearly Meeting at its last session, and the semi-official recommendations of Minute 27 of the London Conference of All Friends, are among the rare precedents to the Conclusions of this Conference.

The Conclusions themselves are those of a religious body which is cautiously seeking the implications of its principles, and contrast strongly with the more determined utterances of bodies whose members actually feel the crushing grip of the system as it is. But the great principle is there—love must have free reign in the industrial world as in other phases of life; industry must be transformed from a source of profit for some to a means of service to all. Like the proposals of the Washington Conference, the declaration of this principle marks an excellent first step in a right direction—though still a first step. When the same declaration is written among the principles of the Society of Friends as a whole; when Friends individually and corporately have come to give time and energy to the effort to effect its application, then the Society of Friends will have squared itself with the age, and can bring a tremendously increased spir-

itual energy to bear in the struggle of the world toward the here-and-now Kingdom of God.

Commenting upon the visit to America of our English Friend, B. Seebohm Rowntree, one of whose addresses appeared in a recent number of the INTELLIGENCER, a bulletin of the Federal Council of Churches says: "It is evident that a few such employers could revolutionize industrial management by demonstrating the superior efficiency of humane, liberal, democratic type of management." We would add that if, pressing forward upon the paths already opened, the Society of Friends were to bend upon the industrial problem the same spiritual force which worked with such immense effect upon slavery and other social problems of the past; if the Society of Friends would do this, it could incalculably hasten a *Christianization* of the entire industrial order.

Two Yearly Meetings of Friends, and one All-Friends Conference, have pointed the way. Why have *our* Yearly Meetings still taken no steps in this direction? Should we not all press forward in a cause so plainly of humanity and of God?

London Yearly Meeting's Conference on "Industry For Service"

November 24-27, 1921

Reported By An English Correspondent

Under the shadow of the thickest fog that London has known for twenty years, some two hundred Friends met in conference at Devonshire House to consider the reorganization of industry on the basis of service rather than of gain.

The conference was arranged by direction of London Yearly Meeting, which in May, 1920, asked its Committee on War and the Social Order to put forward some practical proposals and in 1921 instructed the Meeting for Sufferings to call Friends together to discuss the matter.

Representatives were appointed by the Quarterly Meetings, and all members of the Society were eligible to attend and take part. A few non-Friends who were specially interested in some of the subjects dealt with were also admitted, but could not join in the discussions. The clerk or chairman was J. Edward Hodgkin, chairman of the War and Social Order Committee, from its inception in 1915, to the summer of the present year.

The program was arranged to give the latest information on what is being done and suggested in many directions for the improvement of the industrial order. This material included particulars of welfare work, works councils, educational efforts and profit-sharing schemes in factories and workshops of several kinds. Actual experiments in co-operative industrial enterprise were described, and the far-reaching reorganization contemplated in the Guild Socialist program was explained. A full session was also devoted to the consideration of the Douglas Scheme of Credit Control. It will thus be seen that the material ranged from modifications of the existing industrial system, to very drastic proposals for its destruction in order to make room for something entirely new.

It is a little difficult to say what were the outstanding features of the conference. Some points appealed to one section or individual, others to others. Maurice L. Rowntree's introductory address on the Thursday evening struck a deep and serious note. It reminded Friends of the intense suffering and despair the world over, which the speaker attributed to the operation of selfish motives in industry. A better state of things can only come about as we learn to place life and its needs above property.

On Friday morning, after a thoughtful but racily-delivered description of the breakdown of the present industrial system, by C. Delisle Burns, late of the Ministries of Reconstruction and Labor, the conference settled down to hear about what is being attempted in the great cocoa works at York, where some 7,000 people are employed.

Arnold S. Rowntree, who sketched in clear perspective and yet with much detail, the steps his firm have been taking during the past fifteen years to improve the workers' position, said that he felt many varieties of experiment were necessary. He laid it down that the only true foundations for industry were adequate pay, good working conditions, reasonable hours, security in ill health and old age, and a status that will improve as the worker develops his sense of responsibility.

The Priestman Scheme of Co-operative Production was described in glowing terms by its initiator, W. Dent Priestman, of Hull. He amused the conference by his reference to his firm's chief product—grabs—a term unknown to most, but very aptly applied to the many-fingered scoop which collects loose material by the cart-load at a time, and later releases it into the desired receptacle. The payment to all the employees, including office boys, of a bonus on output, had resulted in the greatest satisfaction and harmony, and an increased and more profitable business. As was remarked later by a friendly critic, "any scheme would work which had W. D. P.'s genial personality behind it."

Other speakers dealt with the profit-sharing scheme adopted by Joseph Smithson, Ltd., of Halifax, the model industries on co-operative lines in ideal surroundings at Jordans and Welwyn (New Town), and the work of the great co-operative movement in the production as well as the distribution of commodities.

Naturally, there was reference to the merits and demerits of nationalization, and though the subject was ably dealt with by E. F. Wise, a civil servant who has had exceptional opportunities of seeing how the system works, the judgment of the conference was that except insofar as the profit-making motive gave place to the idea of service, it was not a step in the right direction. One of the speeches which made the most appeal to Friends was that on the most obstruse subject we considered, viz: The Douglas Scheme of Credit Control, by Canon Hewlett Johnson.

The technicalities of finance, by the aid of apt illustrations and the simplest of lanuage, appeared comprehensible by the dullest intellect, and if the canon did not convert the whole conference to his way of thinking he certainly sent many of his hear-

ers away determined to probe the matter more deeply.

On Saturday afternoon, which had been programmed as a holiday, the conference decided to meet and hear something about Guild Socialism and the work of the Building Guilds. The ideals of the movement were spoken of by W. H. Thompson, of London, and the romantic history of the rise of the building guilds was told us by Malcolm Sparkes, whose name has always been so closely identified with this great scheme. It is not too much to say it is the child of his heart and brain.

With so much information before us and so many thoughts and ideas surging in our brains it was no wonder that two long sessions, on Saturday evening and Sunday afternoon, were required for debate before an agreed statement of the views of the conference could be arrived at. This was only achieved in the end with the aid of the labors of half a dozen members who spent all Sunday morning forging out a draft, which with but little modification, was finally adopted. It is not perhaps an epoch-making document, but its pronunciation against the autocratic powers possessed by capital and in favor of universal unemployment maintenance, certainly mark a new stage in the Society's witness for constructive social Christianity.

The conclusions of the conference, which are being immediately circulated amongst Friends, are given at the end of these notes. It is hoped to arrange for small local conferences or debates between employers and employed, when these points can be elaborated and their special application in the differing circumstances of industry and trade studied.

The conference closed with a wonderfully helpful meeting for worship on the Sunday evening.

Conclusions of the Conference

This conference, called by direction of London Yearly Meeting of the Society of Friends, has had brought before it a great deal of information as to what is being done and suggested in many directions for the improvement of the industrial order.

This material has included particulars of welfare work, works councils, educational efforts and profit-sharing schemes in factories and workshops of several kinds.

Actual experiments in co-operative industrial enterprise have been described and such far-reaching reorganization as the Guild Socialist program have been laid before us. We have also given a full session to the consideration of the Douglas Scheme of Credit Control.

As Christians, we believe that we must make service, rather than self-seeking, our chief aim. Life is of infinitely greater importance than property.

Our deliberations have led us to the following conclusions which we believe to be in the direction of a true industrial order.

1. The industrial system must aim at the satisfaction of the needs of all before it supplies luxuries to any. The worker should be supported, even when there is no work for him. The responsibility for unemployment insurance must fall ultimately upon the community either through industry or through the State.

2. To every man and woman should be secured the fullest opportunity to use, in and through his work, the faculties given him for the service of all.

3. If the worker is to do this he must be given such educational assistance in his own branch of industry as will enable him to assure an even larger share of responsibility.

4. The ownership of the means of production should not, as is largely the case at present, carry with it the control over the lives of the workers.

5. The present serious conditions in which many willing workers are unable to find employment or to obtain the bare necessities of life, coupled with the existence of large stocks of unsaleable commodities, point to the urgent need for a public inquiry into the whole system of finance and industry.

Why the Common People Don't Stop War

And Why Don't They?

There must be some reason why the plain people of the world have not abolished war long before now. Is not the reason in main the individualistic fear of government authorities and ruling powers, though the idea and intention is that present-day government shall serve the people and not that the people are to serve the government?

Perhaps we common people generally fail to appreciate the fact that the function of government is to obey the voice of the people. This understanding is usually reversed, in that the public regard their government as a holy something to be revered in servility. We should, however, not fear to express ourselves and thus to let our administrators know what we want.

The thought comes, let us stop war, yes,—but what shall we do to accomplish this? Different ways are available for putting an end to war among peoples of the earth. The women by themselves are able to stop wars if they go about it. They can refuse to aid or support any war in any way. Probably women will not need to prevent mobilizing by throwing themselves in front of railway trains carrying their brothers and sons away, if they will unite in organized sentiment against war during the time of peace and before war is forced on us. Such women societies already exist and the support of numbers will settle the problem.

A most powerful body that could abolish war is the church. Let us merely be Christians, and Christians won't slaughter and murder their brothers. General Bliss has emphatically repeated the warning that if another war occurs it will be because the church has allowed it. A terrific responsibility rests on the organized church and always has. War is not Jesus' way. Jesus and the apostles did not shed the blood of others. Only their own was shed. We of the church have not prevented war in the past, but let us repent of our sin of neglect and we can keep war from occurring again. Let the righteous man forsake the hideous unrighteousness of licensed human slaughter.

While an extensive achievement on the present issue of disarmament might lessen the chances of war, nothing is definitely final. The outlawing of war ought to be a religious concern, and instead of just a mere limitation of armaments during time of

peace all chance of war should be removed.

A third fairly distinctive way of stopping war among the nations of mankind, is by the means of men and women, whether church connected or not, to internationally unite in organized refusal to participate in war. Societies of this nature are actively at work today, founded on good plans.

While people in general undoubtedly desire earnestly for warlessness in the world, when they think about it, the discouraging feature remains that the masses do not recognize the possibility of international war abolition through a moral and legitimate pressure made against war by themselves. Let the popular will for a warless world be roused to its rightness of command over our governments, and we shall neither learn nor wage war any more.

Oil City, Pa. CHARLES S. GERRISH.

Why Government Relief for Russia is Inadequate

Congress, on December 20th., passed a bill which appropriates twenty million dollars from the United States treasury to purchase flour, corn and milk for the relief of the famine sufferers in Russia. They passed the bill because of the reports which the investigators, sent purposely to Russia to ascertain the truth of the extent of the famine, brought back to Congress. Through their Congress, the people of the United States have decided that the Russian famine is too great for individual charity successfully to meet and combat, and have decided that only a government appropriation will give the backbone upon which the entire relief of the famine can be built.

At first sight, it will seem as though a government appropriation of twenty million dollars will adequately cover every need of the Russian people for food in a very generous and ample way. The sum does seem staggering when thought of in the amount of food it will buy. But even with the Hoover Relief feeding 1,200,000 children and the Friends feeding 100,000 children, there are still over 13,000,000 people in Russia who are in danger of death. When twenty million dollars is divided among 13,000,000 people it gives a relief of only a dollar and a half to each person. This will not keep these 13,000,000 people alive for more than one month. It is of no value to keep a person alive for one month and then let him die. It is far better to feed 1,000,000 people for ten months through a famine than 10,000,000 people for one month. At the most, this government appropriation will meet the needs of only 2,000,000 people, which, added to the others who will be fed by the Friends and Mr. Hoover, will make only 3,000,000 people who will be touched by the present extent of American relief. It is striking to realize that three times that number are still left in the danger of death. We cannot stop here. Individual relief must be magnified even in the face of the generous gift of the American government.

Rufus M. Jones, Chairman of the American Friends' Service Committee, says: "It is important that none of us should stop satisfied with the effort which the government has made. At the best it will be far short of adequate. The work of relief now being carried on with private funds will be none the less important. Every month that passes makes it more important. The American workers who are already over there distributing the gifts of generous American citizens are standing all the time on the desolate frontiers of death. They represent the only hope there is in the hard struggle for life through these dreary days of winter. We must keep them there, and we must keep the stream of food flowing for them to distribute. These Christmas days in our land of abundance should open our hearts in sympathy for those who cannot live unless some of our food goes to them. Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

On the Scene of Vienna's Bread Riots

"I am wondering if the American papers told much about the bread riots in Vienna," writes Emily Poley, one of the Friends' Service workers in that city. "Yesterday the price of a loaf of bread went from thirty-four to seventy-four kronen. I was working quietly in the Hofburg office in the afternoon when one of the girls who had been out visiting came in with much excitement. She said that all the shops were being broken into in the Jewish quarter. The next person who came in said that the riot was not particularly anti-Semitic, but that it was mainly against the profiteers in general, and that all the cafes on the Ringstrasse were being demolished. The trams had stopped. There were crowds of people on the streets, and the Burg gates were being closed to prevent the people rushing through into the Inner City. We went on working in the Hofburg until time for supper. When we came out we found that all the palace doors were closed and we had to have the porter let us out. The streets were dark. There were no trams, or motors, or other vehicles. There were crowds of workers roaming through the streets, and in many of the shop windows the glass was broken to pieces. We heard that the workers had gone around in companies and that the leaders had told them which places to break into. The stores which were selling only useful articles were quite untouched. The luxurious cafes, the big hotels, and the money exchanges and the luxury shops suffered most. I heard of only one place where they took things out and that was one of the large hotels, the Bristol. They entered there, threw the trunks out of the windows and broke the furnishings.

It was a protest against the speculation in money, had been mostly by foreigners, which has helped to lower the value of the kronen and thus raise food-prices beyond the possibility of purchase. It is a great pity that the demonstration took such a destructive form, but I expected it long ago. There is such a contrast between the destitution of the majority of the people and the luxury and extravagance of Kartnerstrasse and the Ring.

Thy Child Or Mine?

A mother expressed concern for a young daughter to a visiting mother, who made reply, "Doesn't thee know that God just loans us our children to mould and make as perfect as we can? Do thy best, despair not, and God will do the rest."

Thy child? Nay! Not thine alone!
I could not give to thee entire
So great a gift.
But for a little while, beloved,
This jewel loan I to thee
From my casket.
So pure a gem—and yet
Unfinished 'tis.
And so thy help I need
To mould and polish
And still more perfect to make.
Despair not if the work be slow,
For love from out the heart
Will guide the chisel. And I
Ever at thy call, will strength renew.
Even now thy patient toil
Is near its goal
Whence cometh thy reward of trust and love.
I too can say, and added courage give,
'Well done, my child!
No greater can I ask of thee,—
Thy best.
Therein the glory lies.'

West Philadelphia, Pa. SUSAN S. FOX.

Disarmament Work in New York

Dr. O. Edward Janney has been making a ten-day visit to the Meetings around and in New York City, speaking every day, and sometimes twice a day, on "The Conference at Washington and the World Crisis."

He held a conference at Flushing, and attended New York Monthly Meeting, where he gave an address. He also attended Moorestown Quarterly Meeting, and gave addresses to the children at Brooklyn Friends' School and New York Friends' Seminary, as well as at Jericho and later at Poughkeepsie.

From Poughkeepsie, Dr. Janney went to New York, and from there to hold a meeting at Westbury. On First-day, the 18th., he attended meeting at Plainfield in the morning and Newark in the afternoon, giving his address at both places.

On the Second-day, the 19th., he spoke to the Adult School at the Twentieth St. Meeting-house, New York. The idea of this Adult School is rather borrowed from England. Each First-day morning and each Second-day evening the group meets. It consists of men, who are destitute, out of work, "down and out." They find waiting for them a hearty welcome, steaming hot coffee, and hot rolls. After their bodies are re-freshed, there is a simple religious service, often with a speaker from outside. The group varies in number from 75 to 125. Dr. Janney found them an interesting group, which asked a number of keen questions in the discussion.

The last meeting was at Matinecock Meeting-house, on the evening of the 20th., and was attended, among others, by most of the students at the Locust Valley School.

Here the meeting was composed of a mixture of all denominations, including the colored minister, our county judge, and the Methodist minister, who also spoke, and very acceptably.

In his addresses, Dr. Janney, summarized conditions abroad, the present effect of the Conference, its possibilities, and our duties now and in the future. We give some notes on one evening address.

"What led to the Conference at Washington? The conditions in Europe, and in our country. France with a debt of 46 billion dollars, and half her young men dead, and in constant fear, demands great reparations from Germany, while at the same time not wishing her to regain her former standing in commerce.

England wants Germany to come up again, because she needs that country's great markets.

Germany is struggling to re-establish herself. Austria is in far worse plight than Germany. Poland feels that she must keep up her army, for fear of the Russians. And the Polish mark has dropped so far that it is nearly valueless. The speaker's daughter, writing from Poland and a hungry trip out into the country villages, declared, "When I get back to Warsaw I am going to have a meal, if it costs me a thousand marks." That sounds very large, but in our own money it would be hardly fifty cents. The people of Europe are hungry, and hunger breeds revolutions.

In the East, Japan, like Germany and England, cannot provide food enough for its own people, and needs an outlet. The United States has fortified Guam. Japan naturally asks, "Why." Is the United States getting ready for war with Japan. Japan is a military people, but they want peace.

China has no real government yet, and is liable to be the prey of strong nations for years to come. During McKinley's administration, several nations planned to divide China, but John Hay, our Secretary of State, stopped this partition by a simple appeal to their sense of right.

President Harding did a brave thing in calling this Conference. If there had been no response he would have been destroyed politically. But he dared, and the nations have responded with their best, all of them. China sent good men, but they have no backing. Yet they have laid before the Conference ten points which, if accepted,—and they will be—will be a declaration of independence for China.

The people of the United States insisted that this Conference be called. Borah started it, and it has gone far beyond what he expected. Borah stirred the people, and they poured letters, resolutions, prayers, on President Harding. He could not have called this Conference had it not been for the strong backing of the people. We must not stop. We must tell the Conference what we want, and what we approve of.

The Conference will end in a month or so. Then the work of the Society of Friends will be just beginning. Our job is to end war, and we must work harder than ever now, while the thought of peace is in men's minds. Let us keep on with this, talk it, live it, work it, for the next ten years, until all the peoples of the world say, "There shall be no more war."

In one of his talks to the schools, Dr. Janney said, in part:

"This is a very interesting time in which to live. Every twenty or thirty years in the history of the United States,

there has been a war,—the Revolution, the War of 1812 the Civil War, the War with Spain, and now the World War. We don't want that to happen again.

Where will you be twenty or thirty years from now? You will be carrying on the government. You will be in civic councils, you will be business men and women, Senators, Governors of States, you might even be President. In twenty or thirty years you will be the ones who answer questions. You are getting your training now for citizenship. And you want to make up your minds now that this thing shall not happen again,—a thing like this, which has killed ten millions of fine young men. In the actual work of war all the glitter and pomp of war vanishes, and it becomes a business of killing wholesale.

We want to turn to things of peace. There is just as much heroism in things of peace as of war. Think of the gallant deeds of firemen and policemen, of which we read every few days. The young people who went across to help the children in Europe through these years did a gallant thing. The missionaries to China and elsewhere, have often gone at the risk of their lives——have often lost their lives. These are all heroes of peace. If China begins to stand on her feet today, it is because she was stirred by the missionaries to send students to other countries to study.

Europe has been wrecked by war. Now, because it is wrecked, and because we don't want this to happen again, the nations are meeting together to talk things over. They are taking steps to continue an association of nations for future conferences on international problems.

What is our part in this? Many have written—we might write a letter to Secretary Hughes, telling him that we like what they have done, and hope they will do more.

At all of Dr. Janney's meetings except the school meetings, he offered resolutions for passage by the audiences.

A. L. C.

At the Home of John Woolman

The trustees of the John Woolman Memorial Association—among whom are Amelia M. Gummere, President, Caroline H. Engle, Charles F. Jenkins, Alice C. D'Olier and Howard M. Cooper—have just issued a particularly interesting little document in the form of their fifth annual report. It is attractively printed as a booklet in sepia tones; and upon its covers bears photographs of the memorial, the home of John Woolman. The latter is now serving as guest house and tea room, and is fast becoming a center of active community interest. The guest book for the past year shows the names of 1,015 visitors, while it is estimated that another thousand visited the memorial but did not register.

A paragraph describing the comments of visitors is full of human interest. The majority of them, it says, "have come from a distance and have made a special effort in coming." Nevertheless, perhaps the most prized visitors are the boys and girls of Mount Holly, "to whose immature enthusiasm," says Miss Crew, "is sometimes added a touch of local pride." One boy exclaimed, a she looked round, "Well, this is right nice and cozy! I'd like to live in a house like this." Pumbers and carpenters working here have voiced the same sentiment, and one instinctively thinks that John Woolman would have felt pleasure at the thought that children and the "plain people" liked his house. That a tea-room may have other interests than merely things to eat was the discovery of one of our older guests, who felt, as did another, whose remark was overheard as she drank her tea on the porch, "How restful simplicity is!" One appreciative man called the house "a little gem."

Another paragraph expresses "the hope of making the Memorial more of a community center." To accomplish this end, plans are being considered for the establishment of "an exchange or gift shop." This would give the women of the neighborhood an opportunity to sell their home-made products on commission. Rugs, household linens, preserves (we hope, from our own gardens), and cake, might find sale to the many who come to us during the year, and if the Association can lay its hands on some of the fine old pieces of Colonial furniture in the neighborhood, this would add to our finances, and the attractions of our ancient rooms."

The present condition of the house and grounds contrasts strongly with that six years ago, when neglect prevailed. The Memorial Association has done fine work in restoring this center of Quaker memories, and, it is to be hoped, will make the home of John Woolman more an increasing source, not only of historic interest, but of spiritual influence as well.

To continue its work, the Association must have material support. A grant of $10,000 is hoped for from the New Jersey Legislature, but this would be used for improvements, not endowment. A separate effort is being made to raise an endowment fund of $25,000. The report reminds Friends that the Memorial Association does not resort to "drives" or to dues, and asks for voluntary financial support. "For all the unique charm of the place, and the many visitors," it says, "most of these do not remember our straits for support, and precious associations need to be upheld with definite financial aid. May we not claim this, not only as a Memorial to a Quaker worthy who merits continual remembrance, but as a public institution, with ideals for service in the community, worked out on lines that would be approved by John Woolman?"

Copies of the report may be obtained from The John Woolman Memorial Association, No. 99 Branch St., Mount Holly, N. J. Contributions should be sent to the treasurer, Richard T. Cadbury, Haverford, Pa.

The Advancement Committee at Flushing

When members of Westbury Quarterly Meeting Advancement Committee visited Flushing Meeting on First-day, Twelfth month 11th, over thirty sat down to the box lunches they had brought with them to meeting. The committee was fortunate in selecting the day on which Dr. Janney was visiting Flushing, for he not only took part in the meeting for worship, but was also able to stay for the afternoon discussion based on H. G. Wells' articles on "Peace Or War?" and on Miss Grant's talk at the last Quarterly Meeting on "The World Situation and the Armament Conference."

The discussion began and ended with religion and education as fundamentals of the greater world state. Four lines of thought and talk developed from the opening reading from Wells' last chapter in The Outline of History. First, the present-day anti-nationalism talk was criticized and nationalism upheld as the source of art and community life; but Dr. Janney suggested that internationalism need not exclude nationalism any more than loyalty to family prevents loyalty to one's nation; and another added that what we need to abolish is anti-other-nationalism.

A second line of thought grew out of the question as to whether Wells relied too much on organization. We need more organization of religion in every-day life; the trouble with government organization is that we do not elect men to represent us on the basis of their belief in applying Christian principles in government. Moreover, government depends on money to function and therefore depends on moneyed groups (2 per cent. of our population owns 65 per cent. of our wealth) and does not want to run counter to their interests.

This brought the talk to the point that there is something fundamentally wrong with surplus profits. What is the solution? Socialism is not a wholly satisfactory answer. More democracy in the methods of industry would be a step in the right direction. Service to humanity as the motive of life was the answer of one, but this was challenged by an artist in the group who felt the artist's creative urge was essential, while a third suggested that the creative urge and the service urge are fundamentally the same. Finally a plea was made for a spiritual rather than a material interpretation of national good and the question was raised, "Does Our Civilization Bring Life or Mere Possessions?"

Dr. Janney brought the hope that the Chinese agreement would prove a truly constructive step toward world peace, and the suggestion that a plebiscite for Alsace-Lorraine and the dismantling of all forts and removal of armies on the border between France and Germany would be another milestone toward prevention of wars. He urged us to help outlaw poison gas and submarines and push disarmament, but to remember always that the only sure remedy for brutal methods of warfare is no more war; if war comes, we shall use them.

The discussion closed with an appeal for education toward peace; people will not fight if they know the facts; they must have facts well in hand before any war-cry calls or war propaganda will win the day. Let us go home with a sense of responsibility, not to spread opinion, but to make people seek to know the truth and form their own opinions, rather than take them ready-made. And Dr. Janney brought us back to the thought of religion with which we had started; neither facts nor fear, but the spirit of Christ will stop the next war.

Orange Grove Monthly Meeting

Orange Grove Monthly Meeting of Friends, Pasadena, held First-day Twelfth month, eleventh, was greatly favored with the presence of Joseph Swain, (for many years, and until recently) President of Swarthmore College, and wife Frances M. Swain.

Dr. Swain, at the meeting for worship in the morning gave a message thrilling in its simplicity. "Keep thy heart with all diligence for out of it are the issues of life," formed the base of his remarks.

These and other guests remained to participate in the get-together lunch-and-table-social, which is an enjoyable feature of every Monthly-meeting-day program.

Robert Steer, Clerk and Edith Dixon Hopkins, Assistant, are esteemed excellent leaders, allowing plenty of time for the consideration of important matters, while keeping the ball gently revolving without friction or unnecessary loss of time.

Reports showed an increase of twenty-eight in membership for the year 1921, twenty-one of whom had been members in other Meetings and seven were new. Applications were read from two more, making a total of thirty for this year.

This meeting, because of its situation and progressive spirit is one which will probably never go backward. The cry already is for more room, and vibrations have become noticeable toward another addition to accomodate increasing attendance.

Average attendance of First-day School has been twenty-four, which means that there are many more than twenty-four some days and a few less at other times.

The First-day School is quite alive and doing good work under the present energetic and highly respected Superintendent Hartley.

Interest was manifest in the written report from Concord Quarterly Meeting, Lansdowne, Pa.

A personal letter from Harold Rogers, Associate Press Correspondent, Washington, D. C., was intensely interesting, as touching upon the real spirit and inside incidents and color of the National Council for Limitation of Armaments. In conneotion with this, favorable comments were made concerning the Bulletins sent out by William I. Hull from Washington headquarters.

Report of the American Friends' Service Committee showing monthly contributions was encouraging.

On the following Sixth-day evening an informal social and reception was tendered by the Membership Committee to welcome the strangers within our gates, all members and attenders of Meeting and their friends. The occasion was most enjoyable, a program of recitations and music by the young people being a feature and a very acceptable talk by Mary Travilla, who had arrived from the East but a day or two before.

MARIANNA BURGESS.

Y. F. A. Christmas Gathering

Words are an inadequate medium by which to do justice to this Christmas gathering in the Auditorium on the 19th. It is one of the sort which must be seen, not only to be appreciated but to be understood. Beautiful, dignified and appropriate it was and one wishes for more suitable adjectives!

Too much credit cannot be given to the decorators, for the result of their labors furnished an environment for the entertainment that added greatly to its effectiveness.

The stage turned into an overhanging forest through which one saw in the distance "the little town of Bethlehem," with the star directly above, one was caught and held by the sylvan beauty of the scene! With the red lights showing dimly through the greenery, the whole lighted by candles in sconces and candlesticks the hall was beautifully transformed for the nonce.

When the Rose Valley Singers in costumes of old English waites, came bearing aloft their antique lanterns and ranging in age from the grey-beard to tiny tots, one felt translated to another earlier time, listening to the old Christmas carols so delightfully soothing and pleasant.

The Peace Pageant, "New Life," by Moorestown Players, vividly brought out the real Christlikeness which must form the real vitality of the new life. The parts were well taken, the lesson being plainly caught by all present, and formed a very appropriate phase of the Christmas entertainment held in commemoration of the time when a *new life* began nearly 2000 years agone.

Violin solos with piano accompaniment by Walter and Marcelle Abell were interspersed, and the quest of

the Three Wise Men graphically portrayed by Rose Valley Singers—all led to the final and real purpose of the gathering, i. e.,——securing of aid for the famine-stricken district of Russia! A short talk by Sibyl Moore showed the great need and when the contents of the baskets passed were counted, $170.00 was the result. Afterward came contributions from others in attendance, but unprepared to give then, and the total has now reached $253.73.

Was it worth while? The entertainment was in itself a success apart from the cause benefitted.

One visitor present who has lived in the east, west and variously between paid, perhaps, the best tribute when she said on leaving: "I've certainly enjoyed the evening—it was *different!*" If therein lay the charm, by all means let us have again something "different." To me much of its appeal lay in the atmosphere of the whole—the entire absence of levity and the pervasive spirit of quiet solemnity and earnest endeavor, befitting the season's "New Life."

A. C.

Jeanes Hospital

By the will of Anna T. Jeanes the sum of $200,000, together with her residuary estate was bequeathed to the Incorporated Trustees of Philadelphia Yearly Meeting of Friends, (Race St.,) the same to be devoted to the establishment and endowment of a Hospital or Infirmary for Cancerous, Nervous and Disabling Ailments, the said institution to be under the charge of a joint committee of Quarterly Meeting Homes for Aged and Infirm Friends and those in sympathy with us.

Letters testamentary were granted to the Executors Ninth month 30th, 1907.

The years between this date and 1913 were occupied in settling the estate and converting the assets into tangible form.

In 1913 Jeanes Hospital was incorporated.

In 1916 an agreement was entered into between the corporate trustees and Jeanes Hospital in which under certain conditions the latter corporation was to select a site for the proposed buildings and produce plans and specifications therefore, and submit same for the approval of the Corporate Trustees.

The committee having this duty to perform has worked earnestly and conscientiously to carry out the provisions of the bequest.

The Jeanes homestead (Stapeley Farm,) near Fox Chase, Pa., containing about 80 acres, has been selected for the site. General outline plans for the buildings have been drawn and approved by the trustees. These plans call for a central administration building with separate units or dormitories for the patients, connected by enclosed corridors. The architects are now working on the interior plans and hope to commence work of construction in the spring or summer of 1922.

Friends' Historical Society

The Annual Meeting of the Friends' Historical Society was held in the Twelfth Street Meeting House on the evening of Eleventh Month 28. The Treasurer's report showed a balance of $82.40 on hand in the General Fund.

The President, Lucy B. Roberts, in her report of the activities of the Society for the year, drew the attention of the members to the very complete index of the first ten volumes of the Bulletin which has been prepared under the careful superintendence of Dr. Rayner Kelsey. Desk space had been offered the Society in the Friends' Library, 16th and Race Streets, so that we shall hereafter have a permanent address and headquarters. She also touched on the generous offer of Miss Hannah Fox to give the custody of "Wakefield," near Logan, to the Society as Trustee and to endow it with sufficient funds to keep the building in repair and as a meeting place or neighborhood center.

When the business had been finished the meeting turned its attention to the entertainment which had been organized by a committee under the chairmanship of Walter Brinton. Members had been solicited to bring with them heirlooms or articles of historic interest more than one hundred years old.

The following officers were elected: President, Lucy B. Roberts; Vice-Presidents, Charles F. Jenkins, Amelia M. Gummere; Treasurer, Mary S. Allen; Secretary, Joseph H. Haines; Councillors to serve two years: Walter Brinton, Elizabeth B. Jones, Arthur N. Leeds, Sarah E. P. Mickle, Albert Cook Myers, Francis R. Taylor.

Friendly News Notes

Printers' Ink, a journal devoted to advertising in New York City, in its issue of December 22, commends the paid advertising which is being done by the Committee for Russian Relief. The returns from the advertising are to be used to purchase food in the United States to be distributed by our Friends' organization now in Russia. The total amount received this past week by the American Friends' Service Committee for work in Russia alone, was $36,682.75.

Anna J. Haines, head worker for the American Friends' Service Committee in Russia, addressed that annual meeting of the Federal Council of Churches of Christ in America. The Federal Council Bulletin reports that as she told her awful story of anguish one felt that if the heart of the Christian people of America did not respond the very stones would cry out. "Garbage carts," she said, "stop each night before all of the children's institutions in the Volga region and the bodies of dead babies are loaded in. These homes, thus emptied of dead bodies, are refilled by the constant flow of abandoned children from the country. Men and women and children fall dead on the street from hunger. Farm machinery rusting by the roadside tells the mute story of the almost total drought, which is destroying the lives of 15,000,000 people in the greatest grain belt of Russia." The action of the Federal Council's Commission on International Justice and Goodwill in beginning a campaign in the churches for Russian famine relief was warmly endorsed by the Executive Committee.

PITTSBURGH FRIENDS.

Members of the Quaker Round Table had the opportunity of hearing Anna Haines tell of the conditions in Russia, at a special meeting held on the evening of the 10th., in the Y. W. C. A., building.

Miss Haines also addressed various meetings in and about Pittsburgh and naturally created a deep impression upon her auditors, many of whom heard her by wireless.

On the evening of the 17th., instant the Round Table met at the home of Mr. and Mrs. Carol Tomlinson, in Swissvale. The resignation of Carol Tomlinson as

Treasurer was accepted with regret, as he and his family will soon move to Philadelphia. R. A. Smith and Harriet Eck gave very interesting accounts of the rise of nonconformists in England, and the early Quaker preachers and their messages.

C. E. W.

Notes on Publications of Interest

DEVIL STORIES, AN ANTHOLOGY. Selected and Edited, with an introduction and critical comments, by Maximilian J. Rudwin. Alfred A. Knopf, New York. Dr. Rudwin, who is assistant Professor of French at Swarthmore College, says in his introduction that "as a character in imaginative literature Lucifer has not his equal in heaven above or on the earth beneath." The anthology consists of twenty stories from several languages, including selections from Machiavelli, Thackeray, Poe, Maupassant and John Masefield. A recent review of this work by another member of the Swarthmore faculty, characterizes it as "inoffensive to moral or theological sensibilities," attractive to the average reader, and valuable to the student of the supernatural.

Friends interested in promoting community enterprises in our meetings, meeting secretaries in particular, will find suggestion and inspiration in a booklet entitled, "First Community Church, Columbus, Ohio." It describes the organization and activities of this Community Church, giving a clear vision of the power for good which a "going" religious organization can exert in community life. Copies are obtainable from the pastor, Rev. Oliver C. Weist, who may be addressed at the church, Lincoln Road, First Ave., Columbus, Ohio.

The Sacco-Vanzetti Defense Committee, Box 37, Hanover Street Station, Boston, Mass., has issued a fifty-page pamphlet giving the story of the Sacco-Vanzetti Case and including an analysis of the trial. A fair judgment of the case demands the examination of the evidence here presented, as the newspaper versions have been, to a large extent, prejudiced and untrustworthy. Copies may be obtained at a cost of ten cents each.

Book Notes from the Central Literature Council (English)

A page is devoted in the December issue of *The Expository Times* (T. & LT., Clark, Edinburgh, 10d.), edited by Dr. James Hastings of Bible Dictionary fame, to Rufus Jones', *"Later Periods of Quakerism."*

Of the author it says: "Rufus M. Jones is not perhaps a typical Quaker. He is quite untroubled about the mint, anise, and cummin of dress and speech. *Punch* used to represent John Bright in a broad-brimmed hat, though he never wore such a hat in his life. Nor has Rufus M. Jones ever worn such a hat. But if he does not strike the outside observer, the reader of *Punch*, as a typical Quaker, to the reader of his books he is an ideal historian of Quakerism. He has the greater gift of imagination. He has the greatest gift of all, the gift of sympathetic intimate insight. Does he reproach the Quakers for their stiffness, their stubbornness, their tithing for trifles? He praises them for their greatness of soul, their unselfish liberality, the breadth and health of their beneficence.

"He is also a readable historian. He maintains touch with humanity. Moving slowly, he can keep his men and women (what women he has; what an asset for a biographical historian!) in our sight long enough to give us an interest in them. Even at the very end, when the historian is usually at the gallop, Professor Jones tells us enough about Dr. Thomas Hodgkin and Dr. Silvanus Thompson and quotes enough from their writings to make us wish that we knew them and their writings more familiarly."

A portrait of Rufus M. Jones appears in the magnificently produced Christmas number of the English "Bookman," in connection with his completion of the Standard Quaker History Series by the publication of "The Later Periods of Quakerism." The English Friends' Central Literature Council has produced an artistic little booklet concerning the entire series under the title "The Completion of a Great Work." This may be obtained by any Friend who cares to send a card to 140 Bishopsgate, London, E. C. 2. Organized effort is also being made to get at least some volumes of the series into public libraries, a plan it is hoped will be followed also in America.

The constant demand for "Friendly" stories for children means a sure welcome for the new volume of stories by Maude Robinson "Nicholas The Weaver," which is now going through the printer's hands. Like her previous book, "The Time Of Her Life," the tales centre round Quaker dramatis personae, and show up the romance and adventure in homely lives in days gone by.

Items From Everywhere

In a recent address on the prohibition amendment, U. S. Senator Frelinghuysen said:

"Awakening from the dull, phlegmatic sleep of centuries, America determined to take up arms against a more arrogant, more cruel foe than Kaiserism, and break the shackles that enslaved the nation. The gauntlet was thrown down. War was declared. Congress acted, the state legislature acted, and America was free." Senator Frelinghuysen concluded by denouncing all violation of the prohibition amendment, and appealing to his hearers to rigidly support the law.

The National Education Association is launching an attempt to make the Washington Conference a stepping stone to changes in the teaching systems of all nations. The Association believes that the time is ripe "to inculcate into the minds and hearts of the rising generation those spiritual values necessary to carry forward the principles emphasized in the Conference on Limitation of Armament." To accomplish this aim, it proposes the teaching of international civics, the international exchange of scholarships and professorships, and other progressive measures. It is expected to invite delegates from the other nations to the convention of the National Association at Boston next July, and there to lay plans for an international education conference in 1923.

Arthur Ellt Hungerford writes from Washington to the religious press of the country that one of the most important duties of the new Congress is the enactment of immigration legislation. The present emergency three per cent law will expire June 30, 1922. Unless some action is taken, immigration will revert to the law of 1917 and the number of immigrants will undoubtedly be greatly increased, seriously affecting industrial conditions in this country.

The present emergency law is rigidly restricting immigration this year; but men who have made a study of con-

ditions declare that more equitable, practical and permanent legislation is needed before it expires. These men, who include such authorities as Senator Thomas Sterling of South Dakota, Dr. Sidney L. Gulick, secretary of the National Committee for Constructive Immigration Legislation, and Professor Jeremiah W. Jenks of the University of New York, a well-known economist, whose volume on "Immigration" is regarded as having the highest value, are working on a new law embodying a constructive immigration policy.

Senator Sterling has prepared a bill which is said by various authorities to be of unusual merit. It will probably serve as the basis for the next step in immigration legislation.

The total increase of foreign born in the United States during the years between 1909 and 1920 was 4,485,387 persons.

The Executive Committee of the Federal Council of the Churches of Christ in America, at its recent annual meeting in Chicago, adopted "a Declaration of Ideals, a Policy and a Program" for a warless international order. After a hearty endorsement of the steps thus far taken for the limitation of navies, the Declaration of Ideals continues: "But as a nation we must press on to matters of still greater importance and still more serious difficulty. Capital ships have largely lost their significance. Provision has not yet been made for the general reduction of land armament. Chemical and aeroplane and submarine warfare threatens the world. These new weapons have created new problems for the entire world of the gravest character. How can they be abolished, or even limited, so long as competitive armament and war are recognized as legitimate methods by which civilized people may seek to secure objectives? War itself must be outlawed."

MARRIAGES.

LOTT-PORCH—On Twelfth month 14th., at the bride's home, Greenwich, N. J. Under the care of Greenwich Monthly Meeting, Ralph B. Lott and J. Isabel Porch. The bride is a grand-daughter of the late Mark R. Dare.

DEATHS.

COALE—On Twelfth month 5th., in Cleveland, Ohio, at the age of 50, Edgar T. S. Coale, youngest son of the late Edward and Sarah Ann Coale, of Holder, Ill. He leaves a son and a daughter. Interment in Benjaminville, Friends' Cemetery.

EVANS—At Haddonfield, N. J., on Twelfth Month 19th. Frances Tomlinson Evans, aged 87.

HIBBERD—At Richmond, Indiana, on Twelfth month 15th., Elizabeth M. L. Hibberd, aged 85 years. She was the widow of the late Dr. James F. Hibberd, and was a member of the North A Street Friends' church. Interment in the Earlham Cemetery.

Elizabeth M. L. Hibberd was the author of a number of children's books and was active in a literary way. She was the author of seven or eight books for juvenile readers and collaborated with Miss Carrie Sanders on several books. Many of her stories were published in Friends' periodicals.

KENNEDY—At his home in Gillet, Arkansas, on Twelfth month 11th., John Parker Kennedy, aged 61 years, a member of Benjaminville Monthly Meeting of Friends. He leaves an aged mother and a brother in Pennsylvania, a wife and three children, and six grandchildren.

He was a man of sterling integrity and highly esteemed by all who knew him. Of later years he has been in the employ of the Rice Company of Stuttgart, Arkansas, which showed its appreciation of his worth by closing its mills for an hour during the funeral services. Interment at Stuttgart. He was a son-in-law of Elizabeth H. Coale, Holder, Illinois.

PARKER—At Media, Pa. On Twelfth Month 21st. Ira J. Parker, in his 83d. year.

SUPLEE—At Atlantic City, N. J. on Twelfth month 15th., Chalkley J. Suplee, aged 72 years.

COMING EVENTS

TWELFTH MONTH

29th—Camp Onas Reunion, in the auditorium of the P. Y. F. A. Building, Philadelphia.

31st—Gywnedd Monthly Meeting at Gywnedd, Pa. Monthly Meeting at 3.30 P. M., will be followed by a box supper and entertainment at which Eleanor G. Hirst will give a reading.

FIRST MONTH

1st—Special New Year service at the Friends' Home for Children, at 3 p. m., 4011 Aspen Street, Philadelphia. Come and hear the children.

7th—There will be a recital by the Philadelphia Male Quartette at George School, Pa., at 8.15 p. m. General admission, 50 cents.

8th—West Philadelphia Bible Class, 35th and Lancaster Avenue, at 10 a. m. Subject—The Christ that was, that is, and that is to come. All welcome.

9th—Regular meeting of P. Y. F. A. in Auditorium at 8 P. M.—third lecture on "The Four Gospels," by Dr. Elbert Russell.

9th—New York Monthly Meeting at 221 East 15th St., New York. Meeting for Ministry and Counsel at 5 P. M. Supper at 6 for all present.

24th—Western Quarterly Meeting, at Kennett Square, Pa.

26th—Caln Quarterly Meeting, at Christiana, Pa.

27th—Meeting of Philadelphia Yearly Meeting's Committee on Philanthropic Labor, in Room No. 4 of Race Street Meeting-house, at 2.30 P. M. Talks on the House of Correction and on Motion Pictures. All are cordially invited.

28th—Westbury Quarterly Meeting, at New York, N. Y.

31st—Concord Quarterly Meeting, at Swarthmore, Pa.

GRISCOM HALL.

The annual meeting of Stockholders of the Griscom Hall Association will be held in Room No. 1 of the Meeting-house, 15th and Race Streets, Philadelphia, Pa., at 2.30 p. m., Seventh-day, First month (January) 7, 1922. All Stockholders are urged to be present in person if possible.

GRISCOM HALL ASSOCIATION.

NOTICE—"Asheeko," an African pageant by native born African women and men artists, will be given on Thursday evening January 12th., 1922, at the Academy of Music, Philadelphia. The entire net proceeds will go to the Industrial School for Girls of Sierra Leone, Africa. Tickets on sale at Heppe's, 1119 Chestnut St., 55 cents to $2.20, including War Tax.

The costumes worn in "Asheeko" were made in Africa by the natives. Native Africans will play and sing African songs, and native African solo dances will be given by a native African girl. This entertainment is endorsed by John T. Emlen, Philadelphia, Pa.

NOTICE—Elbert Russell will address a meeting to be held First month 16th, at 8 P. M., in the meeting house at 17th Street and Girard Ave., Philadelphia. Subject—The Need of Religious Education. The meeting will be under the joint auspices of Girard Avenue First-day School, Girard Avenue School, and the Best Interest Committee of Race Street Monthly Meeting. A general invitation is extended to all interested.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 So. 12th St. Philadelphia

CASH CONTRIBUTIONS

Week Ending December 19

Five Years' Meetings	$1,010.94
Philadelphia Yearly Meeting (Arch Street)	13,540.75
Other Meetings:	
New Garden Prep. Meeting	50.00
Friends' Meeting at Villa & Galena Aves., Pasadena.	110.00
Buckingham Meeting	5.00
Kennett Square Meeting..	115.55
Sadsbury Monthly Meeting	35.00
Norristown Prep. Meeting.	20.00
Norristown Prep. Meeting.	40.10
Coatesville Friends	1,035.00
Mickleton First-day School	5.20
First Friends' Church	9.00
Cambridge Group of Friends	600.00
New York Monthly Meeting	400.00
Salem Monthly Meeting...	250.00
Twelfth Street Meeting, Phila.	15.00
Contributions for General ..	432.02
For Germany	845.95
For German Overhead	25.50
For Poland	2,176.89
For Austria	877.30
For Syria	3.62
For Serbia	5.00
For Russia	44,736.22
For Russian Overhead	870.35
For Clothing	53.30
	$67,267.76

Shipments received during week ending December 17th, 1921—70 boxes and packages received; 4 anonymous, 9 for German Relief.

APT COLORED GIRL

A Southern family, having lost their maid, pressed into service a colored girl who had been doing outside work. They first taught her to use the carpet sweeper. Next morning she cheerfully asked, "Miss Jane, shall I lawnmower de parlor 'gain today?"—*The Christian Register.*

"Willie, where did you get that black eye?"

"Johnny Smith hit me."

"I hope you remember what your Sunday-school teacher said about heaping coals on the head of your enemies."

"Well, ma, I didn't have any coal, so I just stuck his head in the ash-barrel."—*Boston Transcript.*

HOTELS.

Buck Hill Falls

Christmas Eve, eighty-five Christmas stockings were filled and distributed by the youngsters at The Inn among the children of the community.

Christmas Day was spent with each and every one bringing Christmas cheer to his many friends about the open fires within the Inn.

The snow having arrived, we are assured of something for each one of our two hundred guests to do during the Holiday week.

THE WINTER INN

"WEALTH IN HEALTH"

BUCK HILL FALLS, PA.

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ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

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Dinner 6 to 7:30.

Sunday Special — Chicken and Waffles, 75 cents.

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Woolman School

SWARTHMORE, PA.

Winter Term—First Month 3d to Third Month 18th

Courses in the Bible, Quakerism, Religious Teaching, Rural Problems. Daily meetings for worship.

Personal contact with instructors experienced in social and religious work.

Helpful group life. Recreation.

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Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to

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PHILADELPHIA—ATLANTIC CITY

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' MEETING is held every First-day at 11 A. M., in the Extension Room, Y. W. C. A. Building, Webster Street, above 14th. Visiting Friends always welcome.

FRIENDS' MEETING IN PASADENA, California—Orange Grove Monthly Meeting of Friends, 520 East Orange Grove Avenue, Pasadena, California. Meeting for worship, First-day, 11 A. M. Monthly Meeting, the second First-day of each month, at 1.45 P. M.

WANTED.

WANTED—KINDERGARTEN TEACHER as nursery governess. Montessori training preferred. Friend's family in California. Write Mrs. G. B. Elliott, 410 East Lake Ave., Watsonville, Cal.

COMPETENT WOMAN WANTS POSITION immediately to take charge of elderly lady or as mother's helper. Good sewer; practical nurse. Small compensation. Katharine Kelly, 73 N. Clinton Ave., Trenton, N. J.

ACTIVE, ELDERLY, USEFUL MAN, half time employment. Wages nominal; bank reference. Philadelphia or shore preferred. Address S-940, Friends' Intelligencer.

WANTED—A COMPANION TO CARE for an invalid. Apply to Dr. E. G. Rhoads, 108 Queen Lane, Germantown, Pa.

WANTED—MOTHER'S HELPER IN Swarthmore family. State experience and salary expected. Address J-941, Friends' Intelligencer.

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Elderly invalids, convalescents, nervous.
Booklet on request.

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FUN

In probably the last speech Booker T. Washington ever made, an address at the anniversary exercises of the American Missionary Association in New Haven, with that quiet humor so characteristic of him, he satirized the prejudice against his people. "A member of my race," he said, "wanted to go from New York to San Francisco. He wanted to travel first-class in a Pullman sleeper. He bought a red cap—fez, I think you call it—forgot the English language, and went as an East Indian; and no one objected. It appears that it is not the color of the skin, but the color of the cap to which you object."—*The Outlook.*

"Hello! what's the matter, little boy? Are you lost?" Little Boy—"Yes, I yam. I mighta known better'n to come out with Gran'ma. She's always losin' somethin'."—*Life.*

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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with William H. Gaskill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the Committee.

William H. Gaskill, 3201 Arch St.
Samuel N. Longstreth, 1218 Chestnut St.
Charles F. Jenkins, 232 South Seventh St.
Stuart S. Graves, 3033 Germantown Ave.

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